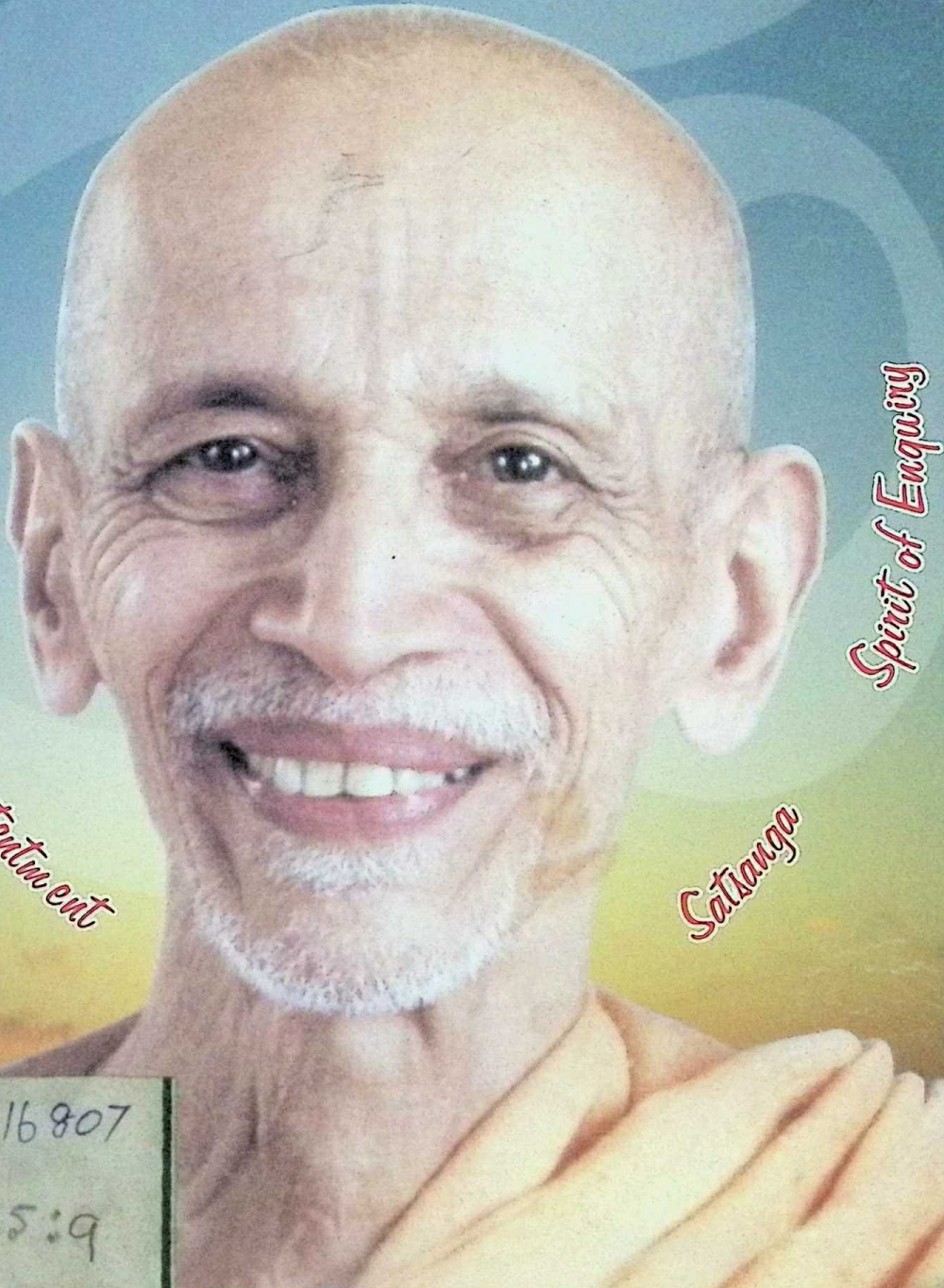


# MAHAA RAAMAAYANAM



*Self-Control*

*Spirit of Enquiry*

*Contentment*

*Satsanga*

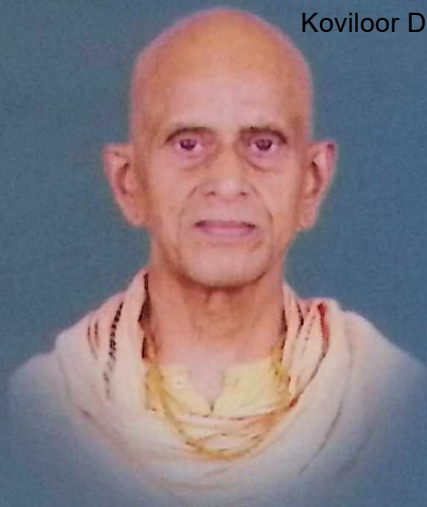
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Born on Monday, the 23<sup>rd</sup> April, 1934 (4 p.m.) at Visakhapatnam. Sri Adibhatla Narayana Dasji, Harikatha Pithamaha, is the Great Grandfather. Blessed with Mantra Diksha from H.H. Sri Swami Sivanandaji Maharaj on Wednesday, the 10<sup>th</sup> October, 1962, at Sivananda Ashram, Rishikesh.

With Guru Kripa alone, got Sannyas Diksha from H.H. Sri Swami Chidanandaji Maharaj, on Sunday, the 20<sup>th</sup> July, 1997, Guru Purnima Day, at Sivananda Ashram Head Quarters, Rishikesh.

With His Kripa alone, within a week after Sannyas Diksha, proceeded on 'Kailas-Manas Yatra', by walk, via. Nepal route; and Narmada Parikrama Yatra completed in 2008.

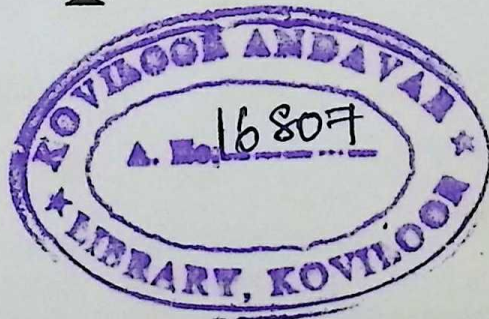




MAHAA

RAAMAAYANAM

(YOGA VARSISTHA)







MAHA

RAMAYANAM





M A H A A

R A M A Y A N A M

By

A direct disciple of  
Great Masters of Sivananda Ashram -  
H.H. Sri Swami Sivananda Saraswati,  
Founder President  
&  
H.H. Sri Swami Chidananda Saraswati,  
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Paramhansa, Parivrajakacharya  
Yogi Raj, Yoga Shashtra Ratna  
**SWAMI JNANA SWAROOPANANDA SARASWATI**



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## MAHAA RAAMAAYANAM



### **:- PUSHPAANJALI :-**

Om Namō Bhagavate Sivanandaya!

Om Namō Bhagavate Chidanandaya!!

---



Whole-heartedly dedicated this Holy work -

### **"MAHAA RAAMAAYANAM"**

unto Gurudev Sivanandaji, Guru Maharaj Chidanandaji &  
Guru Swarup Venkatasanandaji.



These Great Mahaa Purushaas ever dwelt in that great truths revealed by "Yoga Vashishtham" and they practically lived to the core of its teaching and ever in that great assertion, "In all conditions, I am Knowledge - Bliss - Absolute." Nay, they are the very replica of Great Brahmarshi Vashishtha alone. This is the fact.



Humble prayers unto them, for their Bliss-filled Blessings to be ever upon the 'Readers' of this volume, entitled "Mahaa Raamaayanam", and may it elevate them to greater heights of Spirituality and enable them to reach the goal of life -  
**God Realisation.**

## MAHAA RAAMAAYANAM



## MAHAA RAAMAAYANAM

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MAHAA RAAMAAYANAM

**PRAYER BEFORE DAILY READING**

*Yatah sarvaani bhuutaani pratibhaanti  
sthitaani cha / Yatrai~vo ~pashamam yaanti tasmai  
satyaatmane namah*

Salutation unto that Great Reality that where all the elements and all the animate and inanimate beings shine. They appear to have acquired an independent existence. They exist for a while, for some time and they merge again into the time.

*Jnaata jnaanam tatha jneyam drashtta  
darshana drushyabhuuh / Kartaa hetuh kriyaa yasmaat  
tasmai jnaaptiyaatmane namah // 2.*

Salutations to that consciousness that the very source of the apparently distinct threefold divisions of 'Knower, Knowledge and Known'; the sight and the seen the doer, doing and the deed.

*Sphuranti siikaraa yasmaad aanandasyaa  
~mbare ~vanam / Sarveshaam jiivanam tasmai  
brahmaanandaatmane namah // 3.*

Salutations unto that Bliss Absolute, the Ocean of Bliss being the life of all beings whose happiness and evolution are derived from the Ocean of Bliss.

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MAHAA RAAMAAYANAM

## **THE UNIVERSAL PRAYER**

**(SWAMI SIVANANDA)**

Thou art, O Lord! Thou art the Creator of this universe. Thou art the Protector of this world. Thou art in the grass and the rose. Thou art in the sun and the stars.

Salutations unto Thee! O' Bestowal of Bliss and Immortality!

O' Sweet Lord! May I be free from the bonds of Death! May I never again forget my immortal nature! May I be able to look upon all with equal vision! May I attain the Supreme Seat of Brahman! May I be free from impurity and sin! May I know my real essential nature!

Adorations to the Supreme Being who dwells in the hearts of all beings, who is in the fire and water, who is in the plants, herbs and trees, who is in the stones, bricks and iron-bars and who has pervaded the whole universe.

I bow to Thee! O' Secret of Secrets! I bow to Thee! O' Indweller of our hearts! I bow to Thee! O' Silent Witness of all activities of all minds! I bow to Thee! O' Inner Ruler of all beings! I bow to Thee! O' Thread-Soul who connects all beings, who pervades and permeates and interpenetrates all things of this universe! I bow to Thee!

Salutations to Thee! Thou art the Supreme Lord. Thou art without beginning and end. Thou art the flower; Thou art the bee; Thou art woman; Thou art man; Thou art



## MAHAA RAAMAAYANAM

the sea; Thou art the waves; Thou art the old man tottering with a stick; Thou art the saint; and Thou art the rogue.

Thou art Light Divine. Thou art Light of Knowledge. Thou art the Dispeller of darkness. Thou art the Supreme Guru. Thou art beyond the reach of mind and speech. Thou art beyond any kind of limitation. Thou art the Over soul. Thou art the Self of this universe.

Thou art Self-luminous. Thou art without parts, without actions, without limbs, without any taint of fault, without birth and death. Thou art our Father, Mother, Brother, Friend, Guru, Relative and sole Refuge. Thou art the embodiment of Peace, Bliss, Knowledge, Power, Strength and Beauty.

O' All-merciful Lord! Through Thy Grace, may I realize Truth! May I always entertain sublime thoughts! May I realize myself as the Light Divine! May I behold the one sweet immortal Self in all beings! May I realize Brahman with pure understanding!

May that Light of lights ever guide me! May He cleanse my mind of all impurities! May He inspire me! May He bestow on me Power, Courage and Strength. May He remove the veil in the mind! May He remove all obstacles in the Spiritual Path! May He make my life happy and fruitful! I bow to Thee, O' Lord of lords! O' God of gods! O' Deva of devas! O' Brahman of the Upanishads, the Support for Maya and Ishvara, the Supreme Bridge to Immortality!

**Om Peace! Peace!! Peace!!**

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MAHAA RAAMAAYANAM

**THE BIRTHDAY OF LORD RAMA**

**GLORY TO HIS NAME**

**(H.H.SRI SWAMI CHIDANANDA)**

Immortal Atma Swaroopa! Blessed Seekers  
after Truth! Om Namo Narayanaya!

**OM SRI RAM JAYA RAM JAYA JAYA RAM!**

I wish you all a very, very happy and auspicious  
'NEW YEAR'. Upon this eve of the commencement of  
the first month of Chaitra, at the advent of spring when you  
are about to celebrate the festival of 'Yugadhi', I send you  
joyous greetings for this New Year and my love and good  
wishes for your health, happiness, prosperity, all-round  
progress and success. May God grant you all that is  
auspicious and blessed throughout this New Year!

One of the wonderful facts about our Vedic New  
Year is that it opens with a most auspicious holy day of  
festive worship. The month of Chaitra ushers in the 'Sri  
Rama Navami', which is the sacred Birthday of Lord Rama,  
the grand 'Avatara' who personified 'Dharma' in all its  
aspects and perfection. The advent of this 'Avatara'  
heralded the resurgence of 'Dharma' and the establishment  
of the rule of righteousness and the moral order. Even as the  
divine Sri Krishna is the beloved and darling of India, so too,  
is Lord Sri Rama, the ideal and hero of India. His 'Avatara  
Leela' is the thrilling indication of the sublime heights to  
which the human individual can attain and should strive to



## MAHAA RAAMAAYANAM

attain. As a 'Divine Avatara', He constituted an approach to 'God Realisation' which is the goal of your life. **Devout worship of Rama leads to God-consciousness.** He is a link and a channel between you and the transcendental absolute reality. The Lord of Kosala, the Crest-jewel of the Royal race of Raghu is the incarnated personification of **the Supreme Divinity, the Paramatman or the Para Brahman of the Upanishads.** Rama Bhakti is an unfailing way to eternal emancipation from the thralldom of birth and death. His Divine Name "**RAMA**" is the ark (ship) which takes us safely across the turbulent ocean of samsara to the far shore of immortality and beatitude (supreme blessedness). This Divine Name is verily the inexhaustible mine of all auspiciousness, the destroyer of the impurity of this iron age, the holiest of holy things, the saviour of this world. It is a seed of supreme satisfaction and veritable bestowal of all boons. It is a gateway to the kingdom of blessedness. The **glory of Ram Nam** verily beggars description. Its greatness is **unfathomable.** Human speech and intellect ever fail to assess its supreme unparalleled worth. Ram Nam is the most precious, priceless jewel in the treasury of our holy land's spiritual culture. I boldly assert that it is this great Ram Nam that is sustaining '**Bharatavarsha**' today.

**O'Beloved childred of India!** Come, come, and adapt the 'Ram Nam' way of life. Saturate yourself with Ram Nam. Bathe in the divine nectar that ceaselessly showers from Ram Nam. Ram Nam is the quintessence of Divine Grace. Ram Nam is your greatest benefactor, dearest



## MAHAA RAAMAAYANAM

friend and unfailing companion. Chant Ram. Sing Ram. Let the tongue repeat Ram Nam in an unbroken and continuous stream. Root yourself in Ram Nam. Enshrine Ram Nam in your heart and mind. Let Ram Nam resound from every cell and pore of your body. Let Ram Bhakti radiate from your entire being. **Ram Ram Ram! Om Sri Ram Jaya Ram Jaya Jaya Ram!** Make your life thrill with Ram Nam. Let your heart throb with Ram Nam. Let your breath flow with the rhythm of Ram Nam. Let blood course through your entire being in unison and tune with Ram Nam. Make your life a veritable joyous song of Ram Nam. Supreme blessedness shall accrue unto you. Freedom, fearlessness and joy will fill the entire being. In this age, there is no greater or more effective and unfailing method of God-attainment than the practice of the wondrous Divine Name. **The Name of God is verily God himself.** Supreme Divinity is present here for you, as God's Name. Name and God are not two. They are one and the same. Name is God!

What shall any one say about the power, the greatness and the glory of the Divine Name of Rama! The Divine Name will bring you face to face with God. It will grant you 'Mukti' here and now. It will burn up all impurities. It subdues the turbulent senses. The power of the Divine Name calms the surging passions. It restrains the outgoing tendency of the mind and subdues its restlessness. The scattered mind now becomes indrawn and one-pointed. Ram Nam tames the arrogant ego and renders it satvic and holy. Purifying the heart, the Divine Name creates devotion

## MAHAA RAAMAAYANAM

and arouses 'Divine Bhava' within your heart. It drives the mind inward and leads to a state of meditation. Repeated persistent Japa of the Divine Name render (rends, tear into pieces) the veil of ignorance and brings on the resplendent experience of God-vision.

Have faith. Be simple and pure. Tread the path of truthfulness. Become selfless. Serve all. Develop noble character. Give up anger, hatred and selfishness. Overcome greed by generosity and sympathy. Overcome hatred by love and forgiveness. Overcome all restlessness through sincere belief and firm faith. Become rooted in Ram and Ram Nam. O' Seeker! Know that this entire world is verily the manifestation of Ram and His divine power and glory. Now sing with Sant Tulsidas:

*Siya Rama Maya Saba Jaga Jaani/*

*Karahun Pranama Jori Juga Pani//*

That is, "Knowing that the entire world is permeated by Lord Rama and His power, I salute with both hands folded together." Whatever you see, hear, touch, taste and smell, all is indeed the manifestation of Rama alone. Recognize all sounds to be Ram Nam in infinite variation. Ram Nam is the quintessence of the Divine Grace of the Supreme. Beloved and Worshipful Gurudev Sivananda Swamiji Maharaj mentioned 'Namopathy' as the unfailing divine medical treatment for the eradication of the dire disease of 'Ajnana' and 'Samsara'. This is the literal truth. Believe and be blessed.

## MAHAA RAAMAAYANAM

Blessed Sadhaks, come now, let us meditate upon Sri Ram. Set aside everything. Become silent. Sit on the asana. Close your eyes. Behold Sri Rama with the inner eye standing before you, 'Radiant and Gracious'. He pours his love, compassion and Divine Grace upon you now. Visualize Him vividly in the heart-shrine. Bask in the radiance of His spiritual presence. Repeat Ram Nam! Cast away all other thoughts and repeat Ram Nam. Forget the world and body; think Ram and Ram alone. Repeat Ram Nam in continuous, unbroken Japa and remembrance. Dwell in Ram and repeat: RAM RAM RAM RAM RAM RAM RAM RAM/ RAM RAM RAM RAM RAM RAM RAM RAM RAM (Ten times)

I leave you now silently and joyously in the glorious presence of Rama. May you be absorbed in Ram! May Ram Nam, Ram Prem and Ram Bhajan enrich your life. Om Sri Ram Jaya Ram Jaya Jaya Ram! Glory be to Lord Rama! Glory be to Ram Nam! May God bless you!

With regards, Prem and Pranams,

Yours in Lord Rama,  
Swami Chidananda



(Letter of H.H. Sri Swami Chidananda Maharaj, dated 1<sup>st</sup>.April, 1965.)

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MAHAA RAAMAAYANAM

**MAHAMANDALESWAR, SWAMI VEDA BHARATI,**

**D. LIT. (HOLLAND), F.R.A.S.(U.K.)**

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.....

**:-FOREWORD:-**

**MOST LYRICAL PHILOSOPHICAL TEXT**

Shri Swami Jnana Swaroopanandaji has given a special gift to aspirants in the form of a very lucid, inspiring and readable paraphrase of selected portions of the most lyrical philosophical text of the world, the Yoga Vasishtha (YV).

No matter how many translations or paraphrases of this incredibly rich text may be composed they cannot reveal all its depths. These depths can be explored and discovered only (1) by having access to the complex beauty of Sanskrit language, and (2) by delving deep into a personal experience of the detailed and methodical processes of Vedantic contemplations (Manana and Nididhyasana) and Yogic meditations (Dhyana and Samadhi).

The text consists of gushing outpourings of the experiences of both the universal and the transcendent. The outpourings are the results of the Rishi(s), Valmiki and Vasishtha, and all others referred to in the YV stories, diving deep into the states, that are non-states, the very nature (svabhava), of consciousness.

## MAHAA RAAMAAYANAM

It is impossible to list the contents of this text of 32,000 verses.

YV does not belong to any one religious thought or a particular school of philosophy. It syncretically combines the elements of Buddhism, Jainism, Vedanta, Sankhya, Shaiva Siddhanta (Tamil Shaivism), Kashmir Shaivism, Yoga, Tantra and many other spiritual resources.

It takes us on journeys in spaces within spaces and beyond spaces; time frames within time frames and beyond time frames. In each of these space and time frames, histories of universes and of empires, of sages and of the lost ignorant ones, of devas and of imaginary persons unfold, also as stories within stories. Each layer of these instructs us into some level of personal philosophical realisation.

These layers of philosophy merge with each other, demonstrating to us that no school of thought can represent full reality. Each school projects a facet; all the facets together make up the still incomplete picture of truth.

The text tells us in picturesque detail about the states of our awareness and all its different rungs. It is not satisfied with talking about three states, viz., wakefulness, dream and sleep - and the Fourth (Turiya). It speaks of all different permutations of these such as wakeful-wakeful, wakeful-dream, wakeful-sleep and so on, and then the state of a yogi in daily life wherein the fourth is interwoven with all the other ones.

It speaks of these states at cosmic level; it tells stories and parables of cosmic wakefulness, cosmic dream, cosmic sleep and cosmic enlightenment.

## MAHAA RAAMAAYANAM

YV serves as a practical guide to enlightenment. It not only enlightens through philosophical discourses, it gives guidance into practical methods of contemplation, and of meditation, for those who would understand the methods and practice them.

If you truly wish to comprehend and absorb this mega-lyric of philosophy and an epic of the story of enlightenment, then become fluent in Sanskrit; fluent, nothing less than that will do.

The second best access to YV is by reading the translations in Indian languages such as Hindi or Bangla or Tamil and so on. English is not the language for translating this mega-lyrical epic but I admire those who courageously undertake such a formidable task as Swami Jnana Swaroopanandaji has done.

I wish his readers nothing less than full illumination.

*Swami Veda Bharati*

**(MAHANADALESHWAR SWAMI VEDA BHARATI)**

Rama Navami, April 12, 2011.

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# MAHAA RAAMAAYANAM



A Direct Disciple of  
H.H. Sri Swami Niranjandev Tirth,  
Jagatguru Sankaracharya,  
Govardhan Mutt, PURI - Odisha.

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Dandi Ashram, Ujjeli, Uttarkashi.

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Uttarkashi, 2<sup>nd</sup>. April, 2001.

Swami Jnana Swaroopananda Saraswati

Most Rev. Swamiji!

Tendering due obeisance to the Omnipresent Divinity present in the form of your Worshipful 'Guru' and your pious self, I consider it my privilege to offer heartiest congratulations on your successful publication of "Raja Yoga Pradeepika".

Indeed a short and straight path to Divinise one's career has been made available to modern spiritual seekers without undergoing the tedious process of learning Sanskrita.

Of course, they owe a deep debt of gratitude to the enlightened author as the book covers in brief almost all luminising aspects of spirituality depicted in our "Shastras".

Very many thanks,

With best regards, Ever yours,

**SWAMI INDRADEV TIRTH**

Dandi Ashram, Ujjeli, UTTARKASHI.

## MAHAA RAAMAAYANAM

"SAT SAHIB"

AVADHUT BADA GARIBDASIYA ASHRAM TRUST

PURANI SHISHAM KI JHARI: MUNI KI RETI

RISHIKESH - 249201 : UTTARANCHAL

PRESIDENT:

**SWAMI RAMDEV PATHI**

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Date: 20<sup>th</sup>. Nov. 2010.

Dear Sri Swami Jnana Swaroopananda Ji!

God's blessings and adorations!

It is in fact a subject of immense pleasure that your noble self has brought up "Yoga Vashishtha", consisting of the knowledge of spirit and self-consciousness based on the conversation between Lord Rama and Guru Vashishtha.

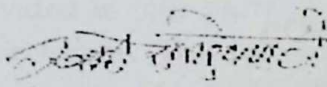
Yoga Vashishtha is Maha Ramayan which is a great scripture of the Vedanta. It directs the path for a truth seeker in order to realise his own self and attain the knowledge of his own soul.

Your this noble work to bring up the "Yoga Vashishtha" in English is indeed highly praise-worthy. By taking such great pain in compiling and publishing this new book, you have greatly contributed for human welfare at the international level.

May the readers of this book get highest inspirations for spiritual upliftment is my heartfelt wish. May Gurudev bless you with healthy long life with success in your all noble efforts.

Hearty congratulations for this scholarly treatise!

With profound and loving pranam,



20-11-2010

MAHAA RAAMAAYANAM

**SWAMI DAYANANDA SARASWATI**

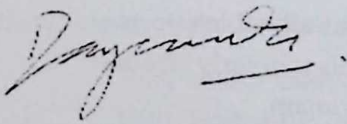
April 3, 2011.

Dear Jnana Swaroopananda,

The Yogavasistha is a highly valued book of knowledge that the sannyasis in the Himalayas used to read with great fervour. It has a facile style in conveying various topics connected to the vision of advaita. Through stories it conveys the relative nature of time, *adhikaritam* for gaining this knowledge of Brahman, and other topics, very effectively. There is no comparable book in this aspect. I am very pleased that you have brought out this Sanskrit work in English, taking into account the various commentaries available. I congratulate you for this work, and our Gangadhareswara Trust is pleased to offer you support towards the publication of the book.

With best wishes and love,

Yours,



SWAMI DANAYANDA

.....  
Swami Dayananda Ashram, Purani Jhari, Rishikesh-249201. Uttaranchal, INDIA. Ph.No.0135-2430769/2432769.



MAHAA RAAMAAYANAM

**SRI DIVYA JIVAN SANSKRUTIK SANGH**

Sivananda Ashram, Sivananda Marg, Jodhpur Tekari,  
Ahmedabad-380.015.

Ph.No.079-26861234, Telefax : 079-26862345

E.mail: [sivananda\\_ashram@yahoo.com](mailto:sivananda_ashram@yahoo.com)

Website: [www.divyajivan.org](http://www.divyajivan.org)

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**FOREWORD**

Salutations and adorations to almighty Lord who is known to us as Allah, Ahor Mazda, Zandevasta, Zihovaha, Ram, Krishna, Jesus, Moses, Buddha, Mahavir and all those who are known and unknown to our cultural heritage from ancient India.

Salutations and prostrations to Sadgurudev Sri Swami Sivanandaji Maharaj and Guru Bhagwan Sri Swami Chidanandaji Maharaj and all the Holy Masters of East and the West.

I am happy indeed to put down together few thoughts for the betterment of mankind through most worshipful and revered Yoga Shastra Ratna, Yogiraj, Paramhansa Parivarajakacharya, 108 Sri Swami Jnana Swaroopananda Saraswatiji Maharaj's this pious work of "Maha Ramayanam".

Our cultural heritage of Mother India is very much based upon the Vedic lore. The Vedas may be Rig, Yajur, Atharva or Sama which are divided in four parts like Brahmana, Samhita, Aranyaka, and Upanishads. The last portions of Vedas and Upanishads are known as Vedanta. There are number of Upanishads, but Isha, Kena, Katha, Mundaka, Mandukya,

## MAHAA RAAMAAYANAM

Sweta-Swatar, Aiteraya, Taiteraya, Chhandogya and Brihadaranyaka, etc., are principally known and shared by the scholars in the modern time.

The knowledge of the Vedanta has been explored by holy men like Sage Valmiki or Sage Vyasa in their great work 'Valmiki Ramayana' and the famous epic 'Mahabharata'. This knowledge of the yore or the Vedic lore is being pondered down to the earth by number of puranas like Srimat Bhagavata Maha Purana and so on. Even the story and teachings of Lord Sri Rama and his life are being narrated by number of learned scholars in their regional languages like 'Rama Charit Manas' by Tulasi, Kritivas in Bengali, Kamba Ramayana in Tamil, etc. Here the present theme of Yoga Vasishtha as it is known as 'Maha Ramayanam' is practically a Vedanta as it is the last portion of Valmiki Ramayana which is known as 'Uttar Ramayana' also. No less than 32,000 mantras explained in 6 parts like Vairagya, Mumakshutva, Utpatti, Stithi, and Upashama and Nirvana Prakarana. The whole idea is the education imparted to Lord Sri Rama by Sage Vasishtha to uplift the inner being of the individual soul to the cosmic phenomenon. Here is the science which speaks for the soul to attain the soul itself. It is a doctrine to realize the absolute and to dive deep in the inner Centrum where one can find unfading eternal beauty of the soul.

Sage Vasishtha is alarming Rama for seeking the eternal and coming out of the slumber of external or eternal. Raga, Dwesha and dwelling in of I and me, he, she, it, extras are ignorance. The principal theme of Maha Ramayanam or Yoga Vasishtha is to know the self and to realize the self everywhere.



## MAHAA RAAMAAYANAM

The consciousness of the consciousness and the awareness of the awareness in it's purest form of the truth is being expressed and poured being words after words in the chapters of Maha Ramayanam.

Bhagavat Pada Acharya Shankar in its last sermon claims study of Vedas regularly, systematically and scientifically and to think religion and to act as per its teachings. Let your each thought, speech or action be worshipped to your almighty and at the same time not asking or seeking for the fruit (Sadhana Panchakam). Sri Maha Ramayanam also deals with the parallel thoughts of the same type of teachings from Sage Vasishtha to Lord Rama.

The problem of mankind is not in the external behavior phenomenon. Actually the man himself is the cause or the bondage of his problems and he himself is the only solution to it. As Gita says that lust, anger and greed are the three basic problems for the sorrow, pain and agony. To be free from all these one must realize that the individual's real nature is bliss bliss bliss absolute, as narrated again and again in Maha Ramayanam.

To know that I am not the body, not the restless mind, but I am the eternal awareness of the absolute phenomenon of the self. Any external so-called happiness or a sensual pleasure is the pathway to the pain and sorrow. To be simple, to be humble, to be pure, kind, courtesiest and adhere to the truth are the only ways to realize the absolute.

We can say that the 16<sup>th</sup> chapter of Bhagavat Gita the Daivasur Sampat Vibhaga Yoga is an echo of the teachings of Maha Ramayanam. To seek the divine and shun the devil by



## MAHAA RAAMAAYANAM

rigorous spiritual upliftment through austerity, self analysis, reasoning, questioning, to serve the mankind, to serve the known and unknown and to serve the nature, birds and beasts and hate none is 'the central theme' of Sage Vasishtha's teachings.

Gurudev Sri Swami Sivanandaji Maharaj has narrated the Song of Eighteen Ities which can also reflect upon the teachings of Sage Vasishtha.

The holy teachings to Lord Rama by Sage Vasishtha are invariably simplified by Gurudev Sri Swami Sivanandaji Maharaj by narrating this very 'Song of Eighteen Ities':

"Serenity, Regularity, Absence of Vanity; Sincerity, Simplicity, Veracity; Equanimity, Fixity, Non-Irritability; Adaptability, Humility, Tenacity; Integrity, Nobility, Magnanimity; Charity, Generosity and Purity."

These are the basic and essential qualifications to realize the absolute and to obtain the immortality.

The teachings of Maha Ramayanam bring a very clear and spotlight upon the seriousness of the Yoga Sadhana. We can say this particular portion of Ramayana is yoga of self-control. Not merely Tyaga, Vairagya, Shama, Dama, Titiksha, Uparati, Shraddha, Samadhana and to be free from Mala, Vikshepa and Avarana are the essential basic foundation stones for the spiritual upliftment. We can sum up in the most simple way the very essence of 'Maha Ramayanam' is that to be happy give happiness, do not be unhappy or do not bring unhappiness and remember God at all times, in all conditions, in each breath, without any attachment and with the total detachment.

## MAHAA RAAMAAYANAM

Congratulations to Sri Swami Jnana Swaroopananadaji Maharaj for this wonderful service to the mankind by bringing together very lofty ideas and teachings of Sage Vasishtha from revered Swamiji's personal spiritual endeavor. I personally know revered Swamiji Maharaj practically for more than 'thirtyfive years'. His ascending of the spirit and the sincere effort to realize the self are very unique. He is not merely the author of this holy work but he is very sincere sadhak, highly disciplinary monk, in-drawn person and core to the seeker of truth. May this wonderful work of him, not only bring to him but all the Readers and Mumukshus on the path of truth bring an Inner Light, Power and Wisdom to their personal upliftment upon the path for the realization of the absolute.

With profound regards ocean deep loves and prayers for all the best.

In the service of Sadgurudev Sri Swami Sivanandaji Maharaj.

Sevak,



17th May 2011,  
Buddha Purnima.

**Swami Adhyatmananda**  
**PRESIDENT**

# MAHAA RAAMAAYANAM

SRIMANNARAYANA RAMANUJA YATHIBHYO NAMAH

JEEYAR EDUCATIONAL TRUST

FOUNDER AND MANAGING TRUSTEE -

HIS HOLINESS SRI TRIDANDI

CHINNA SRIMANNARAYANA JEEYAR SWAMI

SITANAGARAM - 522501. GUNTUR DIST. - A.P.

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02-12-2010.

Jai Srimannarayana

Swamy Jnana Swaroopananda Saraswathiji!

Your letter dt.22.11.10, is in hand and found interesting to note that you are making notes on "Yoga Vasistam".

A nice 'Advaita Vedantha Work', indeed, presented in the name of Sage Vasishtha, as if it was addressed to the Lord Sri Rama. Whether Rama needed such a message is still something to be understood. Yet, any opinion of individuals when imposed on great personalities gains importance. It is the same.

We appreciate your 'notes' will help the seekers in realizing the great truths of philosophical world.

Let Acharyas bless you and the work you did.

Sd/-

TRIDANDI CHINNA SRIMANNARAYANA JEEYAR SWAMI

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Vedic University, Sitanagaram - 522 501. GUNTUR DIST. A.P.

Ph.(08645) 272929/272353. E-mail: [jetsitanagaram@yahoo.com](mailto:jetsitanagaram@yahoo.com)

Internet: [www.chinnajeeyar.org](http://www.chinnajeeyar.org).



## MAHAA RAAMAAYANAM



Dr. Sivananda Murty

'ANANDAVAN'

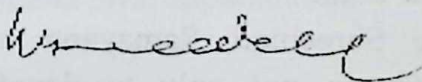
Bheemunipatnam-531163.

Ph.918933-229505

Date : 25.01.2011.

### MESSAGE

It is a great achievement that the great work, Yoga Vashishta, under the title "Maha Ramayana" is commented upon by your holiness elaborately. Obviously, the commentary is the latest and should be highly enlightening to the genuine reader. The community of devotees will heartily welcome this work from the pen of a learned sage like your holiness.



(SIVANANDA MURTY)

# MAHAA RAAMAAYANAM



## **ANANDASHRAM**

(Founded in 1931 by H.H. Swami Ramdas)

Anandashram Post: 671531. Kanhangad, Kerala, INDIA.

Telephones: 0467 2203036, 2209477

Website: [www.anandashram.org](http://www.anandashram.org) \* Email: [anandashram@gmail.com](mailto:anandashram@gmail.com)

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5<sup>th</sup>. May, 2011.

Beloved Swamiji!

**"God arranges everything in His own way and at the time He appoints." - SWAMI RAMDAS**

Your loving letter of 18<sup>th</sup> April was duly received. As we were away and reached back here only on the 30<sup>th</sup>. April, we could not reply to you earlier. Glad to note that the book "MAHAA RAAMAAYANAM" is in the process of getting printed. We pray for Beloved Papa's blessings for the successful and speedy completion of the printing and publishing of the book.

Epics like Shreemad Ramayana are a source of perennial inspiration not only to devotees and serious spiritual aspirants but also to ordinary people who are immersed in mundane life. When confronted with various challenges and trying moments, everyone needs some prop to hang on to and Shreemad Ramayana fills this gap. Every time we read each chapter or episode with Shraddha we

## MAHAA RAAMAAYANAM

would be kindled with powerful positive messages because the whole text is soaked, as it were, in Dharma – the code of conduct for all levels of life. This will in turn offer us more and more clarity as to how we should go forward in a particular situation.

Every now and then the Lord prompts His chosen instruments from within to render interpretations on this great classic in the light of modern thoughts and needs.

Revered Swami Jnana Swaroopanandaji is one among such chosen instruments and we hope and pray the book “MAHAA RAAMAAYANAM” authored by the Swami would benefit the readers in their journey towards a successful, purposeful and blissful life.

Deepest love and pranams,

Ever your Self



(SWAMI MUKTANANDA)

Revered Swami Jnana Swaroopanandaji,  
Room No.B-15,  
Avadhut Bada – Ashram,  
(Adjacent to : Swami Dayananda Ashram)  
Purani Jhadi, Muni-ki-Reti,  
RISHIKESH – 249 201. (Himalayas)

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## MAHAA RAAMAAYANAM

**SRI K.R. ASWATHANARAYANA, B.A.**

"Rama Krupa"

23<sup>rd</sup>. May, 2011.

Swami Jnana Swaroopanandaji!

Blessed Atman!

Om Sri Ram Jai Ram Jai Jai Ram!

Glad to know that your labour of love, the translation of the "Yoga Vashishtham" in English is nearing completion and it is almost ready for its printing.

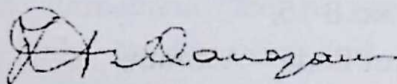
May this volume prove to be a source of inspiration and guidance to all the advanced sadhakas, by the grace and blessings of all sages and saints.

I convey my blessings for the book, for its early printing. May the Blessings of 'Lord Rama' be ever upon the author, on the readers as well as on the donors for this 'Jnana Yajna Project'.

Swami Jnana Swaroopanandaji is an eminent 'VAKTA' in giving proper guidance in "Yoga Therapy". Let us all follow him with full confidence.

With love,

Ever your Self



(K.R. ASWATHANARAYANA)

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(A very great devotee of "ANANDASHRAM". He is aged 96, living in Hindupur-A.P. He is ever in tune with Lord's Name and enthuse others to tread the path of 'Ram Nam'. The author was fortunate to meet him on 23<sup>rd</sup>. at his place.)

# MAHAA RAAMAAYANAM



## THE DIVINE LIFE SOCIETY (REGD.)

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PHONE : (0135) 2430040, Fax: (0135)2442026, Rly.Stn.: RISHIKESH, N.Rly.

Website: [www.sivanandaonline.org](http://www.sivanandaonline.org) email: [generalsecretary@sivanandaonline.org](mailto:generalsecretary@sivanandaonline.org)

Date: 24<sup>th</sup>. March, 2011.

SRI SWAMI JNANA SWAROOPANANDAJI,

Om Namō Narayanaya!

It gives me great joy to know that your revered self  
is bringing out "Mahaa Raamaayanam" as an offering to all seekers  
of highest knowledge, world over. This wisdom of the great sages  
like Vashishtha, Vaalmiki and others and the Vairagya of Lord Rama  
are our real treasure.

Any effort by any noble one to make this greatest  
knowledge available to genuine seekers is always praise worthy and hence  
Swamiji's pains taking efforts are laudable.

I wish your good-self all success in this noble pursuit  
and seek the benedictions of all the great Masters upon the seekers who  
earnestly take up the study of this ancient scripture. May this publication  
get a wide circulation and the Divine Grace be ever upon all the readers.

With regards and prayers,

Yours in the Lord,

(SWAMI VIMALANANDA)

# MAHAA RAAMAAYANAM

PRESIDENT



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Website: [www.sivanandaonline.org](http://www.sivanandaonline.org) email: [generalsecretary@sivanandaonline.org](mailto:generalsecretary@sivanandaonline.org)

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## FOREWORD

Salutations and adorations to the 'Supreme Being', the Self of All!

It is an excellent thing that Revered Sri Swami Jnana Swaroopanandaji has written a commentary on important verses of Yoga Vaashishtha as contained in the book "Supreme Yoga" by Swami Venkatesananda and in "Laghu Yoga Vaashishtha", with the title "Mahaa Raamaayanam". "Supreme Yoga" contains the essential teachings of the great Scripture Yoga Vaashishtha, and for each day's reading the original Sanskrit text of a very important sloka has also been given, with its English translation in course of the narrative, for serious



## MAHAA RAAMAAYANAM

contemplation. The daily reading spreads over all the days of the year. This pattern and structure has been adopted by the learned Author of "Mahaa Raamaayanam".

Yoga Vaasistha is splendid scripture of India. It was written by Sage Vaalmiki and it contains the spiritual teachings of Sage Vasistha imparted to Lord Raama the Incarnation of Lord Vishnu, when He was still in His teens. Hence its name is Yoga Vaasistha. It is one the best and authoritative books on Vedanta Philosophy, and is an important standard text on Jnana Yoga or the Yoga of Knowledge, as distinguished from other important Yogas like Karma Yoga or the Yoga of Action, Bhakti Yoga or the Yoga of Devotion, and Raja Yoga or the Yoga of Meditation of Sage Patanjali. Yoga is the pathway to the Ultimate Reality or God.

The aim of Yoga Vaasistha is Moksha or Liberation which is freedom from all sorrow, and from the bondage in the world process and the cycle of births and deaths with all its concomitant pain and suffering. It shows the way to the state of Supreme Peace and Absolute Happiness or Bliss attaining which one becomes blessed. This is what each human being seeks and endeavours to reach. Yoga Vaasistha teaches that this Liberation need not be only after death; it can as well be attained when one is still living. One can be a Jivanmukta or liberated while living and Liberation can be attained in this life itself, here

## MAHAA RAAMAAYANAM

upon the earth. This attainment of Liberation while living or Jivanmukti is the main focus of the teaching of the Scripture.

According to Yoga Vaasistha, Purushartha or personal effort is the most important thing. Anything can be achieved through Purushaartha, and nothing worthwhile can be accomplished without it. Only when it is adequate one can get success, and nothing is impossible when proper Purushaartha is there. Even Moksha can be attained through one's Purushaartha and the efforts required for it are dealt with in the Scripture in full detail.

Among the things necessary for Liberation, the most important ones as per the Scripture are Satsanga or the company of saints and study of Holy Scriptures. This holy Yoga Vaasistha is said to be the best among the scriptures and Sage Vasistha categorically says that one who reads it is sure to get Jivanmukti. Thus, one can very well appreciate the importance and value of Yoga Vaasistha Mahaa Raamaayana and it will be to one's highest welfare to read it as much and as often as possible and regularly.

The Scripture starts with Vairagya Prakarana or the part dealing with Dispassion which is the most essential requisite and foundation for one's spiritual journey. Then in stages it speaks about the conduct expected of the spiritual seeker who is keen about Liberation, the origin, existence and cessation of the world process, and finally concludes with Nirvaana or Liberation as to culmination, in the other parts, through a gradual ascent. Thus the seeker is taken



## MAHAA RAAMAAYANAM

through different stages to the state of Liberation which is its ultimate Goal, and explains its nature and characteristics. This the Scripture does through the medium of different stories which are very interesting, illustrative, inspiring, and highly instructive and enlightening. Also shown are appropriate examples of different spiritual seekers of the past. In this way the Scripture also makes a very absorbing reading which is highly rewarding as well.

The occasion for Yoga Vaasistha was the depression or despondency of Raama, his distaste for the world, and lack peace due to uncertainty of his conviction about the way to happiness and the nature of Truth. Hence, it is a response to the mental condition of Raama and answers all the questions raised by him. The Scripture with some teachings of Sage Vaalmiki, then there is the advice of Sage Viswaamitra and finally it gives the teachings of Sage Vasistha which constitute the bulk of its contents.

The teaching of the Scripture is that here there is only one Being who is of the nature of Undivided Pure Consciousness, and nothing else. He gets bound by his own imagination or thought, and is liberated when he is free from this imagination.

Avichchinna chidatmaiko pumaanasti netarat

Swa Samkalpavashaadbaddho nissamkalpascha  
muchyate

The world is an illusion and not real. It is only an appearance. Through delusion and wrong understanding it



## MAHAA RAAMAAYANAM

is taken as real, and there is vaasanaa or mental conditioning or subtle desire for the objects of the world. Excellent giving up of the vaasanaas completely is called Liberation and that alone is the pure process for it:-

Asheshena parityaago vaasanaanaam ya uttamah  
Moksha ityuchyate Brahman sa eva vimalakramah

The Truth or Reality is Pure Being which is Pure Consciousness and Pure Bliss, '**SAT CHIT ANANDA**' and One without a second. One who realises this is liberated from the world process, and from delusion forever. One of the characteristics of the one liberated are given in the Scripture -

Etaavadeva khalu lingamalingamuurteh  
Samsaanta samsrutichirabhramanivruttasya  
Tajjnasya yan madana kopa vishaada lobha-  
Mohaapadaam anudinam nipunam tanutvam/

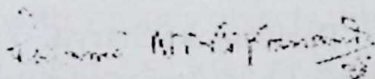
"This alone is the sign of the one for whom the transmigration has come to an end, whose delusion has ceased forever, who is a knower of the Reality, which is the effective thinning day by day of the troubles like lust, anger, depression, greed and infatuation. He has no outside sign in his form."

Such a one is a Jivanmukta, one who is liberated while yet living. All through the Scripture there is mention and description of the Jivanmukta and how one can attain this state. It has been stated, inter alia, that he has no grief, no exhilaration, no desire, no craving, nor attachment to

## MAHAA RAAMAAYANAM

anything. He has no desire for pleasure, and no aversion for anything whatsoever. He has total contentment and absolute equanimity and evenness of mind in all circumstances, etc. etc. He lives in the world peacefully and happily without being disturbed or agitated in any way. Anyone can reach this state if he can follow the teachings of the Scripture and get permanent peace and happiness in the world. This is the lofty objective of Yoga Vaasistha and it is within the reach of all.

The Author Sri Swami Jnaana Swaroopaanandaji has done a great service to mankind by bringing the Yoga Vaasistha to greater attention of the public through "Mahaa Raamaayanam" with his own commentary. I express my deep appreciation for this noble effort on his part which is pure selfless service to Spiritual Seekers. My very best wishes for the "Mahaa Raamaayanam", for the learned Author, and for all the readers who study it! May the choicest Blessings of the Supreme Being be upon them all! May all attain Peace and Happiness!



**SIVANANDA ASHRAM,**  
**22<sup>ND</sup>. APRIL, 2011.**

**(SWAMI NIRLIPTANANDA)**  
**VICE-PRESIDENT**

MAHAA RAAMAAYANAM



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**FOREWORD**

Glad to know that after reading "Supreme Yoga" (Daily readings), the Yoga-Vasishtha Maharamayana, one of the good compilations of worshipful H.H. Sri Swami Venkatesanandaji, an ardent, devoted and dedicated senior-most disciples of adorable Gurudev H.H. Sri Swami Sivanandaji Maharaj, Paramhansa, Parivrajakacharya, Yogi Raj, Yoga Sastra Ratna, Sri Swami Jnana Swaroopananda Saraswatiji inspired to write 'MAHAA RAAMAAYANAM'. There are two books, namely, Brihat Yoga-Vasishtha, and Laghu Yoga-Vasishtha, the former is a big book which contains 32,000 Granthas or slokas or 64,000 lines. The latter book contains 6,000 Granthas. After reading Part-I and Part-II, the Supreme Yoga (Daily datewise readings)



## MAHAA RAAMAAYANAM

of H.H. Sri Swami Venkatesanandaji, Sri Swami Jnana Swarupanandaji is enthused to write '**Mahaa Raamaayanam**', an elaborate commentary, with simple English for the benefit of yoga lovers and seekers of Truth. Keeping in view of the problems of sincere spiritual seekers, Sri Swami Jnana Swaroopanandaji added additional topics collected from books of Gurudev Sri Swami Sivananda; "Concentration and Meditation"; and "Brahmakara Vritti"; "Quintessence of Yoga Vasishtham" by H.H. Sri Swami Krishnananda of Sivanandashram, Rishikesh; "The Guidelines for an aspirant" by H.H. Sri Swami Ramdas; and a gist of life-sketch of Milarepa - The Great Tibetan Yogi.

Yoga-Vasishtha consists of six Prakaranas or sections, viz; 1. Vairagya (Dispassion or indifference); 2. Mumukshu (longing for liberation); 3. Utpatti (origin); 4. Sthiti (preservation); 5. Upashanti (quiescence); and 6. Nirvana (liberation). According to Yoga-Vasishtha, this world of experience with various objects, time, space and laws, is a creation of mind, i.e.; idea or Kalpana. Just as objects are created by mind in the dream, so also, everything is created by the mind in the waking state also. Expansion of mind is Sankalpa. Sankalpa, through its power of differentiation generates this universe. Time and space are mental creations only. Through the play of the mind in objects nearness seems to be a great distance

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and vice versa. Through the force of the mind, a Kalpa (millions of years) is regarded as a moment and vice-versa. A moment of waking experience may be experienced as years in the dream. The mind can have the experience of miles within a short span and miles can be experienced as a span only. Mind is not anything different and separate from Supreme Consciousness (Brahman). Brahman manifests itself as mind. Mind is endowed with creative power. Mind is the cause of bondage and liberation.

Liberation, according to Yoga-Vasishtha, is the attainment of essence of bliss of Supreme Being through knowledge of the Self. The mind attains its quiescence here as it is free from all modifications. If the illusory idea of 'I' or Ahamkara perishes, the end of Vasanas (impressions) which is called Maya vanishes it is called Moksha or liberation. Extinction of all Vasanas or impressions constitutes Moksha. Sankalpa is only Samsara a wheel of births and deaths, its annihilation is Moksha. It is only Sankalpa, destroyed beyond resurrection that constitutes the immaculate Brahmic seat or Moksha. Hence, Moksha is freedom from all sorts of pains and the attainment of Supreme Bliss (**Sarva-Dukha-Nivritti and Paramananda Prapti**).<sup>\*</sup> Brahma Jnana or Knowledge of the Self alone will give Moksha. Moksha is not a thing to be achieved. It is already there. You are in reality not bound. You are ever pure and free. He whose mind is calm, who is endowed



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with the four means of salvation, who is free from defects and impurities can realise the Self intuitively through meditation is the declaration of Sage Vasishtha. Shanti (quiescence of mind), Santosha (contentment), Satsanga (association with saints and sages) and Vichara (Self-enquiry) are the four sentinels who guard the gates of Moksha or liberation. If the seeker makes friendship with them can one easily enter the kingdom of Moksha.

The supreme Lord who took the human form to destroy the unconquerable demon called Ravana, at the age of fifteen or sixteen, got the company of Sage Vasishtha, obtained the knowledge of the Supreme.

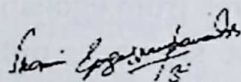
Yoga-Vasishtha tells how a seeker of Truth or knower of Truth should act in this world: Sage Vasishtha tells to Rama: "Steady in the state of fullness which shines when all desires are given up and peaceful in the state of freedom in life, behave in this world, O Raghava. Inwardly freedom from all desires, dispassionate and detached, but outwardly active in all affairs, behave in this world O' Raghava. Free from egoism, with mind detached as in sleep, pure like the sky, ever untainted behave in this world, O' Raghava. Conducting yourself nobly and with tenderness, conforming to the forms of society but inwardly renouncing all behaves in this world, O' Raghava. Unattached at heart but outwardly acting as if with attachment, inwardly cool but outwardly fervent, behave in this world, O' Raghava."



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Lord Rama literally followed the instructions of his family Guru Sage Vasishtha, became a Dharma Purusha, well known as '**Maryaada Purushottama**', respecting and loving all beings with universal vision and cosmic love. He was an ideal human being undergoing and experiencing all tragedies and tribulations of life and proved to humanity as an ideal to emulate for all times to come with the spirit of renunciation and cosmic love. Ethics of Mahaa Ramayana is "**Dharmo Rakshati Rakshitah**"; if you are righteous that righteousness alone will protect you!

May the readers of '**Mahaa Ramayanam**' drink divine nectar and taste the bliss of wisdom of the Self and become Jivanmuktas in this very life and lead Divine Life of Truth, Love and Purity is my heartfelt prayer! May this '**Mahaa Ramayanam**' will have wide circulation and source of inspiration for many seekers of Truth! May the blessings of Sage Vasishtha, Rishi Valmiki, Lord Rama, Ramabhakta Hanuman and all Brahma Vidya Gurus be ever upon all the readers and author is my humble prayer!



**HANUMAN JAYANTI,**  
**18<sup>th</sup>. APRIL, 2011.**

**(SWAMI YOGASWARUPANANDA)**  
**VICE-PRESIDENT**

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**SWAMI PARAMAPRIYANANDA SARASWATI,**  
President, The Divine Life Society Branch,  
**P.O. NABARANGAPUR-764059.(ODISHA)**

*Om Sri Sadguru Paramatmane Namah!*

Respected Swamiji,

Your kind letter to hand.

I am humbly aware that I am simply not competent in any sense of the term to write a **'FOREWORD'**, as requested by your Holiness, to such a monumental, philosophical work.

Nevertheless, the sheer 'confidence' your Holiness has in me prompts me to write these few words.

By now, your Holiness has already acquired quite some reputation in spiritual circles as an author of several illuminating tomes, such as, the **'KAILAS MANAS PARIKRAMA YATRA', 'RAJA YOGA PRADIPIKA (PART I & II), ETC.**

I am sure the present 900-page volume will easily **outshine** all your other publications, highly valued as the latter by themselves are, and constitute the very **crest-jewel** among them all.

Needless to add, advancing years have made no difference to your determination to plod on through this Herculean Task till its successful completion. This indeed is a rare achievement on any count.

Particularly so, because few would make bold to write on this work of quintessential **metaphysics** that ventures with amazing boldness into areas not at all given to mankind.

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Be it 'the Ideal Character of the world' or 'Aeschatology' or 'The Absolute' or the various intricate experiential details appertaining to the stages of 'Knowledge' and 'Liberation', your work strives its best to put across 'things' as truthfully as possible.

Remembering that it is, as a work, certainly meant for the perfected ones or **Siddhas** and not at all for mere Seekers or Sadhakas, your work must, of necessity, be hailed as the product of noble mind wedded to the **Truth** in all its aspects, including the universally-elusive Infinite One.

My sincere good wishes for the 'success' of the work so that it reaches all 'adhikaris' of this holy **Yoga-Bhumi**, particularly the English-educated section, who, for obvious reasons, yearn fervently to catch a glimpse of the wisdom-lore of Sanskrit scriptures.

I have also electronically transmitted a 'humble' contribution to this '**Jnana-yajna**' so self-sacrificing undertaken by your Holiness, brooking nor age nor circumstances.

Ever in the Service of  
Gurudev,

**NABARANGPUR,**

23<sup>rd</sup> April, 2011.

**(SWAMI PARAMAPRIYANANDA)**



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### P R E F A C E

Humble Pranams and Prostrations unto Gurudev H.H. Sri Swami Sivananda Maharaj, Founder President, The Divine Life Society, Sivananda Ashram, Rishikesh, and Guru Maharaj H. H. Sri Swami Chidananda Maharaj, Ex. President of The Divine Life Society.

Humble Pranams and Prostrations unto Guru Swarup H.H. Sri Swami Dayananda Maharaj the World renowned Exponent of the Upanishadic Vision and the well-wisher of all.

Humble Pranams and Prostrations unto Guruswarup H.H. Sri Swami Venkatesananda Maharaj, one of the Seniormost Monks of Sivananda Ashram, whose great work of "**Supreme Yoga**" (Daily readings), goaded the author to study it, a number of times. Pujya Swamiji's selection of one mantra from a relevant sub-chapter, for the day, by expounding the essence of it as well as keeping the continuity of the great work '**Yoga Vashishtam**', along with its parables was unique and superb in its own way. He practically dived deep within the recesses of that '**Great Ocean of Yoga Vashishtam**' that comprised 32,000 mantras, in all. What a tremendous work he did for the welfare of the mankind! Thus, his work enthused the author to write an elaborate commentary, suitably in a very simple English

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language for the benefit of yoga-lovers and seekers of Truth. Pujya Swamiji Maharaj toiled much to a great extent, in imparting Gurudev Sivananda Maharaj's teachings, far and wide, and throughout South Africa and Mauritius. Words are insufficient to express adequately - such a great work he did in imparting the message of the **"Divine Life"**, practically, in each and every village, from door to door in these countries. In addition to this volume **"Supreme Yoga"**, he wrote **"Song of God"** (Bhagavad Gita), **"Book of God"** - Bhagavatam, **"Buddha"** Daily Readings, and Sivananda Daily Readings in the same pattern of 'Daily readings' - all these books were suitably planned for daily readings with specific dates, - and advised all the devotees to read daily one page from each book with devotion.

I would like to convey my **'special thanks'** to the **President, Divine Life Society Branch, Mauritius**, who was very kindly invited me to conduct a few 'Yoga camps'. I was there for a period of 54 days, (8<sup>th</sup> Sept. to 2<sup>nd</sup>. Nov. 2008.), and while returning back, he has lovingly handed over those five books of H.H. Sri Swami Venkatesanandaji's Daily Readings. **The Supreme Yoga is one among them, just in one volume.** This volume attracted me and enthused to make elaborate notes in simple English, by referring to a few English commentaries of Eminent Writers, like Padma Bhushan, Dr. B.L. Atreya and others. May the Blessings of the Lord, Gurudev H.H. Sri Swami Sivananda and Guru Maharaj, H.H. Sri Swami Chidananda be ever upon all the devoted souls, for peace, prosperity and spirituality!



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The Author has an innate urge to make this volume made available freely to the real 'Saadhaka'; of course, all formalities will be observed in printing, by keeping some specific rate, bar-code, ISBNo. Etc.

It appeared to the author as if Puja Swamiji himself in an invisible form enthused and made him an instrument in this "Jnaana Yajna Project", to bring out this volume, in a special way, entitled "Mahaa Raamaayanam", with its elaborate meaning, keeping the continuity of the theme.

Finally, the author would like to convey humble Pranams and Prostrations unto H.H. Sri Swami Ramdev Pathiji, President and Head of the Ashram, "Avadhut Bada Garibdasiya Ashram Trust" Rishikesh, who very kindly gave his loving 'Blessing' for the work. He got thrilled by seeing the earlier work entitled "Raja Yoga Pradeepika (Patanjali Yoga Sutras)" and allowed the author to stay in his Ashram. Puja Sri Swami Mahimanandaji of this Ashram was also very kind towards the Author. This is called the "Miracle of Guru Kripa". There is no doubt about it.

Puja Swami Venkatesanandaji Maharaj at one place mentioned, that "The Yoga Vashishtam is the greatest help to the spiritual awakening and the direct experiencing of the Truth. This is certain. If this is what you want, then, you are welcome to the Yoga Vashishtam".

The author ever vigilant, never experienced exhaustion and used to get up almost in the early hours, to carry on this work as per His guidance. This is all nothing



but Guru Kripa alone. Thus, he toiled much, almost 6 hours daily. Thus, it took eighteen months with the aid of a computer.

The truths of the Vedanata are revealed to one who has utmost devotion to God as well as towards Guru. *"Yasya Deve Paraa Bhaktir, Yathaa Deve Tathaa Gurau/ Tasyaite Kathita Hyaarthah Prakashante Mahaatmanah//* The Guru will lead one to the goal for those who have real aspiration.

The author ever kept in view how to make this volume made available to the real aspirant. Received four 'Forewords' from the Great Mahaatmaas and included all of them. Thus, a unique presentation adorned this volume, with Guru Kripa alone.

The author would like to place before the reader, the theme of the 'Yoga Vaashishtam', and the reason for its upcoming:

"Once, Rama, when he was at the age of fifteen, with the permission of his beloved father, King Dasharatha, proceeded on an extensive pilgrimage, along with his brothers. They all enjoyed the trip, no doubt. But, Rama was caught up in utter despondency, on return from the pilgrimage, and he was in a very peculiar mood. Rama undertook pilgrimage at the age of fifteen. And, he visualized that almost all humanity in the world, mostly engrossed in suffering. By this experience, he got the highest 'Vairagya'.

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At this juncture, Sage Vishvaamitra happened to visit the Royal court of King Dasharatha, on a special mission. In the mean time, he heard about the mental condition of Rama; and he expressed that such of his mental condition is not due to delusion, but it is due to being full of wisdom and utmost dispassion. There is nothing to be worried much. So saying, the sage advised the king that Rama may be asked to come over to the royal court, where his despondency could be dispelled by them.

Accordingly, the attendant had been to Rama to convey the message, and without any further delay, instantly Rama himself was brought to the royal court. He prostrated with utmost reverence before all the august gathering, and expressed his view-points to sage Vashishtha with all the feelings of utmost Viveka and Vairagya. The expressions of Rama are depicted vividly in the first Prakarana, viz., '**Vairagya Prakaranam**' (comprises 1,500 mantras) dealing with the true nature of the life in this world, and the Sage Vashishtha dealt with in detail, the qualifications of a seeker and how a 'Seeker of Liberation' should behave, in the 2<sup>nd</sup>. Chapter - '**Mumukshu Prakaranam**' (comprises 1,000 mantras).

Sage Vishvaamitra advised the Sage Vashishtha to instruct Rama suitably. On his advice, there was the dialogue between Rama and sage Vashishtha which went on for 'Eighteen' days. Sage Vaalmiiki is the author of this great work 'Yoga Vaashishtam' and he named it as 'Uttar



**Ramayanam'**. It comprises 32,000 Mantras in six parts; viz.,  
1. Vairagya Prakaranam 2. Mumukshu Prakaranam 3.  
Utpatti Prakaranam 4. Sthiti Prakaranam 5. Upashama or  
Upashanti Prakaranam and 6. Nirvana Prakaranam.

The author followed the work of H.H.Sri Swami Venkatesanandaji, along with some other commentaries translation in English; like 1) 'Yoga Vaashishtha Maharamayana, by Sri Vihari Lala Mitra, 2) 'The Philosophy of the Yoga Vashishtha' by Padmabhushan, Dr. B.L. Atreya and 3) 'Laghu Yogavasshishtam' of Sri K.Narayanaswamy Iyer, and 4) Yoga Vaashishtham in Telugu language, by Dr. Samudraala Lakshmanayya. The present work entitled "Mahaa Raamaayanam" is meant for daily readings. In addition to 366 mantras, 17 mantras of Laghu Yoga Vashishtam were added. In all 383 mantras have been dealt with in detail, in very simple English.

This book is not meant for **scholars or intellectuals** but it is **especially meant for the real sadhakas or the 'Seekers after Truth'**.

With this end in view, a few additional topics suitable for the seekers, the quintessence of a few articles were added. They are: 1. Universal Prayer, 2. Obstacles in Yoga, 3. Ideal Daily Routine for whole-time aspirants, Spiritual Diary and Resolve Form, 4. Atma Samyama Yoga, 5. 'Concentration and Meditation', and 6. 'Brahmakara Vritti' of H.H.Sri Swami Sivananda Maharaj and 7. 'The guidelines for an aspirant' by H.H. Sri Swami Ramdas, 8.



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On '**Yoga Vashishtam**' by H.H. Sri Swami Krishnanda Maharaj, 9. A short a life sketch of **Milarepa** - The Great Tibetan Yogi, 10. Lord Rama's Birthday and its Glory by H.H. Sri Swami Chidananda Maharaj, and 11. An Interview on "**Self Realisation**" have been suitably added. A number was allotted for each day, and at the end of the mantra, mentioned very clearly, the Prakarana Number, Chapter No. or Nos. and Mantra or Mantras nos. For example: 5<sup>th</sup> January - 'No.5 at the beginning' and at the end of it, '1 - 7, 8 and 9, -8/29'; viz., Vairagya Prakaranam, Chapters 7, 8 and 9 and Mantras 8 and 29.

The Yoga Vaashishtham is very great and unique in its presentation and it is the "**Quintessence**" of all the Scriptures. It is no other than the "**Veda Purusha**" alone. This one book alone is sufficient to tread the 'Path of Spirituality', which will certainly lead one to the final emancipation, i.e., "The Realisation of the Absolute", as depicted in Jnana Yoga and Raja Yoga systems. For this reason, the author named this work as "**Mahaa Raamaayanam**". Even though, this scripture was of human origin (not 'Apaurusheya' like Sruti Vakyas), still then, it is almost par excellence, and for this reason, the author took each verse as '**Mantra**' alone, as all of them are the 'Guiding Stars' in one's spiritual endeavour. (Ref. No.272 ) "The entire essence of the Bhagavad Gita is found in these chapters. Moreover, many verses are quoted verbatim; - Lord Krishna admonished Arjuna, thus: 'Behold the '**Self**' which is Infinite, Unmanifest, Eternal and which is of the

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nature of 'Pure Consciousness' and untainted. Know well that you are unborn and eternal.' This is the fact."

In the process of obtaining the knowledge, first, there is the Knower, secondly, the object of Knowledge and finally, the process of Knowing. Thus, the triad is there in the beginning. When the Knower himself is eliminated, then, there is no question of knowing, as the knower himself is not there. What remains, then? Whatever 'IS' That alone exists. Jnana Yoga calls it "**Adwaita Nirvikalpa Samadhi**". In Bhakti Yoga, this kind of Samadhi results by the Darshan of the Lord. The devotee comes face to face with the idol and the process of dissolution of his personality starts. Ultimately, the idol alone remains. (e.g., Mirabai)

The Yoga Vashishtha is the earliest work on 'Yoga Philosophy' which was communicated by the venerable Vedic sage, Vashishtha to his royal pupil, Rama. And, this was written by Sage Vaalmiiki in pure Sanskrit language.

It embodies in itself the knowledge pertaining to the Science of Ontology (the branch of Metaphysics concerned with the nature of being), the knowledge of 'Sat' - Real Entity, and 'Asat' - Unreal -Non-entity, the Principles of Psychology or the Doctrines of the Passions and Feelings. Further, it has in itself, the speculations of Metaphysics with regard to cognition, volition (power of using one's will) and other faculties of the Mind (Jnana, Jneya and Jnata, Ichha, etc.), and the tenets of Ethics and Practical morality. Also, there are many precepts on Theology (the study of the



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nature of God and beliefs) and the nature of the Divinity (Atma – Anatma Viveka) and discourses on Spirituality and Theosophy (Jivaatma Paramaatma Jnaana), all depicted (portrayed in words) and handed over to us in the form of dialogues between the sages; especially, with regard to the enquiry into the true felicity (complete happiness), supreme blessedness of all true philosophy.

All these topics have contributed to the structure of several separate Systems of Science and Philosophy in succeeding ages. Thus, they have formed the subjects of study of all classes of all ages; - former as well as present times, and it is almost among all nations throughout the length and breadth of the civilised world. In olden days, people followed the simple mode of life led by their forefathers, and now the influence of the Western refinement is gaining ground.

**External peace coupled with the internal tranquillity (Chitta Prashantata) is the quintessence of the teachings of our Shastras.** According to the tenets of Yoga Doctrines, the internal tranquillity is connected with Contentment (Santosha) and indifference to worldly pleasures (Vairagya) to form part of a perfect man. The Aryans have invariably preserved such a character amidst the revolutions of ages and calamities.

However, it is because of the rising degeneracy amongst generations, due to their adoption of foreign habits and manners due to sheer ignorance of one's own moral



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code. The main objective of the publication of this work 'Mahaa Raamaayanam' is to deviate from such ignorance.

Who is an 'Adhikaari' - a qualified person to study the  
"Mahaa Raamaayanam"?

No.30: *Santoshah Paramo Laabhah  
 Satsangah paramaa gatih / Vicharah Paramam Jnaanam  
 Shamo hi paramam sukham // II-15,16,17-16/19.*

"Those who are endowed with the qualities, such as, 1) Self-control, 2) Enquiry, 3) Contentment, and 4) Satsanga, as enumerated in this mantra, is alone a qualified person to listen to what I am about to reveal. "O' Rama! You are such a qualified person."

The one who is steadfast and established in the first two stages of Raja Yoga - 'Yama and Niyama', and who is endowed with all the "Divine Qualities" as enumerated in Bhagavad Gita (Ch.XVI, Sl.1, 2 and 3 - 26 in number), alone is fit for its reading.

Established thus in the fundamental tenets, - the foundation of the Spiritual living, having been endowed with serene and calm mind, ever aiming to achieve "Self Realisation" or "Atma Sakshatkara", and who has decided to lead a contemplative pious life, throughout one's life time; thus, who is devoted towards spiritual awakening; - such a person alone is the one qualified one, to study this work - "Yoga Vaashishtha".

The study of this work is purely and solely earmarked for the advanced 'Spiritual Sadhakas'. Those who have the only aim in life, 'Self Realisation', and are ever

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aware that "I am bound by this dire samsara and I must get liberation from this Samsara chakra - the cycle of birth and death, - such a devoted one alone is entitled to read this scripture.

The one who has firm determination and made firm resolves to tread the path at any cost, such a one alone is entitled to read this volume.

The one who has got completely relieved of from the ignorance, such as, 'the body is mine'; and who is steadfast in his efforts, with firm conviction, that 'I must get Liberation or Self Realisation in this very birth itself, - such a person alone is eligible for its study.

The one who is fit to read this Scripture, i.e., who is an 'Adhikaari', and the qualities needed for such a person are mentioned very clearly in Nos.28, 29 and 30. And, the qualities mentioned in them, are - 1) **Self-control**, 2) **Enquiry**, - Vichaara (it is not reasoning but it is the direct perception into oneself), 3) **Contentment** "Santosha", and 4) **Satsanga**.

This work is meant for those who have become indifferent to worldly things and desire only for spirituality alone. A person who has true 'Vairaagya' will find certainly, a mine of knowledge in this scripture. It gives also rules of guidance for the conduct of one's life in the world. Vashishtha put emphasis on the direct observation of the mind and its various notions, concepts or ideas.



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Further, this book serves as a ladder to climb from the 'Sa-Ishwara Saamkhya' Doctrine of Maharshi Patanjali (Ref.Yoga Sutras - Ch.II, 17) to the 'Maayaa' concept of the "Advaita Philosophists", and thus, it renders possible the reconciliation between both of them.

A Saadhaka must have the highest 'Vairaagya' and 'Viveka'. He should have firm conviction that whatever objects are present, etc., are all unreal and worthless and impermanent, too. Such a one alone is the 'Adhikaari' for studying this scripture. Moreover, whoever reads this volume will get instant vairaagya. There is no doubt about it. This is the proven fact placed before the readers for guidance and encouragement.

### "THE PROMINENCE AND ITS GREATNESS"

The Scripture's greatness is beyond measure and just a few words are insufficient to express its greatness. However, placed are a few points to ponder its greatness!

It is variously called as - 1) Yoga Vaashishtham, 2) Mahaa Raamaayanam, 3) Arsha Raamaayanam, 4) Jnaana Vashishtha, 5) Vashishtha Raamaayana or simply as 6) Vashishtha. It is one of the great Advaita Vedaanta Philosophical work. It is the Bible of those who seek Self-knowledge and Liberation; like the 'Raamaayana of Tulashidasa and the Bhaagavata for the devotees and the Bhagavad Gita for men of action.



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It is the grandeur that may be compared to the Himalayas, which is being situated on earth is within the reach of all, but whose lofty peaks baffle the attempts of even the most earnest explorers.

It is quite suitable to all tastes of men, literary, religious as well as philosophical one, who finds interest in this work. It is the best companion for the one, who is anxious to realize the 'Truth', the Cosmic Consciousness or the 'Infinite Consciousness'; and thus, to live on the heights of spiritual pinnacle of peace, where the noblest men of India have always aspired and enthused to stand.

Swami Ramatirtha, one of the greatest Saints of Modern India, and a Great Vedantin, said in one of his 'American Lectures' thus: "One of the greatest books and the most wonderful, according to me, ever written under the sun, is 'Yoga Vashishtha', which nobody on earth can read without realizing God-consciousness." (In Woods of God Realisation, Vol.III, P.295).

Sri Bhagavan Das, an erudite scholar of Indian Thought, writes in his prefatory note to his "Mystic Experiences", thus: "The Yoga Vaashishtha, a Sanskrit work in thirty-two thousand slokaas or sixty-four thousand lines, is highly honoured among Indian Vedantins, for its philosophy and its hints on 'Practical Mysticism', as also for its literary beauty and poetry. According to the sayings about it, among the Vedantins, is that it is a work of the 'Siddhaavastha', i.e., for the Philosopher Yogis, who having

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mastered the theory, and is passing on to the practical aspect of it, while the other well-known works, - even the Gita, the Upanishads and the Brahma Sutras, are works of the 'Saadhanaavastha', i.e., for those who are yet trying to master the theory."

Sri Laala Baij Naath in his Introduction to the Hindi Translation of the 'Yoga Vaashishtha' writes: "On the Vedanta Philosophy, there has not, unto this time, been written any other work so big, and expounding the doctrines, with so many stories, illustrations and arguments, as Yoga Vaashishtha. All will certainly agree, when it is said that by the study of this work alone, even the most passionate and worldly-minded will become dispassionate and will gradually realize 'Peace' within."

Sri Suraj Narayan Meher in the Introduction to his Urdu Translation of the "Laghu-Yoga-Vaashishtha" writes, thus: "Who so ever studies 'Yoga Vaashishtha' becomes a 'Jnaanin' (the Knower of Truth)."

**A few Declarations of the text - 'Yoga Vaashishtha' for its Greatness is appended below:**

It is a composition of thirty-two thousand verses and is known as the bestower of 'Nirvaana'. (Ch.II-17-6).

It is written in a very intelligent style, ornamented with literary beauties, and full of illustrations in support of the doctrines expounded. (Ch.II-18-33)

Having studied, understood and realized its philosophy, one does not stand in need of any other practice (penance, meditation and chanting, etc.), for liberation. (Ch.II-18-35)

Having learnt the methods of liberation expounded in this work which bring about Direct Intuition, even a child comes to realize the Self. (Ch.VI-b-215-6)

It brings all sufferings to an end, and gives a Unique Consolation to the heart. (Ch.II-10-9)

It takes one to the state of the Highest Bliss, which is beyond pleasure and pain. (Ch.II-10-7)

He who daily studies it, comes to attain God-consciousness. (Ch.III-8-13), and become liberated even while living in this life. (Ch.III-8-15)

With the help of this work, one crosses over the ocean of misery of existence. (Ch.I-2-14)

It is really a **"Store of Wisdom"**, and contains all that is best anywhere. (Ch.III-8.12)

With regard to 'Absolute Reality', it is mentioned in this work, that which is called 'Suunya' by the Suunyavaadins, Brahman by the Brahmavids, Purusha by the Saankhya thinkers, Ishvara by the followers of Yoga School of thought, Siva by the Saivaas, Time by those who believe 'Time' to be the only Reality, the Self by those who think the Self to be so, Madhyama by the Maadhyamikaas,



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and 'All' by those who have a vision of equality all around."  
(Ch.V-87-18, 19 and 20)

A few examples of **Vijnaana Bikshu** under the influence of Yoga Vaashishtham are placed below:

It is the ultimate authority (Pramaana) of the knowledge. (Ch.II-19-16 and VI-b-197-15) (2) Vashishtha said that there is no difference in "**Baahyaartha Vaada**", the Realism and "**Vijnaana Vaada**", the Idealism. (VI.b-38-4) (3) He is of the opinion that "All those various doctrines arising at different times and in different countries; such as, Naiyaayikaas, Saamkhyas, Chaarvaakaas, Jainimiyas, Aarahatas, Bauddhas, Vaisheshikaas and Pancharaaatraas, etc. However, all these lead one to the same Supreme Truth; like the many different paths leading the travellers from different places to the same city. It is because of not knowing the Absolute Truth and of the misunderstanding of the different Doctrines that cause their followers to quarrel with one another with bitter animosity. They consider their own particular dogmas to be the best as every traveller may think, though wrongly, his own path to be the only and the best path". (Ch.III-96, 51-53)

(4) That method by which a man makes progress is the best for him. He should not change it for another, which might not look right to him, nor please him, nor be useful to him."  
(Ch.VI-b-130-2)

Its philosophy is sufficiently deep, comprehensive, rational and invigorating. The study of Yoga Vaashishtha is

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very important and indispensable too, for the correct understanding of the history and evolution of the Advaita Vedaanta.

The Yoga Vaashishtha is compared to the holy Ganges of the Advaita Philosophy. It issues forth from that Himaalayas of the Upanishads, flowing further onwards to the Infinite Ocean of the future. As it passes on, it constantly increases in its depth, volume and breadth, as well, as it passes on towards the Prayaaga of the Hindu culture. At this holy place, it is immensely enriched by the deep and quiet 'Yamuna of Buddhism'. Here, invisible and at the same time really present, the Saraswati of the Saamkhya thought; both having their ultimate source embedded in the different portions of the same Himaalayas of the Upanishads. Thus, it is the sacred 'Triveni of India' - a dip into such waters, is sure to purge one's sins of ignorance, delusion and bondage. (This is the quintessence from the writings of Padma Bhushan Dr. B.L. Atreya.)

A comparative study of Yoga Vaashishtha with the Mandukya Kaarikaas of Gaudapada, with the Vivekachuudaamani of Sankaraacharya, and with the Maanasollaasa of Sureshvarfaacharya, will clearly reveal the influence which the Yoga Vaashishtha exercised over these 'Illustrious thinkers' of the Advaita School of Thought'.

O' Rama! "Whoever studies this scripture and understands (comprehend, grasp mentally) its teaching is never get deluded any more by the world-appearance. When the world-appearance is seen, as such, it does not



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produce either elation (great happiness, exhilaration) or unhappiness. Even though, such great scriptures that are available at hand, people are engrossed and addicted to sense-pleasures and thus, experiences untold miseries. It is rather a great pity." (Ch. II-18, 19, 20-18/3.)

Sri Nilakanthacharya, the Tiikaakaara of 'Maha Bhaarata' expressed the greatness of this great work, at various places in his writings. Moreover, this great work, 'Yoga Vaashishtham' has its impact over several works; such as, 1) Maanasollaasam of Sri Sureswaraacharya, 2) Jivanmukti Vivekam of Vidyaaranya, 3) Vedanta Siddhaanta Muktaavali of Sri Prakaasha Yati and in several 'Minor Upanishads' too. Such is the greatness of this Great work of Sage Vaalmiiki.

In this great work, 'Yukti' and practical experiences were taken as the authority but not 'Sruti Vaakyas'. That was the reason 'Jainism cult' has got love towards this work. Srmat Ramachandraji Maharaj advised our National Father, Sri Mahatma Gandhi to go through this volume. These words were depicted by Sri Swami Madhwa Tirth in his work - 'The Essence of Laghu Yoga Vashishtham'.

A person of true 'Vairaagya' will find a mine of knowledge in this book. It gives also rules of guidance for the conduct of one's life in this world.

Moreover, this book serves as a ladder to climb from the Sa-Ishvara Saamkhya Doctrine of Maharshi Patanjali (Ref.Yoga Sutras - Ch.II, 17) to the "Maaya" concept of the



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"Advaita Philosophists", and thus it renders possible for reconciliation between both of them.

*"Drastrudrushyayoh Samyogo Heyahetuh"*

Y.S.II-17

The union of the seer and the seen i.e., Purusha and Prakriti, is the only cause for experiencing pain. And, it can be avoided. The fact is that the cause of all pain is due to the conjunction of the seer with the visual; the conception of 'I' has been brought about by the identification of the subject with the object. The yogi through direct realisation finds that he is one with the object, and in such case, he does not find the reality of the object. (This is illustrated in the story of 'Sukha'.)

Purusha is ever pure and full of Bliss. But, when unites with the Nature, the Purusha either feels pleasure or pain. And, Buddhi is very subtle and near to Purusha. Out of ignorance, the body, mind, indriyas and buddhi are mistaken for the 'Real Purusha'. The Shakti of Purusha magnetises the buddhi in such a way that it itself appears as Purusha. Such a reflection of Shakti over the buddhi is termed "**Chit-jada-granthi**". Avidyaa is the root-cause for all miseries, and it gets terminated as and when such delusion is removed.

This work is among the top-class Shaastraas, and unique in every respect, presenting the 'Advaita Siddhaanta' for the final liberation.

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In most of the Vedanta works, certain words are usually used for better understanding of the subject matter; such as, "Savishesham, Nirvishesham, Adhyaasam, Upaadhi, Baddha, etc. Whereas, in this 'Yoga Vashishtham', words like "Spandanam, Sphuranam, Ullaasam, Leela, Vivartam, Aabhaasam", etc., are used, in depicting the world-appearance.

*"Diipe yathaa vinidrasya jvalite sampravartate /  
Aaloko~nichchato~py evam nirvaanam anayaa bhavet //*

This scripture is such a great one, that it reveals itself the 'Truth', and leads one to the attainment of 'Liberation', even if one does not desire it; just as a light is capable of illumining the eyes of even the sleeping person.

What to say, even if a lay man holds this volume, knowingly or unknowingly, it induces the person to just peep into; and at the very moment, instantly it creates an unusual interest and goads one to read at least a few pages. Such is the greatness of this scripture.

*"Mahaataranga gambhiira bhaashuraatma  
chidarnavah / Raamaabhidhormistamitah samah  
saumyo~si vyomavat // VI-3,4,5 -3/4. (Nirvaana Prakarana,  
Sub-chapters -3,4 and 5 and mantras -3/4.) No.224 - 11<sup>th</sup>  
Aug.*

The very word "Rama" itself, in truth is known as the Magnificent and Infinite Ocean of Consciousness, where numerous Universes appear and disappear, like ripples and waves in the ocean. They are inseparable from the

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Consciousness. Always remain in such a state of "Absolute Equanimity". You are like Infinite Space. Remain ever established in such an "Absolute Truth - the 'Infinite Consciousness'.

A 'Pseudo-jnani' is one who studies the scripture for its pleasure, just like a Sculptor studying the art and who does not live unto the teaching embedded in the Scripture. In this way, his spiritual knowledge is not utilised in his daily life. He is very much interested in his physical welfare and sensual happiness. One should never become such a Jnaani and instead, one should strive to be a practical man - a perfect Jnaani.

"The purest truth is expressed only by total silence."

*"Atraa~~haaraartham karma kuryaadanindyam  
Kuryaa~daahaaram praana~samdhaaranaartham  
praanaah sandhaaryaas~tattvajijnaasa~naartham  
Tattvam jijnaasyam yena bhuuyyo na janma // Nirvana  
Prakaranam.*

"One should work honestly in this world and earn as much needed for an honest living. One should eat just to sustain the life-force. And, one should sustain one's life-force in order to acquire knowledge and enquire into and know that by which one can be freed from unhappiness."

Especially, the Hindus believe that the Moksha can be attained only through 'Tattva Jnaana'. And, the exponents of the 'Arsha Vidyaa', i.e., Upanishidic Vision, have the highest veneration among all.



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Lord Krishna taught 'Tattva Bodha' to Arjuna in Bhagavad Gita. Exactly, in the same way, Sage Vashishtha taught Rama, about 'Atma Tattvam'.

The one who has realised the 'Supreme Truth', for such a one, even the rocks become friends, trees in the forest becomes relatives, even when he lives amidst forest, the very animals become his kith and kin.

*Bhramasya jaagatasyaa~sya jaatasyaa~kaasha-varnavat / Apunah. smaranam manye saadho vismaranam varam// I - 3 -2.*

This world appearance is rather an uncertainty, just as the blueness of the sky is an optical illusion. For this reason, see that the mind does not dwell on such illusion. In case, the truth that was explained in this mantra is not clear to you, then, it is better to go through this scripture, further, wherein the truth is revealed in various ways and will open up your mind. (This sloka was repeated at various places.)

Professor Monier Williams in his work on "Indian Wisdom"-P-370 says, thus:

"There is a remarkable work called 'Vashishtha Raamayana' or 'Yoga Vashishtha' or 'Vasishtha Mahaa Raamayana', in the form of an exhortation, with illustrative and narratives addressed by Vashishtha to his pupil, the youthful Rama, on the best means of attaining true happiness, and considered to have been composed as an appendage to the Ramayana by Valmiki himself."

There is another work of the same nature called the “**Adhyaatma Raamaayana**” which is attributed to Vyaasa. Bhagavan Veda Vyaasa in his ‘**Brahma Puraana**’ depicted the dialogue between Naarada and Brahma. It has all the sections like ‘**Vaalmiiki Ramaayanam**’ and dealt with the moral and theological subjects connected with the life.

Milton says, “The end of learning is to know God.”

The Persian adage says, “*Akhiral ilm bund ilmi khoda*”.

In Sanskrit: “Saavidyaa tan matir yayaa” and the Sruti says, “Yad jnaatvaa naaparam jnaanam”, i.e., “It is that which being known, there is nothing else required to be known.”

In most of the Mantras, you will find practical guidance. In order to depict this greatness of this scripture, just a few examples are placed below: -

*Achinmayam chinmayam cha neti neti  
yaduchyate/ Tatastat sambabhuvaa ~sau  
yadgiraamapyagocharah// V-87,88 -87/16. (No.215-2<sup>nd</sup>.Aug.)*

The quintessence of No.215, Dt.2<sup>nd</sup>. Aug.: A few practical guidelines for meditation are presented here:

1. Silence all the desires in the mind, completely. By doing so, one will be able to get established in the plane of non-dual consciousness.
2. Utter the Holy word “OM”, and contemplate on the significance and meaning, thereof. While doing so, try to

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perceive the error of confusion of the Reality with the appearance.

3. Abandon all the concepts and precepts. Renounce everything (all the three worlds).

4. Thus, become absolutely calm, just as the potter's wheel comes to rest.

The very utterance of "OM" itself dispels the web of sense-organs and their objective perception; just as the wind disperses scent. And, such utterance of 'Om' cut asunder the darkness of ignorance and one instantly beholds the "Inner Light", just for a split-second.

Renounce even this light, forthwith, and transcend both light and darkness. And, what is left over is just a trace of thought-form.

And, with the help of the mind, cut even this thought-form too, in a twinkling of an eye. Then, stay in that '**Pure Infinite Consciousness**' with least modification. It is like the state of the consciousness of a just born infant. In this way, remain motionless with least movement of consciousness by discarding all objectivity of consciousness. Such a state is termed "**Deep-sleep Consciousness**" - a state beyond '**Pashyanti**'.

By continuing further, one will be able to reach '**Turiya**' state - the '**Transcendental Consciousness**'. And, such a state cannot be described by mere words, that which '**IS**' and is not. And, such consciousness is full of 'non-



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consciousness' and is known as "Objectless-consciousness"; and it is indicated by negation, - 'Neti, Neti' – not this, not this.

By constant practice, one gets absorbed or becomes one with the 'Infinite Consciousness'. At this juncture, the body gets decomposed and the elements return to their respective source. This is the fact.

Meditate upon these points with utmost concentration, constantly. Attain wisdom or Self-knowledge which, in turn, paves the way to "Liberation". Thus, one goes beyond sorrow as and when the ignorance is shattered and obtains perfection. This is the only way to Liberation – Wisdom or Self-knowledge.

(O' Ram! What has been described as the story of Viitahavya is just a notion in our mind. So am I and so are you. Remember that all these senses and the whole world are nothing but the mind. O' Rama! What else can the world be?)

No.216, 3<sup>rd</sup>. Aug.: *Avidyaamapi ye yuktyaa saadhayanti sukhaatmikaam / Te hyavidyaamayaa eva na tvaatmajnaastathaakramaah // V-89-15.*

The state of the mental conditioning in an ignorant man makes his body composed and decomposed. In the case of a liberated one, there is no such conditioning of the mind. Hence, the question of decomposing does not arise, and there will be no momentum for decomposition at all. (Eg.: Paramahansa Yoganandaji's body remained for

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twenty-one days after death, as it was, without any decomposition.) Moreover, the mind of all beings responds to the qualities of the object with which it comes into contact. In a liberated one, the mental conditioning ceases, as he has reached absolute equanimity. When a violent creature comes into contact with such a one who has reached the absolute equanimity, it gets influenced by such equanimity and is tranquil for a short period. And, it returns to its original quality after losing contact with such a person. In a person, where there is no movement of praana in the body, even decomposition can not take place. Such a sage is independent and is free to live or to abandon the body at will. That is to say, that he is beyond karma, beyond fate and devoid of mental conditioning. Due to the rise of noble qualities, like friendliness, etc., in such a one, the mind gets dissolved in Brahman – the Absolute.

A thorough research by the great author (Dr. B. L. Atreya) of this great work – Yoga Vashishtha revealed the greatness of this work. A few findings of experts are placed below for knowledgeable information:

A careful study of the Minor Upanishads reveals that many of them are wholly or partially taken the slokaas quoted verbatim from the Yoga Vaashishtham.

Mahaa Upanishad: Except the first chapter, all the balance five chapters contain the slokaas, as it is, of Yoga Vaashishtham. It is rather the summary of Yoga Vaashishtham in 535 verses.



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Anna Purna Upanishad: It is a summary in 337 verses from Yoga Vaashishtha. (All the five chapters)

Akshi Upanishad: It is an abridged section on the "Seven Stages of Yoga", in the Nirvaana Prakaranam of the Yoga Vaashishtham. (the entire Upanishad)

Muktikopanishad: A collection of verses from Yoga Vaashishtham in Chapter-II, on the subject - 'Vaasanaa tyaaga', the renunciation of the desires.

Varaaha Upanishad: A collection of verses from Yoga Vaashishtham in Chapter-IV, on the 'Stages of Yoga' and the character of the liberated while living.

Brahma Sannyasa Upanishad: 50 verses from Yoga Vaashishtham. Saandilya Upanishad: 18 verses from Y.V. Yajnavalkya Upanishad: 10 verses from Y.V. Maitreyi Upanishad: 3 verses from Y.V. Yoga Kundali Upanishad: 2 verses from Y.V. Paingala Upanishad: 1 verse from Yoga Vaashishtham.

The verses of Yoga Vaashishtham, as it is, are found in many more Upanishads, like; Jaabaala Darshana Upanishad, the whole of Tejo Bindu Upanishad, Yoga Sikha Upanishad (whole part-IV), Tripura-Taapini Upanishad (Part-V, from 1 to 19 verses), Amruta Bindu Upanishad (Verses 1 to 5), and Saubhaagya Lakshmi Upanishad (Second part - verses 12 to 16).

Vidyaaranya (14<sup>th</sup> century) must have considered the Yoga Vaashishtham to be a book of high authority. He quotes very often in his famous work "Panchadashi"; and his "Jiivanmukti Viveka", chiefly based on it, quoting almost 253 verses from Yoga Vaashishtham. He has also summarized the



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Yoga Vaashishtham, condensed into 2,300 verses, in his work "Yoga Vaashishtha Saara".

Narayana Bhatta in his work "Bhakti Saagara" quoted the Yoga Vaashishtha. Hatha Yoga Pradeepika contains verses from Yoga Vaashishtha - Ch.IV, 15,22,23,56 and 61, as its commentary.

Vijnaana Bikshu (1,500 A.D.) and Prakaashaananda (1,565 A.D.) the author of the "Vedaanta Muktaavali" also quoted it as an authority in support of their verses.

All these facts clearly depicts that the Yoga Vaashishtham is one of the very important works on the Indian Philosophy, and it has stood on an equal footing with the Upanishads and the Bhagavad Gita.

Its careful study, however, convince one, that it does not belong to any sect or religion; but it is purely a philosophical work written in popular literary style.

Thus, a true aspirant will get practical guidance.

***Swami Jnana Swaroopananda Saraswati***

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### OBSTACLES IN YOGA

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(Quintessence of a 'Lecture delivered by H.H. Sri Swami Sivanandaji Maharaj' on the Holy Thursday, the 15<sup>th</sup> December, 1932, in the Willoughby Memorial Hall, Lakshmipur.)

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One should adequately guard against these impediments in right time, as per the instructions of the Guru. They are to be overcome by all means in the beginning itself. Otherwise, they will smash all the hopes and aspirations to pieces, and will finally bring about miserable downfall.

One should be ever introspect and watchful over the mind. The foremost obstacles that come in the way of Sadhana are: 1) lust 2) greed, 3) anger, 4) hatred, 5) jealousy, 6) fear, 7) inertia, 8) depression, 9) prejudice, 10) intolerance, 11) evil company, 12) arrogance, 13) self-sufficiency, 14) a desire for name and fame, 15) curiosity, 16) building castles in the air, and 17) hypocrisy. These obstacles are to be removed root and branch by effective means.

There are so many impediments, especially in the path of yoga sadhana that one comes across in daily life. Yoga Samhita, Chapter-V-3, clearly mentioned the various obstacles in the 'Path of Yoga Sadhana'. They are: 1) women, 2) beds, 3) seats, 4) dresses and riches, 5) betels, 6) dainty dishes, 7) carriages, 8) kingdoms, 9) Lordliness and powers, 10) gold, 11) silver as well as copper, 12) gems, 13) aloe wood, 14) kina (archaic cows), 15) learning the Vedas

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and the Shashtras, 16) dancing, 17) singing, 18) ornaments, 19) harp (a musical instrument in triangular shape), 20) flute and drum, 21) riding on elephants and horses, 22) wives and children, 23) worldly enjoyments.

Especially, the yoga student should not possess much wealth, as it will certainly drag one into worldly temptations. Of course, one may keep a small amount to fulfill the bare minimum wants of the body. One should be ever economically independent, as it will relieve him from the anxieties and will enable him to continue his practices uninterruptedly. This is of paramount importance to an aspirant.

Remember well, that one should never get easily offended even for trifling things. This will be a great obstacle in Yoga and Meditation. For this reason, one should cultivate amicable, loving nature and adaptability. Some aspirants get easily offended, when their defects and vices are pointed out and they become annoyed (indignant) and begin to fight with the person who points out the defects. They think, that person is concocting (to invent an excuse to deceive someone) them, out of jealousy and hatred. This sort of one's understanding is very bad. By this, others can detect your defects very easily. Hence, one should never give room to such. Instead, one should introspect within. Control the mind from outgoing tendencies, introspect within and try to find out one's defects and try to correct them without any further delay.



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You must admit your defects when they are pointed out by others and endeavour (try hard to achieve) to eradicate them. One must be really grateful to such men who points out the defects of others.

(In Yoga Vaashishtham, Ch.IV, No.121, it is clearly mentioned that: "Remember always, that **wealth is the mother of evil**. Sense pleasure is the source of pain. Misfortune is the best fortune. Rejection by all is victory. One who is ever devoted to seclusion whose conduct and behaviour are good and pleasant, and who does never crave for the pleasures of the world (that which lead one to suffering in the end) in whom honour and noble qualities blossom and attain fruition.")

Self-assertiveness is not a healthy one, which is the outcome of one's ignorance; and it is difficult to eradicate. One's personality has grown since several life-cycles, i.e., beginningless time, and it became strong enough. One wish to dominate over the others and you never tries to hear the opinion of others, even though they are quite logical, sound and tenable. Your deluded vision makes you say: "Whatever I say is correct and whatever I do is correct, and the views and actions of others are incorrect." In this way, you never try to admit your mistakes and on top of that, you try to support your own views by crooked arguments. If he fails to argue, then, he may go up to hand-to-hand fight. In order to justify yourself, you will never hesitate to tell any number of lies. In this way, Self-justification goes along with

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Self-assertive (Rajasic) nature. As long as you possess these two nasty qualities, you will never grow in Yoga and spirituality. As a first step, you will have to change your mental attitude. You should make it a habit of looking at matters from the view point of others. Thus, you must change your vision completely, and develop a new vision of righteousness and truthfulness. You should eschew respect and honour as poison, and accept gladly censure and dishonour as ornaments and nectar.

You have many more defects that you should know clearly in order to correct yourself. Your mind is filled with likes and dislikes, hatred over caste, creed and colour. You are quite intolerant. Your entire personality is ingrained with fault-finding nature. You never try to see the good in others and you cannot appreciate the meritorious deeds of others. For this reason, you are habituated to fight with others and thus unable to maintain cordial relations for a long time. You will have to overcome all these defects without any leniency by developing tolerance, love and other good virtues.

You must perfectly curtail your old samskaras (latent impressions), such as, 1) vanity, 2) cunningness, 3) crookedness, 4) arrogance, 5) petty-mindedness, 6) fighting, 7) boasting or bragging (say something boastfully) nature, 8) self-esteem or thinking too much of oneself, 9) speaking ill of others, and 10) belittling others. One will never shine until those faults are removed. And, yoga is not possible at all,



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unless these undesirable negative qualities of lower nature are completely eradicated or discarded.

One should never engage themselves in hot discussions, vain debates, lingual warfare and intellectual gymnastics, as they cause serious damage to their very astral bodies. Consequently, much energy is wasted. An open sore is formed to the astral body and with the result, blood becomes boiling hot. No progress is possible with such attitude in any field of activity and the question of progress in yoga is far away to think of. For this reason, an aspirant must discard such vain discussions, through proper introspection.

You must have heard several lectures, discourses of sannyasins on various subjects - the Bhagavad Gita, the Ramayana and the Upanishads. Even though you have heard several spiritual and moral instructions, until and unless you put them into serious and earnest practice, such hearing will have no effect and sadhana is an impossible task.

By mere understanding and assimilating of a religious idea will not help. Just a little closing of the eyes in the morning and at night is only to deceive oneself and the Indweller. Just a little endeavour to stick to the daily spiritual routine and to develop some virtues in a half-hearted, careless manner, a little effort to carry out the instructions of the spiritual teacher will not be sufficient. There can be no half measure in the path of yoga. One must



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follow the instructions of the master and the teachings of the scriptures to the very letter. No leniency to the mind is to be allowed. The 'Path of Yoga' demands the exact, implicit and strict obedience to the instructions.

One should never make any thoughtless remarks. Do not speak even a single idle word. Give up all types of unwanted talk - idle talk, tall talk, loose talk. Avoid evil company. Become silent. Do not try for any rights in this physical, illusory plane. Do not fight for rights. Instead, think more about your duties and less about your rights. Do not aspire for petty things. Always aspire for the high - your birthright of God Consciousness.

Try to possess good character, celibacy, truthfulness, mercy, love, tolerance, forgiveness, serenity, etc. All these qualities will counter balance many other evil qualities that one possesses. If you focus attention on them, then, gradually these evil qualities will vanish. This is certain.

Ever try to remain in the company of a developed saint. Such a company is like a fortress and evil influences cannot affect and one will never have down-fall. Instead, one will have rapid spiritual progress. Young aspirants should remain in the company of their Gurus or other experienced saints, till they are firmly gets moulded and established in deep meditation. Just wandering aimlessly from place to place will not help in any way, without caring to the instructions of their preceptor. Everyone wants

independence from the very start. There will be no progress at all in yoga.

Humour is a rare gift of nature and it helps the aspirant; and the words must educate as well as correct others. But, you should never cut jokes at the expense of others and wound their feelings.

Even when you laugh, it should be mild, delicate and decent. Silly giggling, unrefined laughter in a rude manner should be given up; as it prevents the spiritual progress and destroys serenity of the mind and serious magnanimous attitude. Sages smile through their eyes. It is thrilling. Only intelligent aspirants can understand this. One should not be childish and silly.

Remember well that even the slight annoyance and irritability affect the mind and the astral body. One should never allow evil vrittis to manifest in the mind-lake. At a later stage, they may become big waves of anger, at any time. Hence, one should see that they are nipped in the bud stage itself. One should never be careless in any matter and at any time. One should develop noble qualities, such as, forgiveness, love and sympathy for others. One should be ever perfectly calm and serene with least disturbance in the mind-lake. Meditation is possible only in such serene and calm mind.

One should practice profound and constant meditation. The practice of self-restraint is a must at all times because the senses may become turbulent at any



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moment and the wandering sense carries away discrimination. For this reason, Lord Krishna admonished Arjuna in Bhagavad Gita -Ch.II, 60, 67, thus: A fit of anger shatters the physical nervous system and leaves a lasting impression on the astral body. The effect of the anger, even though it subsides for a while, the vibration continues to exist for days or weeks together in the astral body. Now, you will understand the serious consequences of anger. Do not get angry. Try to control it by forgiveness, love, mercy, sympathy, enquiry of "Who am I?" and be considerate for others.

Bad qualities, such as worry, depression, unholy thoughts and hatred produce a kind of dark layer (crust) on the surface of the mind or astral body. This dirt prevents the good qualities to enter inside but it allows all types of evil forces to operate. Worry is a great disease-like, and causes great harm to the astral body and the mind. Thus, energy is wasted by the habit of worry. Nothing is gained by worrying.

Success in Yoga comes after a long time by the practice of continence (control of sexual desires), devotion to Guru and steady practice. For this reason, one should be patient enough and persevering.

Aspirants generally become lazy after living some time in seclusion, due to lack of having any daily programmed and as they do not follow the instructions of his Guru. Of course, a sudden vairagya (dispassion) comes



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in the beginning but due to lack of experience in the spiritual line, vairagya wanes away slowly. No real progress is possible. Remember well, that intense and constant practice of yoga is a must for entering into Asamprajnaata Samadhi.

True meditation makes the aspirant strong, cheerful and healthy. When the practitioner is gloomy, depressed and weak, then, there is some where an error in his saadhana is lurking. This has to be corrected.

While practicing yoga, one should master each step, and without such perfection, one should not take up the practice of the higher step. One should gradually ascend to the successive stages with courage and cheerfulness. This is the royal road to perfection.

An aspirant should possess true and unshakable faith in the teachings of the Scriptures and in their Gurus. Otherwise, they fail to attain success in yoga.

**For a rapid spiritual advancement, sleepless vigil is necessary.** One should not get content with a little achievement in the path, such as, a little serenity of the mind, a little one-pointed-ness of the mind, some visions of angels or devaas and so on. There are several higher regions (steps) to ascend. Aspirants should not go after Siddhis and temptations of powers. Patanjali clearly warns the students not to get lost in petty siddhis, etc.

A yogi can attain tremendous powers and knowledge by controlling (subduing) passions and appetites and by practising Yama, Niyama and Yogic Samyama, - i.e., simultaneous concentration, meditation and Samadhi.

Remember, desire for power will act like puffs of air which may blow out the lamp of yoga. Any slackness due to carelessness or selfishness will blow out the little spiritual lamp that has lighted after much struggle and will push him back deep into ignorance. Then, he cannot rise up again to the original height to which he had ascended. Temptations of the astral, mental and the Gandharva worlds are more powerful than earthly temptations.

Patanjali enumerated in Ch.I, Samaadhi Paada, Sutra-30, the following nine obstacles that come in the way of yoga saadhana: They are, 1) disease, 2) languor, 3) doubt, 4) carelessness, 5) laziness, 6) sensuality, 7) false knowledge (mistaken notion), 8) tossing of the mind, and 9) instability to remain in the state of Samadhi. For this reason, Patanjali prescribed in Samaadhi Paada, Sutra-32, the practice of concentration, on one subject, "Eka Tattva Abhyasa" (in Ch.III-1) in order to over these obstacles. He further advocates in Sutra-33 (Ch.I), the cultivation of virtues in order to control the mind. Peace of mind can be achieved through the cultivation of virtues; such as, 1)



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Maiytri - friendliness towards equals, 2) Karuna - mercy towards inferiors, 3) Mudita - gladness towards superiors, and 4) Upekshaanam - indifference towards happiness, pain, etc. That is to say, he must be serene under all circumstances. In sutra-33, Patanjali stated that you can control the mind through the cultivation of virtues and in sutra-34, he says, about the Praanaayaama practice, by which all the vrittis will cease. Rajas and Tamas will be removed totally and the mind assumes one-pointed-ness. The body gets lighter. The mind will become calm and serene. (Ch.II, sutra 49 to 53 Y.S., on Praanaayaama). Here, he says, begin with deep exhalation, and then watch the breath that come slowly in and out. Praanaayaama must be combined with Dhyana. Otherwise, mind gets more disturbed. Such practice will generate peace of mind and will instantly destroy hatred, jealousy, etc. A new life will dawn on the practitioner of these virtues. **Perseverance (continue in a course of action in spite of difficulty) is the key-note to the success in yoga.** When he gets full control over the mind, he enjoys the highest bliss of Asamprajnaata Samaadhi.

In the 'Yoga Kundalini Upanishad', you will find that the diseases are generated in one's body through the following causes; viz., 1) sleeping in the day-time, 2) late vigils overnight, 3) excess of sexual



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intercourse, 4) moving in crowds, 5) the checking of urine and the faeces, 6) unwholesome food and laborious mental operation with praana.

**OBSTACLES IN YOGA SADHANA:** They are:

1) A yogi is afraid of certain diseases when attacked by them and he says, "My diseases have arisen from the practice of yoga". Then, he will discontinue his practice. This is said to be the first obstacle. 2) Doubt, 3) carelessness, 4) laziness, 5) sleep, 6) attachment to objects of senses, 7) erroneous perception, 8) sensual objects, 9) lack of faith and 10) the failure to achieve the truth of yoga. A wise man should discard these ten obstacles.

One should avoid long walks and much exertion as fatigue is harmful for aspirants. One should not disturb the mind, when it is in a state of tranquility (free from disturbance, calm) during meditation. - And, do not get up from the seat immediately, instead, try to prolong the duration of meditation.

Stick to your ideals, convictions and principles with tenacity (keeping a firm hold), irrespective of you become popular or unpopular. You cannot please the world. Stand up boldly and firmly on your own principles of right conduct and right living. Do not retrace your steps even a fraction of an inch.

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You will get good water when you dig at one place, instead, digging shallow pits here and there will not serve the purpose. For this reason, try to imbibe (absorb) spiritual teachings from one Preceptor only. Follow the spiritual instructions of one man only. You will be in a dilemma, if you go to several people and follow all those instructions.

Do not relax your effort. Keep up the Divine Flame burning steadily. You are sure to reach the goal. There is no doubt about it. The light has come. There is Brahmic Aura in your face. It is all due to your untiring patient saadhana. You have made marvelous saadhana. You have to go through one more narrow-pass and it needs some more patient effort and strength. You will have to melt your satvic egoism also. You will have to transcend the blissful state of Savikalpa Samadhi. **The Brahmakaara Vritti also should die.** Finally, you will attain '**Bhuuma**', the highest goal of life. This is certain. **Stop not till you reach this highest blissful state 'Bhuuma'.**

At this great summit of the 'Hill of Eternal Bliss', you can see now, the Jivanmukta or the Full-blown Yogi. He did severe rigorous spiritual saadhana. He did profound meditation. He spent sleepless nights. He kept long vigils at night on countless occasions. He gradually ascended the heights, step by step. He took rest at several halting places. He persevered with patience and diligence (careful and persistent effort). He has crossed many obstacles. He conquered despair, gloom and depression. Thus, he became the 'beacon-light' to the world, at large. One can also ascend to that great summit.

**Om Tat Sat Om.**

**H.H. SRI SWAMI SIVANANDA'S**

**IDEAL DAILY ROUTINE FOR WHOLE-TIME**

**ASPIRANTS:**

|                                                                                  |       |            |
|----------------------------------------------------------------------------------|-------|------------|
| Japa and Dhyana:                                                                 | 3.30  | 6.30 a.m.  |
| Asana, Praanaayaama:                                                             | 7.45  | 8.45 a.m.  |
| Swaadhyaya:                                                                      | 8.45  | 9.45 a.m.  |
| Nishkaamy Karma:                                                                 | 9.45  | 10.30 a.m. |
| Japa and Worship:                                                                | 10.30 | 11.45 a.m. |
| Meals and rest:                                                                  | 11.45 | 2.00 p.m.  |
| Mantra Writing:                                                                  | 2.00  | 3.00 p.m.  |
| Swaadhyaya:                                                                      | 3.00  | 4.00 p.m.  |
| Nishkaamy Karma:                                                                 | 4.00  | 5.00 p.m.  |
| Physical Exercise or Walking:                                                    | 5.00  | 6.00 p.m.  |
| Japa and Dhyana:                                                                 | 6.00  | 8.00 p.m.  |
| Bhajan and Kirtan:                                                               | 8.00  | 9.00 p.m.  |
| Atma Vichar, Self-analysis,<br>Introspection, and Writing of<br>Spiritual Diary: | 9.00  | 9.30 p.m.  |
| Sleep:                                                                           | 9.30  | 3.30 a.m.  |



**MAHAA RAAMAAYANAM**

A model daily-routine for quick progress, especially meant for sincere and advanced sadhaks. It is an ideal time-table, as it includes all aspects of sadhana and at the same time included the items of health and recreation, like daily walk, physical exercises, etc. Though actual time allotted for Japa and Meditation is only two hours, yet one should remember the Lord constantly – and carry on mental japa during all hours of the day.

**THE SPIRITUAL DIARY**

The Spiritual Diary is a 'whip' for goading the mind towards righteousness and God. If one regularly maintains this diary, one will get solace, peace of mind and make quick progress in the spiritual path. Maintain it daily diary and realise the marvellous results.

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**Questions**

01. When did you get up from bed?
02. How many hours did you sleep?
03. How many malas of Japa?
04. How long in Kirtan?
05. How many Pranayamas?
06. How long did you perform Asanas?
07. How long did you meditate in one asana?
08. How many Gita Slokas did you read or get by heart?

## MAHAA RAAMAAYANAM

09. How long in the company of the wise (Satsanga)?
  10. How many hours did you observe Mouna?
  11. How long in disinterested selfless service?
  12. How much did you give in charity?
  13. How many mantras you wrote?
  14. How long did you practice physical exercise?
  15. How many lies did you tell and with what self-punishment?
  16. How many times and how long anger  
and with what self-punishment?
  17. How many hours you spent in useless company?
  18. How many times you failed in Brahmacharya?
  19. How long in study of religious books?
  20. How many times you failed in the control of evil  
habits  
and with what self-punishment?
  21. How long you concentrated on your Ishta Devata  
(Saguna and Nirguna Dhyana)?
  22. How many days did you observe fast and vigil?
  23. Were you regular in your meditation?
  24. What virtue are you developing?
  25. What evil quality are you trying to eradicate?
  26. Which Indriya is troubling you most?
  27. When did you go to bed?
- 
- 

Name: Address: SIGNATURE

**RESOLVE FORM FOR THE YEAR 2011-2012.**

I will perform Asanas, Pranayama for .....minutes daily.

I will take milk and fruits only in lieu of night meals, once a week/fortnight/month.

I will observe a fast on Ekadasi days or once a month.

I will give up .....(one of my cherished objects of enjoyment) once every .....days/months or for .....days/months.

I will not indulge in any of the following more than once every .....days/months or for .....months. a) Smoking, b) Cards, c) Cinemas, d) Novels. I will observe Mouna (complete silence) for .....minutes/hours on Sundays/Holidays and utilise the time in Concentration, Meditation, Japa and Introspection. I will observe Brahmacharya (celibacy) for .....weeks/months at a time.

I will not utter angry, harsh or vulgar words to any one during this year.

I will speak truth at all costs during this year. I will not entertain hatred or evil thoughts towards anyone. I will give away .....paisa per rupee of my income in charity.

I will perform selfless service (Nishkamya Karma Yoga) for .....hours daily or weekly.

I will do ..... Malas of Japa daily (Mala of 108 beads).



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I will write Ishta Mantra/Guru Mantra in a notebook daily for .....minutes or .....pages.

I will study ..... Slokas of Gita daily with meaning.

I will maintain a Daily Spiritual Diary and send a copy of it every month to my Guruji for getting further lessons.

I will get up at .....a.m. daily and spend.....hours in Japa, Concentration, Meditation, Prayers, etc.

I will conduct Sankirtan with family members and friends daily for .....

Signature & Date: .....

Name and Address: .....

## **ATMA SAMYAMA YOGA**

**(Quintessence of an article of H.H.Sri Swami Sivananda)**

The above article of Gurudev Sivananda is based on the noble quality - 'Self-control', that leads one to Liberation. Before entering into the quintessence of this article, a few details are placed below:

In Yoga Vaashishtam, Chapter-II, it was mentioned that the Sage Vashishtha taught Rama, the aids to Liberation. It was mentioned (Ref.No.28, 29 and 30 - Mahaa Raamaayanam) that there are four 'Gate-keepers'; such as, 1) Self-control 2) Enquiry 3) Contentment and 4) Satsanga. Gate-keeper is a synonym term to Noble Quality.

The one who is fully self-controlled sees very clearly that both pleasure and pain chase each other and get cancelled on their own in that Pure Wisdom. Thus, he is ever self-controlled and at peace for all times.

Self-control is the best remedy for all ailments; both physical and mental. 2. Enquiry: One has to undertake an enquiry with a purified mind, whose intelligence has been purified by a close study of the Scripture. Such an enquiry should be continuous and uninterrupted. Hence, Enquiry alone is the best and suitable remedy for all the perennial illnesses, known as Samsaara. Moreover, enquiry or vichaara is not just reasoning but it is rather directly looking into oneself. 3. Contentment: One should renounce all cravings whatsoever, as a first step, and be satisfied with

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what comes unsought and by not getting either elated or depressed by them. One is subjected to sorrow, when he is not satisfied in the self. Moreover, with the rise of contentment, the purity of one's heart blooms. 4. Satsanga: It is the company of the wise and holy ones. One should always try to utilise such company of the wise, whenever any chance comes. Satsanga should never be neglected. Satsanga alone becomes the 'Light on the Path' of one's life. Satsanga destroys ignorance and enhances one's intelligence. And, it is indeed superior to all other forms of religious practices; like charity, austerity, pilgrimage and the performance of religious rites. Such is the greatness of Satsanga. Thus, these four 'Noble qualities' - Contentment, Satsanga, Spirit of Enquiry and Self-control are the surest means to Liberation; and becomes the saviour from Samsara. Now, the quintessence of 'Self-control' is placed:

It is indeed an indispensable requisite for the true seeker of the truth, whose life is fully engrossed in spiritual living. Even though one may possess sublime sentiments and noble thoughts, one will become a slave to baser passion in no moment. Such is the power of passion and one should be ever vigilant enough not to succumb to temptations and to commit multiple wrong actions. Intention is very nice to lead a spiritual life. No doubt. In addition to this one should have strong will-power and self-control, in order to tread the 'Path of Spirituality'.



Self-control paves the way to the highest good and it should be the duty of every man to possess it, especially to progress in spirituality. Self-control surpasses in merit, even charity, sacrifice and study of the Vedas. That is the greatness of such a sublime noble quality.

Self-control invigorates your energy and it is highly sacred. By this, you will get purified of all your sins. And, with such a purified mind, one will be able to acquire the highest blessedness. One will enjoy the highest happiness in this world as well as in the other.

Such a self-controlled person will sleep happily and awakes happily and move in the world happily. He is always cheerful.

It is for the man who is without self-control always suffers misery and is ever engulfed with many calamities by his own faults.

One should understand this point well, that self-control is not just a word but all the qualities put together go to make up. Hence, it is a combination of - 1) forgiveness, 2) patience, 3) restraining from injury, 4) impartiality, 5) sincerity, 6) control of the senses, 7) cleverness, 8) mildness, 9) modesty, 10) firmness, 11) liberality, 12) freedom from anger, 13) contentment, 14) sweetness of words, 15) benevolence (well-wishing), 16) freedom from malice, 17) respect for the Preceptor, and 18) mercy towards all. Such a self-controlled person, avoids excessive admiration (adulation) and slander (making a false statement damaging

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a person's reputation), depravity (immoral, corrupt), the quality of being infamous (infamy), falsehood, lust, covetousness (something belonging to someone else), pride, arrogance, self-edification, fear, envy and disrespect.

A well-established one in self-control can acquire that eternal region of Brahman. And such a self-controlled person is never fettered by attachments that originate from earthly connection and of sentiments.

Of course, a self-controlled man is considered by others as a weak person. (This is out of their ignorance). Even then, the self-controlled person because of being endowed with the noble quality of forgiveness, he easily acquires the Sovereignty of the three worlds.

The self-controlled person is ever serene and calm wherever he lives, either in the forest or in any other busy city. But, for an ignorant man, who has no self-control, the forest is of no use and wherever he lives, he always with some sort of fickle mindedness.

The self-controlled man controls every sort of excitement with utter equanimity. He sees all his enemies, such as lust, desire, anger, etc., are not at all his, and feels that all these dwell in a separate body. Thus, he never identifies with them.

A self-controlled man should possess himself with all noble qualities, such as, 1) nobility, 2) calmness of nature, 3) contentment, 4) faith, 5) forgiveness, 6) simplicity, 7) absence of talkativeness, 8) humility, 9) reverence for elders, 10)



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benevolence, 11) mercy for all creatures, 12) frankness, 13) abstention from talk upon kings and men in authority, from all false, useless topics and applause and censure of others.

A self-controlled person is devoted to universal benevolence. He never feels animosity towards any one. He is quite calm and serene under all circumstances like a calm ocean (deep-sea). He is wise and ever cheerful. He is endowed with sharp intelligence. He is neither afraid of any creature nor any creature afraid in his vicinity.

He has complete control over lust and anger and is endowed with the vow of Brahmacharya and thus becomes a complete master over his senses. Such a controlled one, patiently, practice the most rigid restraint, while thus living in this world patiently waiting for his time. He knows well that he is not subject to destruction, and thus he is ever unattached to the body.

By the practice of 1) Kshama, 2) Love, 3) Courage (dhairya), 4) Patience, and 5) Absence of egoism, one controls his anger perfectly, and thus he saves tremendous energy and he moves even the whole world. Anger is nothing but modification of passion. So, when you control lust, automatically, the anger is controlled.

Control anger by drinking a little water immediately after it comes or repeat 'Om Shantih' ten times, or count twenty numbers. Thus, one should try to control anger, as and when it sprouts from the sub-consciousness mind to the surface of the conscious mind. Watch the small impulses of



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anger and its irritability carefully, which will be easier to control it.

In case, you find that it is extremely difficult to control anger, then, leave that place immediately, and take a brisk walk for half-an-hour. Pray to God. Do Japa. Meditate on God. You will acquire immense strength. This is the fact. Try it for yourself.

Be careful in the selection of your company and always try to move with Sannyasins, Bhaktas and Mahatmas. Read Gita and Yoga Vaasishtha. Observe Brahmacharya. Take satvic food, milk, fruit, etc. Give up hot curries and chutnies, meat, alcohol and smoking.

Talk little. By idle talk and gossiping, much energy is wasted. To the extent possible, all energies of various channels must be conserved and then they are to be transmuted into 'Ojas Shakti' or 'Spiritual energy'. Such conserved energy has to be diverted towards deep meditation.

Silence develops the will-force and controls the force of sankalpa and give peace of mind. For this reason, observe mouna for three hours at least on Sundays. Such a will-force or will-power that is developed through mouna will generate the power of endurance. You will not tell lie at all. And, you will have perfect control over speech and thus much energy is conserved.

The real Mouna is termed as 'Mahaa Mouna' (Greatest Silence) comes only when there is absence of duality and

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separation and when all mental vrittis or modifications cease. **Mahaa Mouna is Parabrahman.** Mahaa Mouna is Existence.

The self-controlled person is always aims to get liberated. He patiently bears all types of joys and sorrows and he never get over-joyed or depressed by prospective ones. He is well-balanced all the while and he has good manners. He keeps his passions well under his control. He is honoured by everyone in this world. In his presence, all creatures rejoice.

### THE TECHNIQUE OF CONCENTRATION

(Sage Yajnavalkya)

Sage Yajnavalkya advised to concentrate on the eighteen parts of the body. Such concentration involves a process of withdrawing the mind and praana, gradually and step by step from one part of the body to another, starting from the two big-toes of the feet and progressing upward by a series of successive acts of such concentration-cum-withdrawal, through the several occult centres of the body, leading finally to the crown of the head.

The eighteen parts as mentioned by Sage Yajnavalkya are given below. By this process, the mind and praana are totally drawn away from the entire body and finally centred



on the top of the head, where the practitioner dives into deep meditation.

The 'Eighteen' parts are: 1. Great toes, 2. Ankles, 3. Middle of Shanks, 4. Part above shanks and below knees, 5. Centre of knees, 6. Centre of thighs, 7. Anus, 8. Centre of the body, just below waist, 9. Genitals, 10. Naval, 11. Heart, 12. Pit of the throat, 13. Root of palate, 14. Root of nose, 15. Eye-balls, 16. Centre of eye-brows, 17. Forehead, and 18. Crown of the head.

(1. Mulaadhaara Chakra is situated between the root of the reproductive organ and the anus; at the base of the spinal column. At this place, the two naadiis, 'Ida and Pingala' meet the Sushumna. And, it is two fingers above the anus and two fingers below the genitals and it is in four fingers in width. It has four petals. 'Lam' is the Bija Mantra. 2. Swaadhishtaana Chakra is at the root of the reproductive organ. It is located within the Sushumna. It has six petals. 'Vam' is the Bija Mantra. 3. Manipura Chakra is situated in the region of naval. It is within the sushumna. 'Rum' is the Bija Mantra. It has ten petals. 4. Anaahata Chakra is located in the region of the heart and it is within the sushumna. It has twelve petals. 'Yam' is the Bija Mantra. 5. Vishuddha Chakra is at the base of the throat and it is within the sushumna. It has sixteen petals. 'Hum' is the Bija Mantra. 6. Ajnaa Chakra is situated in between the two eye-brows and it is within the sushumna. It has two petals. 'Om' is the Bija Mantra. 7. Sahasraara Chakra is situated at the top of



the head and it is within the sushumna. It is the chief of all the above mentioned six chakras or the centres. All the chakraas are intimately connected with this Sahasraara Chakra. For this reason, it is not included as one among them. It is the abode of Lord Siva. It has thousand petals.)

The senses are made active by the play of praana. Different parts of the body are rendered quiescent by the withdrawal of praana and thus their activity inhibited. The effective withdrawal of praanas is achieved by the withdrawal of the mind due to inter-connection between praana and the mind. Withdrawal of praana may not be much effective by the praanaayaama, but it is effective by the withdrawal of the mind. After a spell of deep concentration upon a particular part, automatically the praana is withdrawn together with the ingoing mind. Thus, praana follows the mind.

The praana is withdrawn, stage by stage, from the big toes upwards till it reaches the region of the crown of the head. By which time, the meditator is oblivious (unconscious) of the body. Thus, the meditation becomes very effective and undisturbed. This is one of the processes to enter into undisturbed and intense Dhyana.

Sit upon your Dhyana Asana or pose. Create the right mood and bhaava by little chanting or 'Pranava Mantra' (Om).. 2. Then, negate the entire phenomenal universe including this earth. Reach to a state where you are only aware of the body. At this stage, commence the process of

withdrawal, stage by stage. 3. Closing your eyes, first direct your entire mind upon the big-toes. Concentrate there. Then, gradually draw up the mind from the region of the toes to the next point, viz., the ankles. Now, concentrate here. Then, withdraw yourself to the third point, i.e., middle of the shanks. Concentrate here. Thus, continue withdrawing part after part. After a few days progress, you will be able to go through the entire series of 'Eighteen' parts, and reach the seat of meditation on the crown of the head within a short time after taking up your seat in meditative pose or asana. Of course, the progress depends upon the interest and the earnestness. Om Tat Sat Om!

*Swami Jnana Swaroopananda*

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### **ALL-ROUND APPLICATION TO THE TASK**

**(SWAMI SVANANDA)**

I want my disciples to be like myself in applying themselves in an all-round manner to the propagation of the message of the Lord and developing the divine qualities in themselves and inculcating them in others.

"Wherever you go, give, distribute, and disseminate your ideas, mottoes and ideals. Broadcast your spiritual feelings. Share with others. Always give, give and give. Give all. Ask nothing. Your usual routine for

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meditation and study must be kept up. Brahman alone is real. Minus Indriyas, you are Brahman - **"TAT TWAM ASI."** I am not tired of repeating again and again these three ideas. They must enter your nerves, cells, blood, bone. Hammer these ideas on the minds of all, along with Bhakti and Nishkama Karma. Carry these three ideas in your pocket, Chitta. This world, body, is shallow, Jalam, Swapna.

"Teach Asanas to thousands. Read my Brahmacharya article in all schools and colleges with demonstration of Asanas and Pranayamas. After silent meditation for 5 to 10 minutes, have Kirtan and OM chanting. Explain the Yogic and Vedantic terms to the members. The whole city will be charged with spiritual vibrations. Mere study of my writings with a little explanation of the Yogic terms will nicely constitute your Yoga Class. I have to remind you of:-

- a) Initiation of Mantra to as many thousands of students as possible.
- b) Introduction of Japa Mala.
- c) Kirtan and Bhajan at night.
- d) Study of the Gita, Atma-Bodha, Viveka Chudamani, Upanishads, etc.
- e) Printing some leaflets for free distribution.

"On Ekadasi day, arrange for a mass Hari Kirtan in a big Hall or Temple. Have a programme for short lectures by great men. Distribute Prasad at the end. Make necessary preparations seven days in advance. Thrill the world. This is



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an important and sacred work, wherever you go. This is a Divine Life Conference in a small scale. You can do this, I know.

"You are doing wonderful work indeed. It is a beautiful beginning. This kind of combination of Japa, Kirtan, Yoga Asanas, study and lecture is the thing needed. Keep a memorandum book in your pocket. Note down all the points you have to attend to. By such work, you can improve yourself. You will develop thinking. You will know Nature, Her ways. You will be more concentrated also when the mind is fully occupied. Thousands will be inspired to do some kind of religious performance. It is all purification of heart and Yoga for you.

"You can do real, silent, solid work through individual talks. It is a field for preparation and enlightenment for you. Work in various localities of the city must be taken up. **It is not blind work. It is not business.** It is His work done through your body and mind. In the course of five years, you will excel many of the professors and renowned religious leaders, if you are sincere and do steady dynamic work.

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## MANGALAA SHAASHANAM

1. Ganesha Vandanam :
  2. Rama Sthuti :
  3. Anjaneya Sthuti :
  4. Guru Vandanam :
  5. Devi sthuti :
  6. Prayer before 'Daily Readings' :
  7. Universal Prayer of Sivananda Ashram :
  8. Shanti Mantras :
- 
- 

## GANESH VANDANA

*Om Gajaananam Bhuuta-ganaadi shevitam / Kapittha-jambhu phalasaara bhakshanam / Umaasutam shoka-vinaasha karanam / Namaami Vighneshvara Paada-pankajam //*

*Gaayie Ganapati Jagavandana / Shankara suvana, Bhavaanii nandana // Gaayie Ganapati Jagavandana //*

*Siddhi sadana Gajavadana Vinaayaka / Kripaashindhu Sundara Sabunaayaka // Gaayie //*

*Moedakapriya muda mangala-daataa / Vidyaavaaridhi Buddhi-vidhaataa // Gaayie //*

*Maangata Tulasidaasu karujoere / Basahu Raamashiya Maanasa moere // Gaayie //*

### **RAAMA STHUTHI**

1. Vaidehii sahitam Surdrumatale Haime Mahaamandape /  
Madhye Pushpakamaasane Manimaye Viiraasane  
Samsthitam // Agre Vaachayati Prabhanjanasute Tattvam  
Munibhyah param / Vyaakhyaantam Bharataadibhih  
Parivrutam Raamam Bhaje Shyaamalam ////
  2. Aapadaamapa hartaaram Daataaram Sarva Sampadaam /  
Lokaabhi-raamam Shriiraamam Bhuuyo Bhuuyo  
Namaamyaham //
  3. Manojavam Maaruta Tulya Vegam, Jitendriyam  
Buddhimataam Varishttam / Vaataatmajam Vaanara  
Yuudha Mukhyam, Sriiraama Duutam Shirasaa Namaami /
  4. Yatra yatra Raghunaatha Kiirtanam, Tatra Tatra Kruta-  
mastakaanjalim / Bhaashpavaari Paripuurnaloechanam  
Maarutim Namata Raakshasaantakam //
- 

### **AANJANEYA STHUTI**

1. Sundara-ruupa sajjana vandita Aanjaneya Namostute /  
Anjani putra Parama-pavitra, Aanjaneya Namostute//
  2. Mangala-ruupa Moksha-pradaata Aanjaneya Namostute  
/ Keshari-nandana Kalimala-bhanjana Aanjaneya Namostute //
  3. Sarvaadhaaraa Saadhujanaavana Aanjaneya Namostute /  
Raaghava-duutaa Sugriiva-mitraa Aanjaneya Namostute //  
Sundara-ruupa // Om Tat Sat Om //
-



## GURU VANDANAM

1. Brahmaanandam parama sukhadam kevalam jnaana  
muurtim / Dvandvaatiitam gaganaa sadrusham tattva-masyaadi  
lakshyam / Ekam nityam vimalamachalam Sarvadhii  
saakshibhuutam / Bhaavaatiitam triguna-rahitam Sadgurum  
Tam Namaami //

2. Yasyaantarnaadi madhyam Nahikaracharanam  
Naamagotram na suutam / Noejaatir-naivavarnam Na-bhavati  
purushoe Noe-napumsam Na chastriim / Naakaaram-nnoe-  
vikaaram Nahijani-maranam Naasti Punyam na Paapam /  
Noetattvam tattva-mekam Sahaja-samarasam Sadgurum Tam  
Namaami //

3. Gurur-Brahmaa Gurur-Vishnur-Gurur-Devoe  
Maheswarah / Gurur-saakshaat Param-brahma Tasmai Sri  
Gurave Namah //

4. Chaitanyam shaashvatam shaantam Vyomaatiitam  
Niranjanam / Naada-bindu kalaatiitam Tasmai Sri Gurave  
Namah //

5. Ajnaana Timiraadhasya Jnaanajana shalaakayaa /  
Chakshurunmiilitam yena Tasmai Sri Gurave Namah //

6. Akhanda-mandalaakaaram Vyaaptam yena charaacharam /  
Tatpadam Darshitam yena Tasmai Sri Gurave Namah //

7. Sthaavaram Jangamam Vyaaptam Yatkinchitsa-charaa-  
charam / Tatpadam Darshitam yena Tasmai Sri Gurave Namah //

8. Chinmayam vyaapitam sarvam Trailokyam sa  
charaacharam / Asitvam darshitam yena Tasmai Sri Gurave  
Namah //

9. Naguroe-radhikam tattvam na-guroe-radhikam tapu: /  
Naguroe radhikam jnaanam Tasmai Sri Gurave Namah //

10. Gururekoe Jagatsarvam Brahma-Vishnu-Shivaatmakam /  
Guroh parataram naasti Tasmaat sampuujayet-gurum //
11. Yasyadeve-paraabhaktir Yathaa-devei tathaa gurau /  
Tasyaite-kathitahyaarthaah Prakaashante Mahaatmanah //
12. Mannatha Srii Jagannathah Madguruh Srii Jagadguruh/  
Mamaatmaa sarva-bhuutaatmaa Tasmai Sri Gurave Namah //
13. Dhyaana-muulam Gurormuurtim, Puujaa-muulam Guror-  
padam / Mantra-muulam Guror-vaakyam Moksha-muulam  
Guror-kripaa //
14. Namah-sshivaaya gurave Satchidaananda-muurtaye /  
Nishprapanchaaya shaantaaya Niraalambaaya Tejase //
15. Ajnaana-muula haranam, Janma-karma nivaaranam /  
Jnaana-vairagya Siddhyartham Guroh-Paadoedakam Pibet //
16. Nitya suddham Niraabhaasam Niraakaaram Niranjanam /  
Nityabodham Chidaanandam Gurur-Brahma Namaamyaham //
17. Nidhaye Sarva-vidyaanaam Bhishaje Bhavaroginaam /  
Gurave sarva-lokaanaam Dakshinaa-muurtaye Namah //
18. Aadau Brahma Madhye Vishnur-ante Devah SadaaSivah /  
Muurti traya Swaruupaaya Dattaatreya Namostu te //
19. Om Namoe Brahmaadibhyo Brahma-vidyaa-sampradaaya  
Kartrubhyo-vamsha-rushibhyo Mahadbhyoe Namogurubhyah  
Sarvoepaplava rahitah Prajnaana-ghanah Pratyagardho Brahmai-  
vaaha masmi //
20. Om Naaraayanam Padmabhavam Vashishttam Shaktim  
tatputra paraasharancha / Vyaasam shukam gaudapadam  
mahaantam Govinda-Yogiindra Mathaasya Shishyam //
21. Shrii Shankaraacharya Mathaasya padmapadamcha  
Hastaamalakam cha shishyam / Tam Trotakam Vaartikakaara-  
manyaaan-asmadguruun Santata Maanato~smi //



22. *Shruti smruti puraanaam aalayam karunaalayam /  
Namaani Bhagavatpaadam Shankaram Locka Shankaram //*
23. *Shankaram Shankaraacharyam Keshavam Baadaraayanam /  
Suutra Bhaashya krutou Vande Bhagavantou Punah Punah //*
24. *Iishvaro Guru-raatmeti Muurtibheda Vibhaagine /  
Vyomavad Vyaapta Dehena Dakshinaamuurtaye Namah //*
- 

### **DEVI STHUTHI**

1. *Sarvamangala Maangalye, Sive Sarvaardha Saadhike /  
Sharanye Trayambake Gauri, Naaraayani Namostute //*
  2. *Sharanaagata Diinaartha Paritraana Paraayanii /  
Sarvashyaarti Hare Devii Naaraayani Namostute //*
  3. *Yaa Devii Sarva Bhuuteshu Maatru ruupena Samsthitaa /  
Namastasyai Namastasyai Namastasyai Namoh Namah //*
  4. *Yaa Devii Sarva Bhuuteshu Dayaa ruupena Samsthitaa /  
Namastasyai Namastasyai Namastasyai Namoh Namah //*
  5. *Yaa Devii Sarva Bhuuteshu Shaanti ruupena Samsthitaa /  
Namastasyai Namastasyai Namastasyai Namoh Namah //*
- 



Learn to control the mind.  
Learn to look within.  
Learn to meditate.  
Learn to fix the mind on God.

**SWAMI SIVANANDA**



## **THE UNIVERSAL PRAYER**

*O! Adorable Lord of Mercy and Love!*

*Salutations and prostrations unto Thee.*

*Thou art Omnipresent, Omnipotent and Omniscient.*

*Thou art Satchidananda (Existence, Consciousness Bliss Absolute)*

*Thou art the Indweller of all beings.*

*Grant us an understanding heart,*

*Equal vision, balanced mind,*

*Faith, devotion and wisdom.*

*Grant us inner spiritual strength*

*To resist temptations and to control the mind.*

*Free us from egoism, lust, greed, hatred,  
anger and jealousy.*

*Let us behold Thee in all these names and forms.*

*Let us serve Thee in all these names and forms.*

*Let us ever remember Thee.*

*Let us ever sing Thy glories.*

*Let Thy Name be ever on our lips.*

*Let us abide in Thee forever and ever.*

**SWAMI SIVANANDA**

**:- SHAANTI MANTRAS :-**

1. Om Sham noe mitrah Sham varunah / Sham noe Bhavatvaryamaa / Sham na Indroe Bruhaspatih / Sham noe Vishnu-rurukramah // Namō Brahmane, / Namaste Vaayo, / Tvameva Praktyaksham Brahmaasi / Tvameva Praktyaksham Brahma vadishyaami / Rutam vadishyaami / Satyam vadishyaami / Tanmaa-mavatu Tad-vaktaara-mavatu / Avatu maam / Avatu vaktaaram / Om Shaantih Shaantih Shaantih // (Krushna Yazurvediia - Taittirīya Upanishad)
2. Om Saha naavavatu / Saha now bhunaktu / Saha viiryam karavaavahai / tejasvi naavadiitamastu / Maa vidvishaavahai // Om Shaantih Shaantih Shaantih // (Krushna Yazurvediia - Kathopanishad)
3. Om Yashchhandasaamrushabho vishvaruupah / Chhandoebh्यoe~dhyamrutaatsambabhuuva / Sa meindroe medhayaa sprunoetu / Amrutasya devadhaaranoē bhuuyaasam / Shareerām me vicharshanam / Jihvaa me madhumattamaa / Karnaabhyaam Bhuuri vishruvam / Brahmanah Koshoe~si medhayaa~pihitah / Srutam me goepaaya // Om Shaantih Shaantih Shaantih // (Swaruupa-boedha and Taittirīya Upanishads-4<sup>th</sup> Anuvaakam)
4. Om Aham vrukshasya reriva / Kiirtih prushttam gireriva / Uurdhvapavitro vaajiniiva svamrutamasmi / Dravinam savarchasam / Sumedhaa amrutoe~kshitah / Iti trishangkoer-vedaanuvachanam // Om Shaantih Shaantih Shaantih // (Brahmaanubhava & Taittirīya Up.-10<sup>th</sup>. Anuvaakam)
5. Om Purnamadah Purnamidam Purnaātpurna-mudachyate / Purnasya Purnamaadaaya Purnamevaavashishyate // Om Shaantih Shaantih Shaantih // (Shukla Yazurveda - Ishaavaashyoeapanishad)



6. Om Aapyaayantu mamaangaani vaak praanaschakshuh  
srotramatho balamindriyaani cha sarvaani / Sarvam  
brahmoupanishadam maaham brahma niraakuryaam maa maa  
brahma niraakarod-aniraakarana-mastvaniraakaranam me astu /  
Tadaatmani nirate ya upanishatsu dharmaste maiyi santu te  
maiysi santu // Om Shaantih Shaantih Shaantih // (Saama  
Veda - Kenoepanishad)
7. Om Vaang me manasi pratishtitaa / Manoe me vaachi  
pratishtitam / Aaviraaviirma yedhi / Vedasya ma Aaniisthah /  
Srutam me maa prahaasiiranenaadhiite-naahoraatraan-  
sandhadhaamryutam vadishyaami / Satyam vadhishyaami /  
Tanmaa-mavatu / Tad-vaktaara-mavatu / Avatu maam /  
Avatu vaktaaram / Avatu vaktaaram // Om Shaantih Shaantih  
Shaantih // (Rigveda - Aitareya Upanishad)
8. Om Bhadram noe Apivaataya manah // Om Shaantih  
Shaantih Shaantih // (Brahmarahasyopanishad)
9. Om Bhadram Karnebhiih srunuyaama devaa Bhadram  
pashyemaaksha-bhiiyajatraah / Sthirairangai-sthushtuvaam-  
sastanuubhir-vyashema devahitam yadaayuh / Svasthi na indroe  
vrudhdhasravaah/ svasthi nah puushaa vishva-vedaah / Svasti  
nastaarkshyo arishtanemih svasti noe Bruhaspatir-dadhaatu //  
Om Shaantih Shaantih Shaantih // (Atharva veda -  
Prashnopanishad.)
10. Om Yo Brahmaanam vidadhaati puurvam / Yo vai  
vedaamscha prahinoti tasmai / Tam ha Deva-maatma-buddhi-  
prakaasham Mumukshur-vai Sharanamaham Prapadye// Om  
Shaantih Shaantih Shaantih // (Yoga-saara Upanishad).



MAHAA RAAMAAYANAM

**SANT EKNAATH**



The two greatest impediments to spiritual progress are  
"Woman and Wealth".



Saints should perform a 'Kiirtan' in such a way as to  
impress deeply the form of God in the minds of those who  
attended it.



One should realise God in solitude and then be able to  
realise God while staying in the world.



A true saint is he who suffers the slanders of others without  
anger and never feel hurt, because he has realised his  
oneness with the universe.

**SAMARTH RAAMDAASA**



A sadhu should awake others but not remain in their  
midst. He should go on to help others and regularly  
meditate in the solitude of the Hills and Valleys.



One should meditate morning, noon and evening and  
repeat God's Name constantly, whether over come with  
happiness or sorrow.

## ##

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**SELF REALISATION**

Sri Jujhar Singh interviewed Pujya Swamiji for two long hours at 'Guru Nivas' on **25<sup>th</sup> MARCH, 2003**, on **'THE THEME OF SELF REALISATION'**. H.H. Sri Swami Chidanandaji Maharaj, the President of 'The Divine Life Society' World Head Quarters, Shivananda Nagar-249192, answered all the twenty-seven (27) questions; appears to be like a **'BLISSFUL NAKSHATRA MAALA'**.

(The quintessence of an article **"SWAMI CHIDANANDA ON SELF REALISATION"** appeared in 'Divine Life' monthly, April & May, 2004, is placed below. This was first published in **'THE TIMES OF INDIA'**. Afterwards, it appeared in **'TAPOVAN PRASAD'** in Nov. & Dec. 2003. The author avoided the questions portion purposely, but a little hint of the question is projected at the beginning of each answer.)



Pujya Swamiji Maharaj was very kind and generous towards all humanity. He was equally kind and loving towards all living beings. He was well known for his **'healing touch'**. His very presence elevates us all. This is the fact. His saintliness, selfless service and great humility are beyond our mental perception. **There is none parallel in this century.** There are a few people in India to answer such questions on spirituality. Pujya Swamiji Maharaj is



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soft-spoken, kind and loving with sparkling eyes. He is revered by one and all within India and around the world.

1. The state of Self Realisation, being the goal of life, is based on Vedanta Philosophy. The Vedic Rishis found that everything that blooms in this world is subject to decay and dissolution in the end. They thought over deeply and reasoned: Are the human being endowed with intelligence here to live for a brief life-span and then pass away or is there any special higher purpose of human beings who are endowed with intellectual faculty and ability to think and reflect, other than the species of living beings? Generations after generation, investigations continued on this subject and have got their consciousness raised to a very subtle level. Further, they thought that life cannot be devoid of some higher purpose. The fact is that we are the only species of living beings having the ability to think and reflect.

At last, they came out with the Truth, through direct intuitional experience. Then, they declared to the humanity, at large, that beneath this mortal body seen by the world of men, there is an Immortal spirit, unseen by the worldly persons. Such Eternal is in the non-eternal body. The imperishable in the perishable body is actually part of a vast, Infinite, Eternal, Beginningless, Endless, Cosmic Spirit. It exists and it does not exist like an inert piece. It is timeless, beginningless and endless consciousness. It is very much aware that it exists. It knows--I exist. It is Consciousness-existence. Existence is Sat. Consciousness



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is Chit. So, it is Sat-Chit. It is a state of '**Pure Sat-Chit—Existence-Consciousness**'.

In that state of Pure Sat-Chit, many are born, by experiencing imperfect negative aspect. Born in this mortal world are subject to heat and cold, pleasure and pain, gain and loss, honour and dishonour. Man has to pass through all these things. But, all these laborious efforts (travails) that man is subjected to in this mortal world have no access to that lofty, sublime, transcendental realm, where abides real Peace and Bliss. Nothing else exists. There is 'Ananda' in that Sat-Chit. So, it is **Sat-Chit-Ananda**. That is the only nearest way that one could define that ultimate state of Eternal Existence referred to as 'Brahman' or 'Para Brahman'. And, to realize and enter into this state is known as 'Self Realisation'. It is the goal of life of every human being, because there is no unhappiness in that Blessed State. When once you discover that you are Infinite, Imperishable, Eternal Reality—then you are liberated from all unhappiness and sufferings. There is only Pure and Permanent Bliss and Joy in that state. That is the goal of each and every one of us.

2. One may say that there is joy in this mortal world too. Yes, it is a fact but it is neither pure nor permanent. Remember, in this world a thing that is capable of giving you a pleasurable sensation at the same time is also giving you a painful sensation. A married man in the beginning of his marital status feels that he is in the seventh heaven. Then, the life partner elopes with someone due to her loose

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character or for various reasons such as health, etc., or she dies, then one plunges into unhappiness. This is all possible and may happen at times. This happens due to the imperfection in both the world and man. Bhagavad Gita admonishes that pleasure is the womb of pain. The very seeking of pleasure itself is the creation of one's own pain. Thus, the pleasure that one seeks in worldly objects and people around is neither pure nor permanent. Those who desire to have real, continuous and unchanging happiness at all times, have to rise above petty desires and seek the Ultimate Reality. Ultimate Reality is 'Supreme Bliss' filled with indescribable joy and peace.

Remember that life in the form of human birth is a special Gift of God and one should make use of this life, only to know the Real Self that is within every one and pervading the entire creation. It is a golden chance. Hence, be a Seeker of Truth, seeker of Brahman amidst one's multifarious duties. Understand the meaning of Self Realisation. 'Self' does not mean your petty little ego-self. It is your Supreme Self. One's goal of life is only to know that Reality. Life is not just to delve in mundane activities that give pain in the beginning and grief ultimately.

One is fortunate to have this mortal body, a vehicle that is given to function upon this earth. You are not simply this body but you are something more, an immortal part of Divinity. You are the replica of Him, i.e., the Infinite Consciousness. That is to be realized by everyone. The



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purpose of life is fulfilled only when one realizes that he is aware of the truth – ‘**Sat-Chit-Ananda**’.

Let us take an analogy of wave and an ocean. It is a fact that it is a little wave but a part of that ocean and there will be no difference at all. The wave has a size and a form which is momentary. When the wave rises from the ocean, it exists for a moment and then it goes back into the source – ocean.

3. One may like to know ‘how does the world appear to such a Self Realised person?’

The world appears to such a highly evolved soul – a realized person, as it is visible. He realizes that everything is no other than ‘Brahman-principle’.

4. His body and mind appear to him as part of Brahman and he is completely objective.

5. Self Realisation is the birth right of every human being and it is not within the reach of any other creature in creation, except a human-being. The moment one reaches the status of a human being, the goal of life Self Realisation becomes open to him.

6. It is impossible to say how many Self Realised people are there in the world.

7. The Self Realised people do not grow horns and spread wings or they do not come down and say that they are realized persons.



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8. Such self-realised persons may be between three and four figures in the world. And, great proportion is in this Country itself. There is no doubt at all, as it is the quest of India.

9. Puja Swamiji Maharaj emphatically declared that 60% of Self Realised persons are from India. There is no doubt at all. People from other cultures do not have this as their supreme goal.

10. For an ordinary person super-natural powers appear to be something special and very fascinating from the relative point of view. But in the view of a Self Realised person, these powers are nothing. They are rather a natural part of him. For Example: Fingers. A man has five fingers. But, he need not crow about it - saying that he got five fingers. Of course, Self Realised persons have all the powers, theoretically. And they can do anything. But generally they are not interested at all in such powers. Because, they know in clear terms that the whole world is a myth, a dream. And they wake up from myth. Why they would be interested in doing anything in this dream world? Suppose, a person has dreamt a number of dreams in the night and woken up in the morning; then what value the dream has got for him? Exactly so, once the Self Realised person has woken up to the Supreme Reality, for him the mortal world is a dream, a myth.

11. One may ask, from our point of view, why cannot he utilize those powers to solve the problems of the world?

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For a Realised person, all these problems of the world do not exist in his state of consciousness.

12. One may like to know from human stand-point. In reality, the Self Realised person is not in that ordinary stand point. In his view, there is no world at all. Under those circumstances, he asks us where he has to solve the problems. Let us assume, as per one's wishes, he must have come down to the ordinary state of consciousness. Then, when we ask him the same question, he will reply that the world is God's creation. It has been here since several thousands of years before he was born and the world will continue to exist. And, he will say, that his being there or not will be unnoticed.

An analogy of a Doctor and a patient: For a diarrhoea patient, Doctor says, he will not give any medicine because some inedible things have gone into the system (intestines) and so nature is flushing your system clean. So, let us not come in the way of nature. Just eat light things only until your system has come back to its normal state. Generally, people see things in a fragmentary and segmented way; whereas, the Self Realised saint sees everything as a whole. That is the difference.

13. A Self Realised person can mitigate another person's destiny. There is no doubt at all. But, he will not do so, because, that destiny has been ordained by God. Hence, a Self Realised person has no interest in contradicting God. Instead, he would rather try to be in harmony with God.



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14. One will understand from the life of Shiridi Sai Baba. Baba had an ardent devotee who had completely surrendered at his feet. But, due to some past Karma, the devotee was destined to be executed by impalement (not easily grasped) with a spear-like object. So, one day when this man went into the fields, a very sharp thorn went very deep into his foot. He suffered terrible pain and became unconscious. Almost half of the thorn went deep and broke inside and other people had to put a sharp instrument inside to remove the thorn. The man underwent terrible agony. But, because of this suffering he was saved from the impalement that was due to him. Thus, his destiny had been mitigated.

15. When you are nearer to a Self Realised person – even though you are in troubles and worries – for the time being, you will experience peace. Your mind will be serene and equipoised and it will be directed towards that person before whom you are sitting and not towards the other people who may also be sitting there.

16. Self Realised saints benefit the world a lot through their vibrations of goodwill that emanate from them. Because, such saints have nothing in their heart, except that all should be happy and free from sufferings. They wish for the well-being of all living creatures. That is the only thing they have in them, with no other desire at all. Such good feeling and thought towards the welfare of the entire creation, goes out in waves from them all over the world. And, thoughts have power. Evil thoughts sent



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to someone can disturb the mind of a person. In the same way, thoughts of cosmic love and peace have the effect of mitigating the sorrow, suffering and negative thought-currents in the world.

17. One would like to know that there is a stage referred to as the '**Dark night of the Soul**'. Every spiritual seeker goes through this stage, in his inward journey leading to Self Realisation.

A book entitled '**Pilgrim's Progress**' is authored by **John Bunyan**, where he traces the seeker's path until one attains God. In that path, there is a stage where the seeker falls into the Quagmire of despondency. At another place, one is caught by despair. So, the pilgrim goes through despondency, despair, doubt and confusion. One loses hope and feels that he would never attain it at all. And, he thinks that his life has become a waste. St. John of the Cross has also talked about this stage.

18. It is a fact that most of the '**Saadhakas**' pass through this stage - the stage of the '**Dark night of the Soul**'.

19. This despondency is spiritually related and connected with spiritual life.

20. Only when the spiritual seeker is mature and advanced in his Saadhana; i.e., spiritual practices, then, these things begin to happen. Or else, an immature person is not worthy enough of going through all these various deep emotions. One cannot understand, at all, all these

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things, unless one is sufficiently in advanced stage of spiritual practices.

21. Once you get full Self Realisation, there is no coming out of it. After attaining such highest state, one will be always in that state only. There is no coming out of it.

22. Until one gets established in that higher state of Self Realisation, it is a fact that there is a stage where one slips in and out of that stage.

Pujya Swamiji Maharaj made it clear that there comes a time when the Saadhaka or the Spiritual seeker, in a state of very deep, intense, continuous meditation, gets this Atma Jnaana or Self Knowledge. Deep, intense and continuous meditation suddenly stops and one goes into a stage where there is no more meditation. One is just in Samaadhi state.

Through great perseverance and effort, the Saadhaka reaches to this great height. But he may not be able to remain in that state for a long time. He may come back. Again, he starts and may go into Samaadhi state and come back. Then, from that stage onwards, he is no longer practicing meditation but he is practising Samaadhi. One will now understand the difference. He practices continuously to remain and abide in that same state of consciousness, Samaadhi, into which he is currently going in and coming out.



By persistent effort, eventually one gets well-established in that Samaadhi state of consciousness. Now, the state becomes natural to him both at the time of meditation as well as in normal activities. It becomes a spontaneous natural state for such a spiritual seeker. This is termed as 'Sahaja Samaadhi'. 'Sahaja' means effortless, spontaneous. It becomes part of his natural being. Until one gets such stage, he has to keep on trying. Once this stage is attained, it is Self Realisation.

23. Self Realisation means no more birth after that. And, no more further slipping in and out of that state.

24. Self Realisation happens in one specific moment also. In some cases, people get illumination in a trice. For example: Ramana Maharshi. He never did any Saadhana. When he was around 16 or 17 years old with no effort suddenly he felt that he was not the body but he was the deathless Self.

In general, in most of the cases, effort is quite inevitable. But, such spontaneous Self Realisation is only in a very few persons. It has been explained by someone he did all the effort in his previous births and was almost ripe. But at that moment, i.e., just before Self Realisation, his body was finished due to Praarabda and he passed away without fulfillment of the final beatitude. So, when he takes up this birth, he naturally takes up from where he left off in his previous birth.

25. In his previous life, perhaps he was already practicing Samaadhi and was slipping in and out of it, but



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had not reached Sahaja Samaadhi or may be, he was just about to get into that state for the first time.

26. One may like to know about 'Void' that was mentioned in one of the books of Swami Sivananda Maharaj. Such 'Void' occurs before Self-realisation and there is still a trace of human personality, i.e., the human personality-identity-consciousness. And, one feels that 'I am so and so'. Even though he says God, God and God still there is also a little bit of 'I' with God. There is 95% Divinity mixed with 5% of this 'I-ness'. And, this 'I-ness' is a myth. You are really a part and parcel of God. You are pure 100% Divine alone. So, this 'I' has to go. The consciousness is not complete and perfect as long as the trace of 'I-ness' is there. Here, an analogy of a river is placed for more clarity and understanding.

A river flows, flows and flows on and on till it reaches the sea. And, then it enters into the sea. Yet, for some distance after it has entered into the sea, the water still tastes sweet. It is because the river has not left its riveriness completely. The two banks of the river are already finished and are very much in sea. But, after going still further into the sea, a time comes when the water is no longer sweet, but salty. That very stage when the river is gone, and even then, the Vastness of the sea has not yet been attained, that very interim period when it is neither the river nor the sea - that stage is known as 'Void'.

There is one more example for more clarity. You come to a point where there is nothing but the edge of a

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precipice and yawning Chasm (deep cleft in earth, rock, etc.). And, the actual experience is on the other side of the (chasm) deep cleft. Unless you leave this precipice, you cannot go to the other side. So, there is a point where ultimately he takes the leap. And, when he takes the leap he is lifted up into the air. So, there is a point where he has left this precipice but not yet landed on the other side. He is nowhere in particular but in between. That 'nowhere' is the 'Spiritual Void'. At that point of time, there is neither the human ego nor the Divine consciousness. That is known as 'VOID'. Of course, in the spiritual context, the duration of the 'Void' may be a little longer.

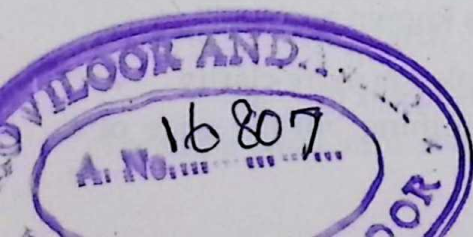
27. Finally, when one lands on the other side of the cleft, it is the ultimate state, ultimate Samaadhi- Sahaja Samaadhi. Before one reaches that stage, there is absolute non-duality. You are one with Brahman alone.

**(OM TAT SAT OM)**



Purity is the touch-stone of ethics.  
 Learn to obey. Learn to bear insult.  
 Keep your promise always.  
 Stick to your resolve tenaciously.

**SWAMI SIVANANDA**





## MAHAA RAAMAAYANAM

### **H.H. SRI SWAMI CHIDANANDA MAHARAJ**

**(Ex.President : The Divine Life Society : Life Sketch)**

Praatah-smaraniia, Archaniiya, Vandaniiya, Param Aaraadhyaniiya, Param Puujya Sadgurudev, His Holiness Sri Swami Chidanandaji Maharaj was born on Sunday, the 24<sup>th</sup> September, 1916, in an orthodox, prosperous Zamindar family, in South India, owning extensive lands, villages and palatial buildings.

In 1938, he emerged with the Degree of Bachelor of Arts from the Layola College, Madras. From his boyhood, service to the lepers became his ideal.

He was a great renunciate and in 1943, finally reached Sivananda Ashram, Rishikesh. His Holiness Sri Swami Sivanandaji Maharaj, the Founder of the Divine Life Society, appointed him as a Vice-chancellor and Professor of Raaja Yoga, to the "Yoga Vedanta Forest Academy".

On the Holy Guru Purnima Day, Sunday, the 10<sup>th</sup> July, 1949, he was initiated into the Holy Order of Sannyasa by H.H. Sri Swami Sivananda Maharaj.

Holy Master, H.H. Sri Swami Sivananda Maharaj attained Mahaa Samaadhi on Sunday, the 14<sup>th</sup> July, 1963; and since then, he was elected as the President of the Divine Life Society, World Hd.Qrts., and he took charge as President in August, 1963.

Pujya Swamiji Maharaj toured extensively throughout the world in dissiminating the Spiritual teachings far and wide. Thus, he lived always a sevak of Gurudev.

Pujya Swamiji Maharaj attained Mahaa Samaadhi on Thursday, the 28<sup>th</sup> August, 2008, night.





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**H.H. SRI SRI ADIBHATLA NARAYAN DASJI****(HARIKTHA PITAMAHA)**

"Wholehearted, Humble Pranams unto that Great Mahaa Purusha, Sri Sri Sri Adibhatla Naraayan Dasji - (the great Grandfather of the Author) and prayers for his Blessings."

Sri Adibhatla Naraayan Dasji was the Founder Principal of Maharajah's Music College of Vizianagaram; the first and foremost Music College of its kind in Andhra Pradesh. Actually, the then Maharaja of Vizianagaram started this college, only to honour this **Versatile Genius of Andhra Pradesh**. He was a Master of many Fine Arts, like, Music, Dance and a Veena Maestro. Our Country honoured him as an Innovator of **Haritha Art**; a combination of Vocal, Music, Dance and Instrumental as well. He was no other than the incarnation of 'Goddess Saraswati'. He was the Master of Eight Languages; such as, Telugu, English, Sanskrit, Urdu, Persian, etc. He was a 'Man of Letters' and authored several books in many languages.

He had a handsome and a striking personality and his presence on the stage lifts up the gathering. Such was his personality. He was the establisher of 'Arsha Dharma' and 'Ancient Culture' as propounded in Vedas and Puranas. He translated 'Omar Khayyam's - Rubayait' into Sanskrit and it sounds as sweet as the original one, and Dr. S. Radhakrishnan, the then Vice-chancellor of Andhra University gave his 'Foreword' in a befitting manner, in the year, 1932, thus: ".... It is a matter of great pleasure to know that Mr. Das maintains a viril and vigorous mind even at his ripe age of 69, and I am

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tempted to congratulate him on a performance which, taking all things into account is certainly astounding ..... Dr. S. Radhakrishnan."

His work, entitled "Navarasa Tarangini", wherein he depicted the comparative lyrical beauties of the plays of Shakespeare and Kalidas. His Magnum Opus was "Jagad Jyothi", was an exhaustive treatise on our Philosophy and Religion.

Indian Express, Tuesday, dt.2<sup>nd</sup> Nov. 1983, quotes in their columns, thus: "..... Sri Naraayan Das was in many more things great; such as, in Devotional zeal - a Potana, in erudite - a Srinatha, in composing - a Tyagaraja, in Scholarship - a Valmiki, in encyclopaeda knowledge - a Vyasa and in literary craftsmanship - a Kalidasa. ..."

In 1945, the grandson of Sri Narayan Dasji fell ill with 'small-pox' for about a month. Das could no longer bear to see it. He prayed thus: 'May I suffer so that my dear one may survive!'; just as in the case of Babar's prayer regarding for his son, Humayun's survival. The moment he said it, immediately, Das caught the disease. Soon his temperature shot up. The boy recovered from the disease while Das succumbed to it. At the time of his departure, he consoled his daughter, 'don't be afraid O' Savitri. Know that 'I die only when I wish to die'. In the same night, i.e. on 2<sup>nd</sup>. January, 1945, with the name of Hari on his lips, he passed away peacefully. Thus ends a glorious chapter in the Cultural History of Andhra."





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AN INTRODUCTION TOMAHAA RAAMAAYANAM

A sage Sutiikshna was having doubt on Liberation: whether 'Work' or 'Knowledge' is conducive to Liberation. And for the clarification of his doubt, he approached the sage Agastya. Agastya said that both the 'Work' and 'Knowledge' are quite essential for Liberation, just as the bird needs two wings for its flying. And, Agastya narrated a story on this account.

At one time, there lived a holy man, well-versed in scriptures, named 'Kaarunya', the son of Agniveshya. He had a doubt and hence he was in a dilemma: the scriptures, at one place, mentioned that i) one should fulfil the works, till the end of the life and at another place, it is mentioned that ii) abandonment of actions alone, leads to liberation. In such case, which is to be followed?

In turn, Agniveshya asked his son, 'Kaarunya', to listen to a story in this regard and understand for himself, its moral implications. The story runs as follows: (A story within a story):



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Once upon a time, a celestial nymph, 'Suruchi', was seated on a Himalayan peak, and she observed a messenger of Indra flying fast to meet a royal sage, Arishtanemi, who was engaged in deep meditation on Gandhamadana Hill, after renouncing everything and handing over the kingdom to his son. The messenger conveyed the wish of Indra to the sage, Arishttanemi, to accompany him to meet Indra. On enquiring, the messenger clarified the fact that after exhaustion of the merits, one will be shunted back to earth-plane. The royal sage, on hearing this, refused to accompany the messenger and to accept the offer of Indra.

Indra, once again, pleaded with Arishtanemi to seek counsel of the sage 'Vaalmiiki' before turning away the invitation. In this way, the messenger of Indra succeeded to introduce Arishttanemi to Vaalmiiki.

Arishtanemi asked Vaalmiki about "the best way to get rid of the samsaara - birth and death cycle". In reply to this, Vaalmiiki narrated to Arishtanemi, the dialogue between Rama and Vashishta. As a result, the royal sage Arishtanemi heard the dialogue between Rama and Vashishtha.

Vaalmiiki further expressed that he had earlier composed the story of Rama and imparted to his beloved disciple, Bhaaradwaaja. Bhaaradwaaja once had been to Brahma and narrated the story of Rama, heard from Vaalmiiki. On hearing this, Brahma was very much pleased and granted a boon on his own to Bhaaradwaaja,

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that "All human beings may be freed from unhappiness on hearing this story of Rama".

Brahma expressed that a qualified person for reading this scripture, "Yoga Vaashishtam," is one who feels, "I am bound and hence should be liberated" and "Who is neither an ignorant nor an enlightened". Such a one is a qualified person. And, the scripture provides the means for liberation in the form of stories which will help a true sadhaka.

Saying thus, Brahma accompanied by Bhaaradwaaja, went to Vaalmiiki and prayed him, to continue to narrate the noble story of Rama so that the listeners may be freed from ignorance.

Vaalmiiki, in turn, revealed to Bhaaradwaaja, the secrets of libration of Rama, Lakshmana and his brothers and advised him to live like them and get freed from sorrow here and now.

Vaalmiiki continued further stating that one should study this scripture to acquire true knowledge, in order to know that the world-appearance is as unreal as the optical illusion of the blueness of the sky. And, he added that Moksha is possible only after abandoning of all mental conditioning, i.e., abandoning of vaasanaas. Vaasanaas are of two categories; i) Pure and ii) Impure. Pure conditioning liberates a person. It is such mental conditioning that sustains the body, after the seeds of the ego-sense are completely abandoned. Whereas, in the



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impure conditioning, - the ego-sense binds one and causes rebirth.

He narrated further, that Rama along with his brothers took permission of his father to go on an extensive pilgrimage. All of them toured the whole country and returned to the capital. But, after return from the pilgrimage, Rama was caught in utter despondency and was disinterested in living, etc.

At this juncture, sage Vishwaamitra arrived at the royal court of King Dasharatha and requested him to send Rama along with him to deal with the demons who were causing havoc at the Yajna performed for the welfare of the mankind. King Dasharatha promised him for any sort of help from his side, but, when the sage Vishwaamitra opted for Rama to send along with him, he was not happy and tried to go back on the promise. In the mean time, sage Vashishtha intervened and pacified and made the king understand well the situation, in detail.

Rama was in a peculiar mood. After knowing the condition of Rama, Vishwaamitra expressed that his present condition is not the result of delusion but of full wisdom and dispassion. His condition indicates enlightenment. For this reason, he said, "Rama may be asked to come here and we shall dispel his despondency".

So, Rama was brought to the royal court, and he prostrated before his father, Dasharatha and to the sages



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Vishwaamitra and Vashishtha and to all elders assembled there.

Rama expressed his view points to sage Vashishtha, with all feelings of utmost vairagya and viveka. Rama was very much established in highest Vairagya and narrated all his musings (thoughts) to Vashishtha, and expressed further, that eventhough he has given up everything, yet he could not establish himself in wisdom. This being the case, he enquired how to get out of this delusion. Rama further said that if he was considered not fit and is unable to understand this secret, then, he had no other course except to fast unto death. Rama was thus full of dispassion. After narrating all these to sage Vashishtha, Rama became silent.

The entire august gathering - sages like Vashishtha and Vishwaamitra, all the royal family members, king Dasharatha and his ministers, citizens, servants, caged birds, pet animals, horses, celestials, heavenly musicians and great sages, - all of them heard Rama's wisdom-sayings with rapt attention. All of them who had gathered thus, enjoyed and felt that their doubts and the deluded mind's misunderstanding got cleared.

Vishwaamitra addressed Rama and said, "your words are full of wisdom and you have nothing further to know. Only your knowledge has to be confirmed by others like Shuka". After narrating the story of Shuka, Vishwaamitra said that the one who by nature is not swayed by sense-pleasures, and is without the least motive

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of fame or other incentives, is truly a liberated sage. At this juncture, Vishwaamitra prayed to sage Vashishtha to instruct Rama in such a way that his wisdom got confirmed. "By such teachings, we all too will get inspired."

Vashishtha said to Rama: "O' Rama! I shall now impart to you the wisdom which I received from the Divine Creator Brahma himself." Further, this dialogue between Rama and Vashishta went on for 'Eighteen days' and Vasishta covered all the points on world-appearance, 'Utpatti, Sthiti, Upashama and Nirvaana'.

The scripture 'Yoga Vaashishtam' comprises thirty-two thousand (32,000) mantras. The first section, 'Vairaagya Prakaranam' consists one thousand five hundred (1,500) mantras. This chapter depicts the utmost dispassion and imparts the knowledge of the true nature of life in this world. Its careful study purifies the heart.

The second section, 'Mumukshu Vyavahara Prakaranam' comprises one thousand (1,000) mantras. It deals with how a seeker of liberation should behave and thus the qualifications of a seeker are described.

The third section, 'Utpatti Prakaranam' consists of seven thousand (7,000) mantras. The great truth is that the universe has never truly been created but it appears to be. The ideas of 'this' and 'I' are false. This truth is conveyed through many inspiring stories.



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The fourth section, '**Sthiti Prakaranam**' comprises three thousand (3,000) mantras. With the help of stories, again the truth concerning the existence of this world and its substratum is revealed.

The fifth section, '**Upashama or Upashaanti Prakaranam**' comprises five thousand (5,000) mantras. By listening to this, the deluded perception of the world comes to an end, leaving just a trace of ignorance.

Finally, the sixth section, '**Nirvaana Prakaranam**' comprises fourteen thousand five hundred (14,500) mantras. A study and understanding of this section destroys one's fundamental ignorance. In this way, when all kinds of delusions and hallucinations are set at rest, then, there reigns total freedom. Though wearing a physical body, one lives as if he is free from it, free from all cravings and desires, attachment and aversion. He is thus freed from samsaara – the repetitive history of birth and death process. He gets freed from the demon known as egoism and is one with the Infinite.

This is just a short introduction before you enter into details of '**Mahaa Raamaayanam**'. Please enjoy the Bliss of the Lord. Om Tat Sat Brahmaarpanamastu Om: ॐ.

*Swami Jnana Swaroopananda Saraswati*





MAHAA RAAMAAYANAM



CHAPTER - I

VAIRAGYA

PRAKARANAM

## MAHAA RAAMAAYANAM

VAIRAAGYA PRAKARANAM : 1<sup>ST</sup> JANUARY:{ SECTION DEALING WITH DISPASSION }

No.01: *Ubhaabhyaam eva pakshaabhyaam yathaa  
khe pakshinah gatih / Tathai~va jnaana karmaabhyaam  
jaayate paramam padam // I-1-7.*

Sutiikshna, the sage, was having a doubt over Liberation. He was in a dilemma as to which one of the two - either 'work or knowledge' is conducive to Liberation. He approached sage Agastya, in order to get his doubt clarified.

Agastya replied: "O' Sutiikshna! For attaining Supreme goal - Liberation, both '**Work and Knowledge**' are quite essential. Just as the two wings are very much essential for the bird to fly, in the same way, both 'Work and Knowledge' are quite essential for attaining Liberation. Any how, I shall narrate a **legend** as an answer to your question, which will certainly clarify your doubt." Please listen to it.

"Once, there lived a holy man by name, **Kaarunya**, well-versed in scriptures, (who was the son of **Agniveshya**). Once he had a doubt and became disgusted with the life. His father, Agnivesya enquired about the cause for discarding the due performance of his daily duties. Kaarunya prayed his father to clarify his doubt, because at one place, the scriptural injunctions admonished that 'one should fulfill the works (i.e., daily agnikaarya, and routine duties) till the end of one's life' and at another place, stated that 'Immortality can be realised only by discarding all actions'. I am very much puzzled and caught up between these two doctrines and unable to

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understand clearly which one is to be followed. So, what shall I do, "O' Guruji, O' Father? Having said this, the young man, Kaarunya kept silent."

Agnivesya, in reply, asked his son Kaarunya to listen to an ancient legend; understand for himself its moral implication and then do as he pleased. The story runs as under: (A story within a story):

At one time, a Celestial nymph named **Suruchi** was seated on a peak in the Himalayan range. She visualized a messenger of Indra flying past. On enquiry, it was understood that he was going on a mission to approach a Royal sage, **Aristanemi**, (who, after duly entrusting the kingdom to his son, was performing breathtaking austerities on Gandhmadana Hill,) to convey the wishes of Indra to accompany him to Heaven. For which Aristanemi enquired about the merits and demerits of Heaven. And he understood from the messenger that in Heaven, the best, the middling and the least among pious mortals receive appropriate rewards. Once the fruits of their respective merits have been exhausted, they return to the world of mortals. On hearing this, the royal sage refused to accept Indra's offer. Once again, he has sent the messenger with a request to seek the counsel of the sage **Vaalmiiki** before turning away the offer now. The royal sage Aristanemi was then introduced to the sage **Vaalmiiki**. He asked **Vaalmiiki** - "What is the best way to get rid of birth and death?"

In reply to this, **Vaalmiiki** narrated to **Aristanemi**, the dialogue between **Rama** and **Vashishtha**.



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VAIRAAGYA PRAKARANAM : 2<sup>nd</sup> January

No.02: *Aham baddho vimukttah syaam iti yasyaa~sti nishchayah / Naa~tyantam ajno no taj jnaah so~smin chaastre ~dhikaaravaan // I-2-2.*

Vaalmiiki further added that he had earlier composed the story of Rama and imparted it to his beloved disciple, Bharadwaaja. Once, Bharadwaaja happened to visit Brahma at Mount Meru; and narrate it to the Creator, Brahma. He was highly pleased and granted a boon to Bharadwaaja and on the insistence of Brahma, he sought a boon, that "All human beings may be freed from unhappiness."

Vaalmiiki narrated the qualifications that are needed to study this scripture that comprises the dialogue between Rama and Vashishtha. The qualifications are, that a person who feels 'I am bound', 'I should be liberated' and he 'who is neither ignorant nor enlightened'; such a person is a qualified one, to study this Scripture. The Scripture provides the means for liberation in the form of stories which help the desirous, true Sadhak.

Brahma accompanied Bharadwaaja and reached the hermitage of Vaalmiiki and prayed him to continue to narrate the noble story of Rama, in order that the listener may be freed from ignorance. "O' sage Vaalmiiki, your story of Rama should be the raft to cross the ocean of samsara." Further, Brahma advised me to continue its narration and complete it. After conveying his wish, Brahma, the Creator, vanished from the scene. I was rather puzzled by his sudden command. Instantly, I requested my beloved disciple, Bharadwaaja to repeat Brahma's words of command to me, and what had just narrated. In turn,

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Bharadwaja repeated Brahma's admonition, thus: "Reveal the story of Rama in such a way that it would enthuse and enable all to go beyond sorrow; i.e., liberated from the clutches of samsaara chakra – the birth and death life-cycle. Bharadwaaja also prayed Vaalmiiki to narrate the story, in detail, as to how Rama, Lakshmana and other brothers freed themselves from the bondage of samsaara.

On his request, I revealed to Bharadwaja, the secret of the Liberation of Rama, Lakshmana and other brothers. And, asked Bharadwaaja to live like them, in order to get freed from sorrow here and now.

**VAIRAAGYA PRAKARANAM : 3<sup>rd</sup>. January**

No.03: *Bhramasya jaagatasyaa~sya jaatasyaa ~kaashavarnavat / Apunah smaranam manye saadho vismaranam varam//I-3-2.*

Vaalmiiki continued further: "One should study this scripture, to acquire true knowledge, and to know that the world appearance is as unreal as the optical illusion of the blueness of the sky. For this reason, the mind should not dwell on the world-appearance, but, one has to ignore it. Why, because, the world-appearance is only an optical illusion. One should have firm conviction that the world-appearance is unreal. Only with such a mind alone, one achieves freedom from sorrow as well as the realization of one's Real Nature. Otherwise, it cannot be. Such a true conviction arises in the mind only when one studies this scripture with diligence (careful and persistant effort); and after which one arrives at the firm conviction that the



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world-appearance is a confusion of the Real with the unreal. In order to achieve such true knowledge, one should study this scripture. Or else, to acquire 'True knowledge' is a misnomer, and it does not arise at all in him, even in millions of years. This is the fact that one should understand well.

In fact, it is only possible for the evolved minds. For that purpose, as a first step, one should aim at making the mind matured enough in order to grasp the Truth, with the adoption of various methods, such as, i) Repetition of a Mantra (Japa), ii) Worship of images, iii) Practice of Praanaayaama (breath-control), iv) Visualising a light with concentration, (Trataka Kriya), and v) such other sorts of yogic and spiritual and religious practices. By such methods of intense practice, one's mind becomes matured enough to realize the Self through the 'Path of Self-enquiry'.

In order to achieve the true knowledge of the Self or Moksha, as a first step, one should cut asunder in toto all the mental conditioning (Vaasanaas). Thus, one should become completely free from such conditioning. Mental conditioning is of two varieties; viz., i) the Pure conditioning and ii) the Impure conditioning. Of course, Pure conditioning liberates one from birth and death cycle; whereas, the Impure ones causes birth after birth. The Impure conditioning is caused due to nescience (ignorance - avidya) and the ego-sense are the seeds for future rebirth. As and when these seeds are destroyed completely, then, the mental conditioning becomes Pure and it merely sustains the body. Such Pure mental conditioning exists even in those liberated ones while living. Moreover, it does not pave the way to rebirth any more in such a liberated



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one. He took birth according to his past momentum and will have no more motivation at present. For this reason he attained Liberation.

Remember that notions such as old age and death are all misunderstandings alone. This is the fact. To make it clear, Vaalmiiki said to Bharadwaaja, "O' My son! I shall narrate to you how Rama lived a life of a liberated sage. Please listen attentively, and by knowing which you will be freed from misunderstanding with regard to old-age and death.

Once, Rama returned from the hermitage of his Preceptor and sporting in his palace in a variety of ways. Rama wished of touring the whole country and to visit the holy places of pilgrimage. He sought permission from his father, King Dasharatha. The King chose an auspicious day for the purpose of commencement of this pilgrimage. Rama received the blessings of all elders of the family and departed for the journey along with his brothers.

Rama along with his brothers toured all over the country from Himalayas downwards. After successful completion of the pilgrimage, he returned along with his brothers to the capital. All the people were very happy over this.

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Develop nobility. Embrace spirituality.

Practice Purity. Attain Divinity

**SWAMI SIVANANDA**

**VAIRAAGYA PRAKARANAM : 4<sup>th</sup>. January**

**No.04:** *Kopam vishaada kalanaam vitatam cha  
harsham / Naa~lpena kaaranavashena vahanti santah /  
Sargena samhrutijavena vinaa jagatyaam/ Bhuutaani  
bhuupa na mahaanti vikaaravanti // I -4,5,6-5/15.*

Vaalmiiki continued: "Rama entered the palace along with his brothers after returning from their pilgrimage. They devoutly bowed to his father, sage Vashishtha and elders and holy men. On their return from the pilgrimage, celebrations went on for over eight days, through out the entire city of Ayodhya, with much pomp."

"Rama lived happily for a few days in the palace by duly performing his daily duties. Suddenly, a profound (great) change came over him. He became thin, pale and weak. The king Dasharatha was worried over such sudden change in him. Rama's appearance and his behavior puzzled the king Dasharatha, and he turned towards the sage Vashishtha and enquired of the possible cause for such a sudden change and behaviour of his son and what made him to act in this way. Sage Vashishtha answered in a mysterious (enigmatic, difficult to understand) way: "Of course, there is some reason behind why Rama behaved in this manner. Because, changes, like anger, depression and joy do not manifest in the behavior of noble ones without proper cause." Dasharatha kept quiet on hearing this answer and he does not wish to discuss further over the matter."

"At this juncture, sage Vishvaamitra, the world-renowned, arrived at the palace. On hearing his arrival, the king Dasharatha proceeded forward to greet the sage."



"Dasharatha, with utmost reverence, enquired the sage Vishvaamitra thus: "O' Holy sage! Welcom! Welcom! Sir, by your arrival and presence, I am highly blessed indeed. O' Sage! It is like a vision to a blind man, rain to a parched earth, a son to a barren woman, like resurrection of a dead man and recovery of lost wealth. O' Sage! What can I do for you! Please order me, whatever be the wish, with which you have come over here to me. O' Sage! Think that your wish already got fulfilled. O' Sage! You are no other than any of my worshipful deity. I shall do the needful. Please do not hesitate."

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### VAIRAAGYA PRAKARANAM : 5th. January

No.05: *Kaale kaale pruthag Brahman bhuuri viirya vibhuutayah / Bhuuteshva abhyudayam yaanti praliyante cha kaalatah // I-7,8,9 -8/29.*

Vaalmiiki continued further: "Vishvaamitra was very happy to hear king Dasharatha's kind words and now he informed to the king of his mission; thus:"

Vishvaamitra said: "O' King! I undertake religious rite and whenever I do so, the demons 'Khara and Dushana' and their followers attack the holy place and spoil the religious rite. And, because of the vow of the religious rite, I am unable to curse them."

"Hope you will surely help me for this, by sending your son, Rama alone with me, who can easily deal with these demons. As a token for this help, I shall confer manifold blessings upon him, which will bring you unexcelled glory. Do not say, 'no' due to your attachment



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to your son. Remember your duty and the promissal given to me. Let you not get overpowered by your attachment to your son. Of course, it is but natural. But, keep up your promise in tune with your devotion to duty."

"I know well, who is Rama. Moreover, Vashishtha and those who have gathered in this assembly-hall are well aware of who is Rama. If you say yes, that is sufficient to fulfil my wish, i.e., to destroy the demons who are causing havoc at the time of my performing religious rite. O' King! Noble ones do not consider any gift beyond this, i.e., in fulfilling their promise. Please send Rama with me without any further delay."

"King Dasharatha never expected such a request and on hearing this, he got stunned and shocked and became silent for a while, and replied thus:"

"O' Sage Visvaamitra! My son, Rama, is not even 'sixteen' and in such case how can he become fit enough to wage such a terrible war. Moreover, he has not even seen war-field, and he mostly confined in the inner chamber of the palace. Instead of Rama, please command me to follow you along with my vast army to exterminate the demons. Rama is my beloved son, and is more than my life even, and hence I cannot part with Rama. Please excuse me. It is but natural for all living beings to love their young ones, their kith and kin. Even wise men, for the sake of their children engage themselves in various extraordinary activities. Thus, they never discard their beloved ones. Children are more valuable than their wealth. They may be willing to part with their wealth, etc., but never to part with their children at any time. For this reason, I cannot part with my son, Rama."

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King Dasharatha further said: "O' Sage Visvaamitra! I heard that there is a mighty demon Ravana. Is he the one who is causing the disturbance to your religious rite? And, in such case, nothing can help you. I know well that even the Gods are powerless before him. At times, such powerful beings are born on this planet earth. This is a natural phenomenon."

"By hearing the words of the king Dasharatha, Sage Visvaamitra was enraged. Sage Vashishtha observed this and intervened immediately and persuaded the king to keep up the promise, and advised him to send Rama along with him."

Vashishtha said: "O' King! It is rather unworthy to go back on your promise. It tells upon the entire Clan. A king must possess righteous conduct. Please do not get much worried. Your Rama is much safe in his care. He is extremely powerful with his numerous invincible missiles. Remember well, that he is not an ordinary sage. Hence, please fulfil your promissal without any delay."

### VAIRAAGYA PRAKARANAM : 6<sup>th</sup>. January

No.06: *Nirastaa~stho niraasho ~sau niriiho~sau niraa ~spadah / Na muuddho na cha muktto ~sau tena tapyamahe bhrusham// I-10-45.*

Vaalmiiki continued further: "The king Dasharatha thought over well of the advice of sage Vashishtha and accepted it in obedience to the wishes of his Preceptor, Vashishtha, and he immediately ordered an attendant to bring Rama. The attendant had been to Rama and returned



immediately and said to the king that Rama would be reaching in a minute. The attendant further added that 'the prince seems to be in a dejected mood and he shuns company.' King Dasharatha got confused (perplexed) by hearing the state of his son, Rama, and turned towards Rama's attendant and enquired about Rama's health and his mental condition."

"The attendant said to the king thus: "O' King! On return from the pilgrimage, a great change was observed in the prince, Rama. It appears that he does not seem to be interested even in taking bath. Rama discarded even the routine worship of the deity. He does not want the company of any one and does not want to enjoy any more. He is not interested in wearing precious ornaments. He is very much indifferent towards charming and pleasing objects and he looks at them with displeasure. He rejects with contempt (spurns) even the palace dancers and regards them as (tormentors) the cause for mental suffering. Some how, he carries out his routine activities, like eating, walking, resting, bathing and sitting, unmindfully. He appears to be deaf and dumb. He never responds properly. Instead, he mutters to himself "In what way this wealth and prosperity helps? And, what is the earthly use of having all these unreal ones." He ever loves solitude. He ever dwells in his own thought. We do not know exactly what has influenced our prince. We do not know of what he is contemplating and what he is looking after. He gets more and more emaciated (abnormally thin and weak) day after day."

The attendant continued further: "Rama sings to himself thus: 'What a great pity it is! We are all utilising money, energy or resources in our life, in so many varieties



of ways, but never at any time thought of striving to reach the Supreme. People weep and wail aloud, mostly because of their suffering, but they never tried to be away from the sources of their pain and suffering.' By hearing all his musings of the Prince Rama, we were, being his humble servants, extremely got puzzled. We do not know what to do. The Prince Rama is neither having hopeful nor desire. He is attached to nothing and he depends on nothing too. He is neither deluded nor enlightened. At times, he engages himself in suicidal thoughts with the feeling of sadness and unhappiness (despondency). He used to think, 'What is the use of wealth. What is all these mothers and relations, etc.? In what way, the kingdom helps and useful. What is the use of having desires in this world?' O' Lord! O' King! You alone can understand such of his condition and can find the fittest remedy for the present condition of the prince Rama."

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### VAIRAAGYA PRAKARANAM : 7<sup>th</sup>. January

No.07: *Kim name ~dam bata sukham yeyam  
samsaarasantatih / Jaayate mrutaye loko mriyate  
jananaaya cha// I-11,12-12/7.*

After knowing the condition of the prince Rama, Vishvaamitra said thus: "In such case, Rama may be asked to come over here. Whatever the condition described by the attendant of Rama is not due to delusion but it is full of wisdom and out of utter dispassion. Such sort of highest wisdom and the highest degree of dispassion is a clear indication of Enlightenment. There is no doubt about it. So,

let Rama be asked to come over here and we shall certainly dispel his sadness."

Vaalmiiki said: "King Dasharatha ordered the attendant to invite the prince Rama to the Assembly Hall. By that time, Rama himself got ready to meet his father. Rama saw his father at a distance and saluted his father and the sages who were assembled there. All the sages observed the Prince Rama, and found that his face shone with brilliance of Peace and Maturity, even at this young age. At first, Rama bowed at the feet of the King. The King embraced him, and said to him thus: 'O' Rama! Why are you so sad, my son? Never get dejected. It creates a host of miseries.' The sage Vashishtha and Vishvaamitra also expressed the same thing."

**The cultivation of Viveka and Vairaagya**  
**is a must in a very high standard for Self-realisation.**

At this juncture, the Prince Rama said to the sage Vashishtha with utmost reverence, thus:

"O' Sage! I shall duly answer your question. I lived happily in my father's abode. I was instructed by my able and efficient teachers too. I went on a pilgrimage along with my brothers, and returned very recently. During the period of such pilgrimage, a very peculiar thought had taken hold of me. With such thought, I am losing all hope in this world. I begin to question thus: 'Is there any happiness in the ever-changing objects of this world?' Most of the people are of the view that the objects of the world give rise to happiness. Can it be really possible to get happiness from the objects of the world, which are of ever-changing in nature? It can never be so. All beings roll out in the birth and death cycle."



"Every activity in this world is dependent upon one's mental attitude. Everything is rooted in transcendent phenomena of suffering. Beings come together on their own, stay for a while, form certain relationship among themselves and depart at the allotted time. Mind alone is the great player. The entire world and everything in it are dependent upon the mind, viz., depends upon one's mental state. Mind is itself a bundle of thoughts. When we analyse the thought for obtaining clarity, then it becomes revealed that the mind is itself appears to be unreal. This is the fact. It appears as if we are running fast towards a mirage in order to slake our thirst. What a great pity it is."

"Holy Sir! We live a life of slavery without any real freedom; just like bonded slaves, who were sold to a master. This world is compared to a dense forest, where we have been aimlessly wandering. What a great world it is! Whoever comes into being, undergoes several stages, grows, decays and then dies. In such case, how does this great suffering comes to an end? I am forced to dwell always on these thoughts and my heart ever aching with unhappiness. Of course, I do not shed tears, in order not to hurt the feelings of my beloved friends, kith and kin."



**Laziness is the father of disappointment and failure.**

**Doubt is the enemy.**

**Dispassion and Samadhi shake hands together.**

**Eradicate Self-justification.**

**SWAMI SIVANANDA**

VAIRAAGYA PRAKARANAM : 8<sup>th</sup>. January

No.08:     *Bhaaro ~vivekinah shaastram bhaaro  
jnaanam cha raaginah / Ashaantasya mano bhaaro bhaaro  
~naatmavido vapuh // I -13,14-14/13.*

Rama continued further: "O' Venerable Sage! Wealth is unsteady and fleeting. It deludes the ignorant. Moreover, wealth creates numerous worries and generates craving for more, beyond one's capacity. All can earn wealth by some means or the other, including the good and the wicked. At the first instance, people are very good, compassionate and friendly. But, slowly the wealth makes one's heart hardened by extreme passion. It is all due to the wealth one becomes rude and discards even Dharma in the pursuit of earning money, lands, etc. One may be a wise scholar, may be a hero, or may be a man of gratitude and soft-spoken person, but wealth taints all such good and soft-hearted people. How dangerous it is! **For this reason, wealth and happiness do not stay together.** There may be some exceptional cases, that a wealthy man does not have enemies who threaten him. One who treads the path of righteousness, and always aims to perform right action for the welfare of humanity, for such a one, wealth is the night. For the lotus of 'Right action', wealth is the night. Wealth becomes the moon-light, for the white-lotus of unhappiness. The fact remains is that the possession of more wealth causes more unhappiness to that person. For a lamp of clear insight, wealth becomes the wind to disrupt it. The wealth is like a flood for the wave of enmity, as it augments enmity to a great extent. For a person who is endowed with a confused mind, the wealth acts like a wind and flares it up further. For the one who is already immersed in utter sadness, for such a one, wealth becomes



the aggravating agent. Wealth is like a serpent of evil thoughts and for such a wealthy man, it adds much more fear and makes him distressed. The dispassion is like a creeper and wealth actively takes part in destroying such dispassion. The creeper being the thin and delicate, it can be destroyed by the snowfall. Wealth aids the evil desires to grow, just as the night fall is quite pleasant to the owl. Thus, the evil desires are compared to the owl and wealth adds more fuel to flare it up to a high degree for the fulfillment of evil-desires. Wealth alone is the barrier and it obstructs the moon of wisdom and acts like the eclipse to the moon. Wealth destroys the good nature of a person in its presence. Wealth always chooses such a person who is ignorant, and takes birth after birth, constantly. Such is the worst nature of the wealth."

"O' Sage! Life-span is also like the wealth. The life-span is only drop-let of water on a leaf. It can fall down at any time, on a sudden. Only a few people, those who possessed Self Knowledge, for such a one, life-span is fruitful and a blessing. Remember, that no one can keep faith on the life-span. Certain things are impracticable; they are, 1) to surround the wind, 2) to breakup the space with a stick, 3) to string the waves together into a garland. Eventhough, such acts are quite impracticable, they may be tried and fulfilled; whereas, to control the life-span is much more difficult than all those acts, and it is rather vain trial. In general, every one desires to live long, long span of life, in a normal routine way, without aiming for Self-knowledge. But, what is the earthly use of such vain life-span without having achieved the target of human birth, as the goal of life being Self-realisation! Such a barren life-span adds some more sadness and extends the period of

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unhappiness. That is the only final result for such ignorant people who are ever engrossed in mundane activities. An aspirant, who ever strives to obtain Self-knowledge, such a one alone is the worthy person who utilizes the life-span very minutely and effectively so as to achieve the target of Self-realisation. In this way, he ever aims to put an end, once and for all, to the future births. He becomes a Jivanmukta. The one who dwell in ignorance and role in mundane life are like a donkey; exist for a while, and pass away and takes various varieties of births according to one's past karma."

"The knowledge of the scriptures is a burden to an unwise person. And, for the person who is burdened with full of desires, wisdom is still more burdensome. For the person who is ever restless, even his own mind is a burden to him. And, for the person who is not having Self-knowledge, for such a one, even his own body becomes a burden."

"The rat of time constantly cuts one's life-span, moment by moment uninterruptedly, without even stopping for a while. What a great pity is! Moreover, the disease of a person constantly destroys the very vitality of the living being. Just as the cat is ever elert to catch a rat, in the same way, death is ever keeps vigil over this life-span. What a pity of this life-span!"



Every failure is a stepping stone to success.

Nil disperandum.

March forward! O' Hero!

**SWAMI SIVANANDA**



VAIRAGYA PRAKARANAM : 9<sup>th</sup>. January

No.09: *Chittam kaaranam arthaanaam tasmin sati jagat trayam / Tasmin kshiine jagat kshiinam tach chikitsyam prayatnatah // I-15,16-16/25.*

Rama continued: "O' Holy Sir! Egoism is the extremely shocking and frightful enemy of wisdom. It is very rare to find a scholar (a person having knowledge), leading a simple living, humble, simple and submissive. I am very much puzzled and scared when I thought of egoism as to how it plays a havoc in a person; especially, in a knowledgeable person."

"Egoism or ego-sense is a dire disease; sprouts out of sheer darkness of ignorance and flourishes further in ignorance. Egoism is the sole cause for the endless sinful tendencies and actions. Whatever the type of suffering it may be, every type of suffering is surely centred round the egoism. Egoism is the sole cause for the mental distress and unpleasantness. I personally feel that egoism is my dire disease. It is the cause for the 'I' to suffer. As a first step, egoism spreads its net of innumerable worldly objects of pleasure in front of all, and thus it takes to its fold all the living beings, in some degree or the other. It is a proven fact that most of the terrible calamities in this world are caused because of this egoism. Egoism shatters the self-control into pieces and destroys virtue and prevents equanimity amongst the people."

"O' Sir! I wish to rest content in the Self, by giving upo the egoistic notion that 'I am Rama' and all desires in toto. I fully realized that whatever is done with an egoistic notion is of no use and non-egoism alone is truth. Egoistic notion leads one to unhappiness and free from egoism

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leads to happiness. All kinds of sensual cravings are caused only due to the egoistic nature; otherwise, they perish without any trace. The egoism alone is the sole cause for the spread of the net of society; such as, family and social relationships, in order to grab the soul into its fold. I think, I am sure I am free from all such egoism. Even then, I am feeling miserable. I could not understand why it is so. O' Sage! I whole-heartedly, with folded hands pray thee. Please enlighten me."

"Through the service of holy saints, one has to earn their grace. Or else, the impure mind-stuff (antahkarana - the totality of the mind - manas, buddhi, chitta and ahankara) remains always restless, just as the wind that flows constantly without any rest. Due to the lack of grace, the mind gets dissatisfied with whatever it gets and grows more and more restless, day after day. The mind can never reach the state of fulfillment, by acquiring the worldly objects, just as the sieve can never be filled with water. The mind is like a monkey and flits in all directions uninterruptedly. Finally, the mind is unable to find happiness anywhere. (In Shastras, the mind is so vividly depicted, - it is like a monkey, not only an ordinary one, but mentally disturbed (mad), and on top of that it was made to drunk and adding fuel to this, it was bitten by a scorpion. Now, the mental state can be understood well. The mind is thus compared to such a state of restlessness.) The mind is ever seeks happiness here but it could not get it. It does not know what would be the fate of its future, the possibility of getting the result for one's own action; either it has to be undertaken a great suffering in hell. The mind is ever restless like a lion in a cage, till it gets



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freedom. Even then, the mind is not satisfied with the present state. How ignorant it is."

O' Holy Sage! "The mind has spread the net made with the knots of craving, to which I am bound perfectly. My whole being has been uprooted by the restless and fickle mind, just like the rushing flood water of the river that naturally uproot the trees lying on its bank. My mind is making me to waft, like a dry leaf in the wind. My mind is not at all allowing me to take rest anywhere in the vicinity. It is a known fact, that the mind alone is the cause for all the objects in the world. Not only that, the mind-stuff (the totality of the mind) itself is the root cause for all the three worlds to exist.

All these worlds including the objects in them, together, get vanished, the moment the mind vanishes. This is the truth.

### VAIRAAGYA PRAKARANAM : 10<sup>th</sup>. January

No.10: *Bhiishayaty api dhiiram maam andhayaty api sekshanam / Khedayaty api saanandam trushnaa krushneva sharvarii // I-17-16.*

Rama continued: "O' Holy Sage! The Antahkarana (the mind-stuff) is thickly enveloped by innumerable cravings. From such a mind, innumerable errors arise due to the darkness of ignorance. The noble and good qualities of the mind and heart slowly vanish due to the cravings. In this way, these cravings make me hard and cruel. It is all due to ignorance that the various facets of cravings dance before me. They are like a goblin."

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"I adopt various methods to restrain these cravings but the ignorance over-powers me and makes me inefficient to control them, just as a gale carries away a straw. I entertain certain thoughts of developing dispassion and such other noble qualities but in a trice the craving cuts down that hope away from me, just as a rat snaps the thread. In this way, I am helplessly bound by the craving and firmly caught up in the wheel of craving. It is like that the birds are caught in a net and are unable to fly away, though having wings. Thus, we are unable to fly out towards the goal of Self-knowledge. Suppose, I wish to satisfy the craving, but, they never get satisfied, at any time. Moreover, these cravings have no direction. They take me in one direction at the present moment, and in the next, they change their direction; just like a mad horse. These cravings spread a net before us; like son, wife, friend and such other relations. There is no end for craving. It is all due to utter ignorance."

"These cravings make me almost quite opposite to my qualities: even though I am a hero, they make me a coward; though having eyes to see, makes me blind; even though, I am joyful, they make me miserable. What to speak of these cravings! They are like terrible goblin. Such a terrible craving is responsible for bondage and misfortune. The craving is such a one it disturbs the heart of man and creates delusion in him. Even this craving will not allow a man to enjoy the pleasures that are within his reach. At the first instance, this craving appears to be giving happiness, but, in the end it leads one neither to happiness nor to the fulfillment of it in this life. Instead, this craving pushes one to make vain effort and thus finally it leads to inauspiciousness of every kind. Mostly, this craving takes part at every stage of life; where, both happy



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and unhappy situations play. But, this craving is incapable of doing anything either in doing good and noble deeds or suffer defeat at every stage, like an aged actress. Even then, this craving does not give up its activity on the stage of life."

"Craving is ever makes one restless. At one time, it ascends to the sky and at another it dives deep into the depths of nether worlds. Mostly, this craving is based on the emptiness of the mind. In fact, the light of wisdom shines momentarily in the mind, but at the next moment delusion reigns supreme. Sages are alone able to cut this craving with the sword of Self-knowledge. It is rather a great wonder."

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### VAIRAAGYA PRAKARANAM : 11<sup>th</sup>. January

**No.11:** *Baddhaastha ye sharireshu baddhaasthaa ye jagatsthithau / Taan moha madironmattaan dhigdhig astu punah punah // I-18-52.*

Rama continues further: "O' Sage! The pitiable body appears to be intelligent. No one knows, whether it is sentient or insentient. But, it is the source of all delusion. This poor, innocent body is a combination of veins, arteries and nerves. This body is rather highly despicable (deserving hatred and contempt). It gets delighted with a little pleasure and at the same time, it is experienced by a minute adversity, and then, it gets distressed."

"I compare this innocent body to a tree: the arms are like branches of a tree, the trunk for the torso (trunk of the human body). The eyes are like hole in the tree, and the

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head is compared to its fruits. And, all the sufferings of the body are like innumerable leaves. And it is an abode for the living beings. In such case, how can one claim that it is his own? To keep either hope or despair on this body is rather futile. Hence, one cannot rely on this body. Of course, it has good reason to know that this body is given, especially, to cross this ocean of samsaara – the birth and death cycle. That is the only benefit out of this body. Instead, one should not take it granted for one's Self. One should be ever vigilant not to commit this mistake."

"This body-tree is born in the forest known as 'samsaara', viz., the repetitive course of birth, death and rebirth. This innocent body is ever restless like a monkey (mind) ever plays and jumps from one branch to another on the body-tree. This body-tree is the resting place for (crickets) insects which makes noises (worries) and it constantly gets consumed away by the insects (of endless sufferings). It gives shelter to the venomous serpent (of cravings). The wild crow of anger dwells on it. On this body-tree, there are a variety of flowers of laughter. It has fruits, both good and evil. This body tree appears to be produced by the wind of life-force. It is the supporter of the birds of senses. It is the abode for the traveler 'desire', which gives the shade of pleasure. And, the terrible vulture-egoism is seated on this body-tree. Due to this vulture-egoism this body-tree is not at all fit for promoting happiness. Either this body-tree lives for a long time or falls down in a very short time, it is of little value and it is useless. This body-tree is composed of flesh and blood; and it is subject to old-age, decay and death. This poor body-tree is full of impurity (filled with the filthy matter) and it suffered badly from ignorance. This body-tree, with



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all these defects enumerated above, how can I expect to fulfil my hopes? It can never be able to do justice in any way."

"This body is the abode of a variety of illness; such as mental distress, and emotional disturbance. The so-called wealth, the kingdom and this body are mercilessly cut down by death. This body, this ungrateful body, mercilessly abandons the soul at the time of death. Because of the soul alone, this body is maintained and protected. Even then, it abandons mercilessly at the time of death. There is no hope on this body. It takes on birth after birth, shamelessly and indulges again in the same actions. This body is not useful in any way, except to burn it in the end. The old age and death are quite common to all irrespective of rich and the poor. Yet, it seeks wealth and power. What a shame it is for those who are bound to this body because of ignorance!"

VAIRAAGYA PRAKARANAM : 12<sup>th</sup>. January

No.12: *Ashakttir aapadas trushnaa muukataa muuddhabuddhitaa / Grudhnutaa lolataa dainyam sarvam baalye pravartate // I-19-2.*

Rama continued: "People out of ignorance regard that child-hood part of life is the best and happy one, which can be enjoyed well. But, it is a misnomer and it is full of sorrow alone. O' Sage! The characteristics of child-hood are helplessness, mishaps, cravings, inability to express oneself of his views, foolishness, playful mood, instability, viz., lacks of control and weaknesses of every

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**kind. The child gets easily offended.** It gets easily roused to anger and very easily subjected to weeping. In fact, that the child's anguish is much more terrible than the suffering of a dying person, an aged man or a sick man. Animals live on the mercy of others. Childhood is worse than the animal."

"The childhood is exposed to various happenings around it and the child gets puzzled and gets confused. Various fears arouses in the child. The child, because of being innocent, it can be impressed and made to believe easily. For that reason, the child can be easily influenced by the wicked, as well. According to the circumstances, the child is subjected to punishment and control by the parents. The childhood appears to be a period of subjection alone. There is nothing other than this."

"The childhood appears to be innocent. But, it has full of defects of various kinds and is filled with sinful tendencies. Moreover, in childhood, a peculiar mental behaviour lie hidden and dormant; just as an owl lie hidden in a dark hole during the day time. O' Sage! People foolishly imagine out of ignorance that the childhood is a happy one. Really, I pity such people who imagine that way."

"The mind is ever restless and it is the worst suffering than any other kind of suffering. And, the child's mind is extremely restless. The child expects something new everyday and if it does not get, then, it remains unhappy for the whole day. The child starts crying, weeping, etc., till he gets the desired one. Mostly, the child's activity of desiring something new and if it does not get it, it starts crying and weeping, that is the one activity alone, it has. There is nothing more than that."



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"The child, when it goes to school, it receives punishment at the hands of the teacher. In this way, the child is ever unhappy during this period."

"When the child cries and weeps, the parent promises to give him something, in order to pacify the child, which is not even practicable to get it. What a pity it is! Suppose, when the parent promises the child that he will certainly provide with every type of toy and even the moon, provided he stops weeping. Can it be really possible! Even from the beginning of the childhood, the child begins to value the world and its objects. It thinks from then on, that it can hold the moon in his hands. In this way, the seeds of delusion are sown in the childhood days even."

"The child is ever subject to the inclemencies of weather, both heat and cold, which are unavoidable. With all these sufferings, the child is in no way better than a tree. The child is ever afraid of every elder, in the house. And, they are like animals and birds, vainly reaches out to get something what it wants. This is the pitiable condition of the childhood."

VAIRAAGYA PRAKARANAM : 13<sup>th</sup>. January

No.13:      *Udbodhayati doshaalim nikruntati*  
*gunaavalim / Naraanaam yauvanollaaso vilaaso*  
*dushkrutashriyaam// I-20-29.*

Rama continued: "From childhood, one goes on to the youth stage. But, here also, he has to face unhappiness in some way or the other. In this youth stage, one is

subjected to numerous mental modifications and he further proceeds from misery to greater misery, as he discards wisdom and embraces the terrible goblin called lust that resides in his heart. In this way, the youth stage is full of desire and anxiety. The one who is well controlled at this stage is a fortunate one, whose wisdom could withstand to the on slaughts (the destructive attacks)."

"I am not amused to this transcient youth, where the short-lived pleasure is quickly followed by long lasting suffering. In this youth stage, even though changes take place in him, due to delusion, he feels that no change has taken place. In this stage, he causes unhappiness to many others while performing certain actions. This is still worse, which hurt the feelings of many."

"In this youth stage, after marriage, when his beloved leaves him, or away for a long time, for some reason or the other, then, his heart is consumed by the fire of lust to a great extent. He suffers much at this stage. Mostly, youth's heart is ever impure, even though he tries his best to strive to develop purity of heart. Naturally, such a youth who is engrossed in full of cravings is not in good looks by good people."

"Youth stage is the abode of diseases coupled with mental agony; and can be compared to a bird having wings of good and evil acts. It is like a sand-storm that dispersed one's good qualities. Broadly speaking, the youth is the promoter of evil. At this stage, all sorts of evil tendencies arise in the heart. In turn, they suppress the good qualities that exist in him. In this way, youth is the promoter of evil qualities. The youth stage augments delusion and attachment. Of course, the youth stage appears to be very useful and desirable to the body, but it



destroys the mind constantly. Only at this stage, a human being is tempted by the happiness. He falls down into the well of sorrow in search of happiness. For that reason, I am not attracted towards youth."

"What a great risk it is; even though the youth-stage passes over and leaves the body, the passions that are created and roused by it, burns up more fiercely and leads one to utter destruction. One should be ever careful in this youth stage. Those who spend time in pleasures-seeking, during this stage cannot be considered to be a man but is equal to an animal in human form."

"Those who survive at this stage of life without coming into the clutches of its temptation are indeed adorable and are the great souls. They alone are the men. Youth stage has the other end that which is devoid of its likes and dislikes. To reach this stage is indeed difficult. It is easy to cross a great ocean than to reach such a youth stage.

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**VAIRAAGYA PRAKARANAM : 14<sup>th</sup>. January**

**No.14: *Na jitaah shatrubhih samkhye pravishhttaa ye ~drikottare / Te jaraa jiirna raakshasasyaa pashyaa ~shu vijitaa mune// I-21,22-22/31.***

Rama further continued: "O' Sage! The body is the aggregate of flesh, blood, bone, hair and skin. That is what it comprises of. But, man becomes a slave to the sexual attraction, especially in Youth-stage. Some how, he perceives the beauty and charm in the opposite sex. Naturally, beauty fades away in due time. In case, this

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beauty is of permanent nature, then, there is some meaning to the imagination to some extent. But, this beauty does not last long. Instead, that the beauty of the beloved gets transformed into ugliness of old age, and further the body is consumed by the fire, at the end of life. Or else, the body is either consumed by the worms or by vultures. The sexual attraction burns up the heart and the wisdom. Thus, the creation is maintained. As and when this attraction ceases, instantly, this samsara (birth and death cycle) comes to a halt."

"The child is not happy at all with the childhood life. In turn, youth takes over the childhood. But, in this stage also he prevails with dissatisfaction and frustration, and in the mean time, the old-age over-powers the body. How cruel it is that the life of a human individual! The old-age in the end destroys the body, just as the wind tosses over the dew-drop from the leaf. The senility (diseases of old-age, especially a loss of mental faculty or various weaknesses caused by old-age) instantly spreads over the entire body and causes havoc and make the body a laughing stock among the onlookers; just like a small drop of poison, when it enters the body, soon it spreads over the entire body in no time."

"O' Holy Sir! At the oldage, though one is unable to fulfil his desires physically, the desires themselves flourish and grow to the maximum. Then, he begins to enquire himself, "Who am I?" "What should I do now?", etc. Now, it is too late for him to change his life's pattern of living, either to alter his life-style or to make life more meaningful. It will not help in any way. But the weakness caused by the oldage (senility) takes hold of him. All types of distressing symptoms of a physical suffering, like cough,



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white hairs, hard breathing, dyspepsia (indigestion, pain in the stomach) and emaciation (abnormally thin and weak) over powers the person."

"Now, the deity presiding over Death observes the white-haired head of the old man, and ever ready to consume. The senility vehemently (a strong and emotional way) cuts the root of life; just like the flood-waters uproot the trees standing on the river bank. In turn, death follows. In this way, senility precedes the death. It is like a royal attendant to a king, who always precedes the king."

"O' Sage! How mysterious it is! The one, who has taken the abode far far away in an inaccessible mountain peaks in order to be away and with a view to escape from his enemies, and may also be escaped from them. But, he cannot escape from the demoness 'Senility' and 'Degeneracy' and death. What a great pity it is! Death is certain at the appointed hour. This is the fact."

### VAIRAAGYA PRAKARANAM : 15<sup>th</sup>. January

No.15: *Yuga vatsara kalpaakhyaih kinchit prakattataam gatah / Ruupair alakshya ruupaatmaa sarvam aakramya tishthathi // I-23,24-23/7.*

Rama continued: Every enjoyment in this world deludes like the foolish person's enjoyment of fruits that are reflected in a mirror. All hopes of man are constantly destroyed by time. Time alone wears out everything in this world. And nothing in creation can go beyond its reach. Time alone creates innumerable universes and it destroys everything in a trice.

**We are able to have a glimpse of time through its partial manifestation as the year, the age, and the epoch. But, the essential nature is hidden and it over powers everything.** Time is the great magician having full of deceptive tricks. It is merciless, cruel, inescapable, greedy and insatiable too. However much you may try, you cannot analyze time. However much it is divided, still it survives indestructible. It consumes everything from the smallest insect to the biggest mountains. What to say about it, - consumes even the king of heaven. Time makes the sun and the moon as two balls for its entertainment, just as a young boy plays with a ball for his amusement. Time alone appear as Rudra, the destroyer of the universe, it is Brahmaa, the creator of the world, the king of heaven - Indra, the lord of wealth - Kubera, and also the nothingness of the cosmic dissolution. Time alone creates and dissolves the universe, again and again. Time is established in the Absolute Being - Brahman.

It is a fact that Time creates infinite universes, even then, it is not exhausted nor does it express joy. The Time does not come or go, does not rise, nor does it set.

Time enables the objects of this world to get ripened by the fire of the sun, and when they are fully ripened, it consumes them. Each epoch of time is decorated by the colourful beings, only for its pleasure, and wipes them out all playfully. Time is thus beyond expression.

The time is like the night-fall for the blooming lotus of youthfulness. Time is the lion for the elephant of life-span. Time destroys everything but it cannot be destroyed by anything. It is like a man after a day's work rests contended and rests in sleep. After the cosmic delusion,



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rests with the creation-potential that is hidden in it. No one really understands time, what exactly it is.

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**VAIRAAGYA PRAKARANAM : 16<sup>th</sup>. January**

**No.16:** *Daanavaa api diiryante dhruvaa ~py adhruva jiivitaah / Amaraa api maaryante kalvaa ~sthaa maadrushe jane // I-25,26-26/26*

Rama continued: "O' Sage! I deeply thought over for a while, and I have just understood that besides the 'Time', there is another 'Time', which is the sole cause for the birth and death cycle. And, people refer to it as the Deity presiding over Death."

"There is one more aspect of 'Time', called as 'Krutaanta', the very end of all the activities, and sure to have its result. The result is inevitable for the activity. 'Niyati' is the 'Law of Nature'. This 'Time', 'Krutaanta', is like a dancer, dances with 'Niyati'. And, the two united together confer (bestow) on all beings, the guaranteed fruits for their actions. Both these work together, constantly, without having any rest, all through the existence of the universe. Thus, the 'Krutaanta' and the 'Niyati' are ever unwinking in their vigilance, coupled with the highest degree of zeal. What a marvel it is!"

"In this universe, the creation and destruction is carried out by the 'Time'. In this way, 'Time' dances in this universe. What a great dancer it is! 'Krutaanta' makes restless even those whose faith is firm. Because of 'Krutaanta', there is no permanency is achieved in this

## MAHAA RAAMAAYANAM

world, and everything in this world is subject to constant change."

"Those who live in this world (all beings) are tainted with evil. All relationships are rather burdensome and leads to bondage. Enjoyments are great diseases. Moreover, a desire for happiness is only a mirage. Even one's own senses become one's enemies. The question of reality is unknown. One's own mind becomes the worst enemy. Ahamkara (egoism) is the root-cause for all evil. Wisdom gets weakened. Every action in the end leads to unhappiness. Every pleasure is sexually oriented. One's intelligence is dominated by the egoism. For this, there is neither peace nor happiness in one's mind. Youth is fast-fading away. And, the company of holy one is rare. Thus, there is no other go, except to undergo suffering. The realization of the Truth is far far away and not at all seen by any one. People are jealous and are not happy at the prosperity and happiness of others. There is no compassion found in any one's heart. People are becoming crude, day by day. Weakness reigns supreme everywhere. There is no courage except cowardness (lack of courage). Evil company is very easy to get, whereas, good company is difficult to get. It appears that 'Time' is driving away humanity, helter skelter in all directions."

"This mysterious power that governs creation destroys even powerful demons; it robs everything, even that which is considered to be permanent and kills the immortals. In such case, how can I hope, being a simple folk like me?

"This mysterious being, 'Egoism', seems to dwell in every one, in an individualized aspect. And, it destroys



everything. Its will alone reign supreme. It has the control over the entire universe."

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**VAIRAAGYA PRAKARANAM : 17<sup>th</sup>. January**

**No.17:**     *Taranti maatanga ghataa tarangam  
ranaambudhim ye mayi te na shuuraah / Shuuraasta eva  
manasastarangam dehe~ndriyaambodhim imam taranti //*  
**I-27-9.**

Rama continued: "O' Holy Sage! In this way, one does not enjoy happiness, neither in childhood, in youth, nor in oldage. No object in this world can bestow permanent happiness to any one. They may give a little happiness in the beginning but unhappiness follows in a short time. The poor mind, out of ignorance, it vainly moves amidst objects in the world in search of happiness. The one who is free from egoism and who is not swayed by the craving for sense pleasures is a happy person. Of course, such a person is very difficult to find in this mundane world. **The one who is able to cross the ocean of the mind and senses alone is considered a successful hero but 'not' the one who is able to wage war, successfully, against a vast army."**

"Again, that which lasts only for a while cannot be called gain. But, the gain that lasts longer is not available to man in this world. One may struggle hard but he cannot achieve amidst the world. Fleeting gains and short adversities are common to a man, get accumulated unasked. O' Holy Sir! I am rather puzzled to observe thus: though a person engages himself in various selfish

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activities, and appears to be very busy all through the day, he is able to sleep in the night."

"The busy man may overcome all his earthly enemies, and acquire wealth and luxury for his sake and boasts that he is a happy person. But, death never spares any one and creeps over him. This is a mystery."

"Those who are engrossed in ignorance, binds themselves with the relationship; such as, wife, children and friends. But, they do not know much about the world, which is no other than a large pilgrimage centre, where numerous people gather together, stay for a while, and depart. Who are those wife, children, etc.? They are quite ignorant. What a funny thing it is!"

"This world appears to be like a pottor's wheel and finds as if it is stand-still, even though it revolves in high speed. Exactly like a pottor's wheel, the world appears to be still for the deluded persons. This world is like a poison-tree and who ever comes in contact with it, gets lost, and is knocked of and made him a stupid. With regard to every point of view, this world is tainted. All the countries in the world are full of evil, and the people in this world are subject to death and no one can escape from it. And, all actions are deceitful alone."

"The so-called aeons are nothing but moments in time and many such have come into existence and passed away too. There is no difference between an apoch and a movement, as both being the measure of time. Even an apoch is just a moment for Gods in their view. Thus, the whole earth is nothing but a modification of the earth-element alone. In such case, how can we keep faith and rely on it. It is not at all correct and advisable to do so."



## MAHAA RAAMAAYANAM

(An aeon = an age, indefinite period. Epoch = beginning of an era.)

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VAIRAAGYA PRAKARANAM : 18<sup>th</sup>. January

No.18: *Iti me doshadaavaagni dagdhe mahati chetasi / Prasphuranti na bhogaashaa mrugatrushnaa sarahsv iva // I-28,29-29/1.*

Rama continued: "O' Holy Sir! Whatever appears in this world is all like a dream. They appear to be permanent but subject to utter destruction in due course of time. There cannot be any permanency in the world and its objects. Those that are found to be a crater today, was a huge mountain earlier. And, what is a mountain today becomes a hole in the earth after a short while. What is dense forest today bcomes a busy city after a while and what is fertile land today becomes a desert in the future. In the same way, the body's condition gets changed and in turn one's life style and prosperity too gets changed."

"Thus, Samsaara (birth and death cycle) appears to be a high-class dancer. It wears the skirt made out of the living beings or souls. Its dancing gestures comprises of lifting the souls up to a great heights of heaven, and after some time, either hurling them down into hell, or bring them back to this earth. Here, people perform great religious rites and most worthy and mighty deeds. But, soon, such acts are limited to one's memory only. Human beings are born according to their last thought or wish, at the time of death, either as human or animal. Even Gods lose their divinity, as soon as their allotted term is over.

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Thus, everything is changing here. There is no such thing as unchanging. I observed that even the Creator Brahma, the Protector Vishnu and the Redeemer Rudra and some others Gods are inexorably (impossible to prevent) moving towards destruction. What a mystery it is! The objects that appear to be pleasant in this world are only for a short time, and then lead one finally to utter destruction. One cannot avoid this. The ordainer of the universe keeps on creating new things, uninterruptedly; retain them for some time and then destroys them."

"By perceiving the defects of the world, I got my mind cleared from the undesirable tendencies. For this reason, the desire for sense-enjoyment does not arise at all in my mind; just as a mirage is not perceived on the surface of the water. All these pleasures of the world appear to me bitter. I never aspire at all, at any time, for wandering in the pleasure-gardens. On top of this, I do not relish the company of girls. I have no interest to acquire wealth. Instead, I wish to be at peace within myself. I ever engaged in enquiring; "How can I forget completely in my heart and be away from everything of this ever-changing world? I do not aspire for death nor do I long for life. I wanted to remain as what I am; by completely free from the fever of lust. I have nothing to do with the kingdom, wealth or pleasure, etc., as they are the playthings of egoism. And, such egoism is absent in me. Hence, I do not desire anything, at any time."

"This is the only opportunity to get established in wisdom, now itself without any further delay. Otherwise, this opportunity may slip from me. The indulgence in the sense pleasures poisons the mind and the effect of such indulgence lasts even for several life times. The man of



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Self-knowledge alone is free from such effect. For that reason, O' Sage! I fervently pray to thee. Please instruct me in such a way that I may forever be freed from anguish (mental agony), fear and distress. The Light of your Wisdom Teachings are sure to destroy the darkness of ignorance that is enveloped my heart."

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VAIRAAGYA PRAKARANAM : 19<sup>th</sup>. January

No.19: *Apahastita sarvaartham anavasthitir aasthitaa / Gruhiit-votsrujya chaa ~tmaanam bhavasthitir avasthitaa // I-30,31-30/8.*

**Rama continued:** "O' Sage! I have thoroughly reflected over the pitiable state of living beings those who have got engulfed into the dreadful pit of unhappiness. By this, my mind is rather confused and filled with grief and at every step, I am afraid. Eventhough I have given up everything, yet I could not get the wisdom. I have not yet established myself in wisdom. I am like a tree that has been cut but not separated from its root. I wish to restrain my mind but due to lack of wisdom, I could not do so."

"O' Sage! I pray thee whole heartedly to please explain how one does not experience any grief? With what condition, this is possible. How one can reach the Supreme state of Peace and Bliss, while one is involved in the world and its activities? What methods and attitudes are to be adopted to enable one in order not to get influenced amidst multifarious activities and experiences? How one can free the mind from lust and by so doing, enable the mind to visualize the world as one's own self, as well as worthless

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too, like a blade of grass? Will the study of the biography of the great ones, help one to learn the 'Path of Wisdom', i.e., as to how they tread the path of wisdom? How one should live and conduct himself in this world? O' Holy Sir! Please impart instructions that wisdom which will enable me to make my restless mind steady like a mountain. O' Sage! You are an enlightened being. Please instruct me in such a way that I may not sunk in sorrow again, at any time."

"It is but natural, that this world is saturated with full of pain and finally results into death. In such a case, how can one expect it to be a source of happiness, without confusing (befuddling) one's heart? More over, the mind is full of impurities for various reasons and in such a case, how can it be cleansed? How, one should lead a life here, without falling a victim to the twin currents of 'Love and Hate'? There must be some secret that enables one to remain unaffected by the sufferings in this world, while living in it; just like mercury when it is thrown into the fire, is not affected at all. Please tell me, the secret that which enable one to live in the world unaffected by such suffering, etc."

"Who are those great heroes who have got them freed from delusion? And, what type of methods they had adopted to mitigate such a sorrow and delusion? In case you consider me as that I am neither fit nor capable of understanding such wisdom, then, I shall have no other course, except to fast unto death."

(A detailed account of how Rama spoke from the very core of his heart is placed below:

"Let me know, Sir, the best possible secret of becoming freed from the sufferings of life; whether by



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engaging oneself in the activities of life or by withdrawing from them. (Ch.I -31-17.) Rama spoke in this way from the very depths of his heart. He left his bondage very keenly and was extremely eager to get rid of it and be freed from the sufferings of life. This is evident from his concluding sentences which illustrate the degree of 'Mumukshutva' (a desire for liberation) that one must have, before one can be freed. His inquisitiveness reminds us of that of the boy Nachiketas in the Kathopanishad. Rama says in the end: "If there is no such secret in existence, or should there be one and nobody lets me know of it. (Ch.I-31-20.). If I do not acquire peace through my own attempts, then, I will give up all the activities and will become free even from the ego. (Ch.I-31-21.). I will not eat, drink or dress. (Ch.I-31-22.): I will not engage myself in any work. I will not desire anything but give up the body. (Ch.I-31-23). After having given up everything, I will give up even this body as well." (Ch.I-31-26)." The relevant verses (mantras) are:

*Atha vaa taadrushii yuktiryadi Brahlanna vidyate/  
Na vakti mama vaa kashchidvidyamaanaamapi sphutam//  
Svayam chaiva na chaapnami taa vishchaanti-  
manuttamaam/ Tadaham tyaktasarveho  
Nirahankaarataam gatah// Na Bhokshye na  
pibaamyambu naaham paridadhe~mbaram / Karomi  
naaham vyaapaaram snaanadaanaashanaadikam // Na  
cha tishththaami kaaryeshu sampatsvaapaddashaasu cha/  
Na kinchidapi vaanchaami dehatyaagaadrute mune //  
Naahamasya na me naanyah shaamyamya suchadiipavat/  
Sarvaaneva parityajya tyajaamiidam kalebaram //*

Vashishtha was very happy to find in Rama, a true disciple whose mind was ripe for receiving his philosophy."

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Vaalmiiki said thus: "After having narrated all these, Rama kept silent.

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VAIRAAGYA PRAKARANAM : 20<sup>th</sup>. January

No.20: *Sakala loka chamatkruti kaarino~py abhimatam yadi raaghavachetasah / Phalati no tad ime vayam eva hi sphutataram munayo hata-buddhayah // I - 32,33-33/46.*

Vaalmiiki said: "Those who have assembled in the court listened to Rama's discourse, with rapt attention and they were highly inspired by the blazing words of Rama's wisdom, which removed their delusion from their minds. All the assembled gathering felt very happy to hear Rama's wisdom words and felt each one of them that they had been rid of all their doubts and deluded wrong notions. Thus, they drank the wisdom words which are equal to nectar. While listening to his wisdom words, with much attention, they appeared that as if they were no longer living beings but like painted figures. That is to say, that they were very much attentive with rapt attention.

Who listened to Rama's nectarine words? Spiritual luminaries like sages Vashishtha, Viswaamitra, the ministers, members of the royal family including King Dasaratha, citizens, servants and even the caged birds, pet animals, celestials and heavenly musicians (Gandharvaas) - all got thrilled after hearing the Rama's discourse.

Those who have assembled to hear Rama's wisdom words, thrilled on hearing them, and all praised Rama in one voice and it resounded the entire atmosphere. And, to



## MAHAA RAAMAAYANAM

falicitate Rama, there was a shower of flowers from heaven. Every one present enjoyed. They were of opinion, that Rama alone can talk like this who was with full of dispassion. Indeed those who have listened to his wisdom-filled words are fortunate enough. While hearing his words, thus, they felt that there is no happiness even in heaven. His words created such an impression in the minds of the gathering."

The perfected sages who were present in the assembly spoke thus: "The answers to such weighty questions of Rama, by holy ones, certainly clears many more doubts in one's mind. This is certain. Hence, let us all gather together to listen to those answers of the sage Vashishtha."

Vaalmiiki said: "On hearing this call from the perfected sages, all the sages of the world started joining the assemblage. It is a fact that the wisdom words of Rama are to be reflected in one's heart; lest, one indeed becomes the losers of such wisdom; and by not utilising the opportunity, we are the losers and presume that we have lost our intelligence, even amidst our abilities and faculties."

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Thus ends, the quintessence of the theme of Viveka and Vairagya. The one who dwell constantly over these views expressed by Lord Rama will certainly help the Sadhak to achieve the desired goal; viz., - Self Realisation, in this very birth itself. This is the truth.

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## CHAPTER - II

## MUMUKSHU

## PRAKARANAM

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## **MUMUKSHU VYAVAHARA PRAKARANA**

### **(The behavior of the seeker)**

**An Introduction:** Rama, after narrating all his vairagya musings/thoughts to Vashishtha, i.e., even though he has given up everything, yet he could not establish himself in wisdom. There is some unexposed point that enables one to remain perfectly unmoved and unaffected by the grief, suffering, etc., in this world, just as mercury when it is thrown into the fire is not affected. In such case, how to get out of this delusion? Who are the heroes that have freed themselves and become liberated while living?

Rama was very much established in highest Vairagya by expressing his ardent desire for liberation. And, he further said that if he was considered not fit and able to understand this secret, then he had no other course except to fast unto death. Rama was thus full of dispassion. After narrating all these unto Vashishtha, Rama kept silent.

All the august gathering, sages like Vashishtha and Visvaamitra, all his royal family members, King Dasharatha and his ministers, citizens, servants, caged birds, pet animals, horses, celestials, heavenly musicians and great sages, all of them heard Rama's wisdom-sayings with rapt attention. Thus, having enjoyed his nectarine words, they themselves felt that their doubts and deluded mind's misunderstandings got cleared.

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**MUMUKSHU PRAKARANAM : 21<sup>st</sup>. January**

**No.21:** *Yashah prabhrutinaa yasmai hetunai ~va  
vinaa punah/ Bhuvi bhogaa na rochante sa jiivanmuktta  
uchyate //* II-1,2,3-2/8.

Viswaamitra addressed Rama thus: "O'Rama! Your words are full of wisdom and you have nothing further to know. Only your knowledge has to be confirmed by others like Shuka. Shuka approached Janaka on the advice of his father, Vyasa, for his knowledge to be confirmed. Thus, he attained peace after confirmation.

Shuka arrived at the truth with regard to the existence, after deep contemplation on the essence of the world. Yet, as it was self-acquired knowledge, he could not affirm to himself, 'This is the truth.' Of course, he had reached a state of utmost 'Supreme Dispassion'.

Shuka approached his father Vedavyaasa and prayed, "Sir! How did this multiplicity of world-creation come into being; and how will it come to an end?" Vedavyaasa gave an elaborate answer to this question; but he was not impressed by them, and thought that 'All this I knew already, and what is new in this?' Vedavyaasa sensed his views and he said to his son, Shuka: "I do not know anything more than this; but there is a royal sage who knows more than this. Please approach him".

Shuka came to Janaka's palace. Palace guards informed King Janaka. But, Janaka ignored him for a week days. Shuka, waited outside the gate patiently. Then, Shuka was invited inside the palace, but he was entertained by musicians and dancers for another week days. Shuka was not at all moved by this. After fifteen days, Janaka called Shuka into his chamber and said: "You know the

truth. What else I can tell you now, O' Shuka? This multiplicity is on account of mental modification. It will cease when the mind ceases. Thus, his self-knowledge had been confirmed. Shuka, after knowing this, attained peace and remained in Nirvikalpa Samadhi.

Exactly in the same way, Rama also needs confirmation. A man of the highest wisdom is not at all attracted by the pleasures of the world. In Rama, even the subtlest tendencies have ceased. He is not at all motivated by fame and other incentives. Thus, Rama too has gained the highest wisdom like Shuka. As long as these tendencies are strong, it is natural that there is bondage; and as and when they have ceased, there is liberation. Those who by nature is not persuaded by sense-pleasures, and without having the least motive of fame or other incentives, is truly a liberated sage. Viswaamitra prayed to Vashishtha to instruct Rama in such a way that his wisdom got confirmed. By such teachings, we too get inspired."

#### **:- COMMENCEMENT OF DISCOURSE - 1<sup>ST</sup>. DAY :-**

Vashishtha said thus: "O' Rama, I shall now impart to you the wisdom which I received from the Divine Creator Brahma himself.

One's own desires that arise in the heart are the creations of the universes. O'Rama, countless universes have come into being and countless universes have got dissolved too. And countless universes that exist at this moment are impossible to be conceived of. Moreover, this can be realized in one's own heart, as these universes are the creations of the desires that arise in one's heart, just as castles that are built in the air. Remember that the modes of creation and its matter are really false and apparent only. Ignorance of this truth alone is the cause for this appearance. The living and the dead think that everything is real. Such is the delusion of man.



MUMUKSHU PRAKARANAM : 22<sup>nd</sup>. January

**No.22:** ~ *Param paurusham aashritya dantair dantaan vichurnayan / Shubhenaa ~shubham udyukttam praaktanam paurusham jayet* // II-4,5-5/9.

Vashishtha continued: O Rama! For a liberated sage, external physical appearance may change but his full blown-wisdom does not undergo any change whatsoever. For example, water remains as water in waves also. In the eyes of the ignorant persons, such difference occurs. O Rama! Listen attentively to what I am going to narrate. This is sure to remove your doubts and the darkness of ignorance.

Vashishtha continued to impart his instructions to Rama. "Remember that '**Self-effort**' is needed. Whatever one gained in this world is only through '**self-effort**'.

In case of slackness in one's self-effort, one meets with failure. The one who says that fate is fictitious (imaginary, not real) and is not seen and knows not. One should follow the mental, verbal and physical action, in accordance with the instructions of the holy persons, well versed in the scriptures. Such self-effort is a must. With such self-effort alone, Indra became the king of Heaven, Brahma became the Creator and the other deities also got the places they deserved.

There are two categories of self-effort: (1) '**of the past births**' and (2) '**of the present birth**'. Fate is no other than the self-effort of the past births. And, intense self-effort in this birth counter-acts the past-births' effects. In this incarnation, there is always conflict between these two - the present and the earlier births and that which is powerful, reigns supreme.

Self-effort, in case it is not in accordance with the scriptures, then it gets motivated (encouraged) by delusion.

When you observe that the self-effort is not getting the expected result, then, you should see whether any such delusion enters. Immediately, it should be checked forthwith without any delay with the right self-effort. Then, one should correct oneself. O' Rama! The present right action, self-effort, has tremendous power. The power of right action in the present is the greatest of all. Nothing can surpass that great power. Hence, one should forthwith take to the recourse of 'right self-effort' at any cost and thus, one overcomes evil fate, by good and present effort.

Remember that life is moving fast. Past is past. A lazy person is worse than a donkey even. For this reason, never allow laziness to peep in but strive hard and put in right Self-effort to attain liberation or Self-realization. Let one should not get immersed in sense pleasures like the worm rolls in pus and filth.

One may say that it is all happening according to one's fate. It is a wrong notion, a brainless notion. For such people, the Goddess of Fortune discards. Hence, put in right self-effort, acquire wisdom and then realize your own identity - Self-realization. Thus, the right Self-effort has its end in the direct realization of Truth.

Due to laziness, people live the life of animals, poverty-stricken and in utter miserable condition. Do not allow laziness to creep into your life. This is very important. Vaalmiiki said that it was time for the evening prayers and hence they should depart for the day.

**Thus the 1<sup>st</sup> day was over in imparting instructions.**

Vaalmiiki said: "One should hear Rama's words of lofty wisdom and reflect over it. Whatever be our abilities and faculties, we should not miss to hearing words of such lofty wisdom."

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## MAHAA RAAMAAYANAM

-: Second Day's Discourse :-MUMUKSHU PRAKARANAM : 23<sup>rd</sup>. January

No.23: *Shaastraih sadaachara vijrumbhita  
deshadharmair / Yatkalpita phalam atiiva chira  
praruudham / tasmin hrudi sphurati copanam eti chittam /  
Angaavalii tad anu paurusham etad aahuh // II-6,7-6/40.*

Vashishtha resumed his discourse: "O' Rama! The resultant fruit entirely depends upon one's effort. This is the meaning of Self-effort and this is known as 'Fate' (Divine). When people get afflicted by suffering, they weep and wail and refer to their fate. Remember that the Divine-Will or Fate is the action or the Self-effort of the past. And, the present is more potent, beyond measure than the past. So, one should not avoid right Self-effort, by just satisfying oneself with the fruits of their past effort. This is a very sad mistake. One may make high gains with no effort at all. Some times it happens in one's life. For example; 'A king suddenly dies without leaving any heir'. There was a custom in the past that the state-elephant chose a mendicant as the ruler of the country. One must remember that this is neither an accident nor some kind of Divine act. But, this is purely the fruit of the mendicant's Self-effort in the past birth.

It so happens, at times, a farmer's efforts are nullified and rendered ineffective by the sudden fall of hailstorm. Weeping and wailing prove to be of no use. Immediately, he has to put in more Self-effort as per the need to get the desired result. The farmer should not simply weep for the loss. If that is the case, you know death is inevitable. So, will you weep daily for it? The wise man should know the course of action needed for the attainment of the desired

thing. Accordingly, he has to put in right Self-effort. It is quite ignorant to say, that God sends me either to heaven or to hell. Such a person is to be shunned.

One should engage oneself in righteous Self-effort by freeing oneself from likes and dislikes. Such sincere self-effort alone is called Divine Will. **One should have, at first, right understanding to manifest in one's heart from which alone right self-effort springs. Right Self-effort is nothing but exposing oneself to the teachings of the Holy Scripture and to the company of the holy ones.**

"O' Rama ! At first, one should get freed from bodily illness and the mind from its distress. After that, with such a purified body and mind, one should pursue Self-knowledge so that one need not be born again and again. Such Self-effort, results in three-fold fruit; viz., 1) An inner awakening within one's intelligence, 2) A firm decision in the mind, and finally 3) The physical action. That is to say, that a) the intelligence is awakened with 'the Knowledge of Scriptures' (b) A right decision is formed in the mind with the Instructions of the Preceptor, and (c) The right physical action, i.e., one's own right action is then resorted to. O' Rama! In this way, one should pursue Self-knowledge, after getting freed from illness and freed from distress of the mind, so that one need not be born again.



Out of silence, tremendous forces are released and wonders are worked. Learn to be silent.

Bhajan must lead you into silence.

It is not merely outer silence but inner silence-  
silence of the mind. •

**SWAMI RAMDAS**



MUMUKSHU PRAKARANAM : 24<sup>th</sup>. Januay

No.24: *Ashubheshu samaavishttam shubhesv evaa  
~vataarayet / Prayatnaach chittam ity esha sarva  
shaastraa~rtha samgrahah // II-7,8,9-7/12.*

Vashishtha continued: "O' Rama! Divine dispensation (Divine providence) or Fate does not come here. Self-effort alone is needed in various ways in order to purify the impure mind to pure. Moreover, Self-effort is based upon three things; viz., 1) Knowledge of the Scriptures, 2) Instructions of the Preceptor, and 3) One's own Self-effort. For this reason, whoever desires salvation should strive hard to make the impure mind to pure by persistent Self-effort. **This is the quintessence of all the scriptures.**

"O' Rama! The tendencies were carried forward from previous incarnations. And there are of two kinds, viz., a) Pure and b) Impure. Of course, Pure tendencies (inclinations) leads one towards liberation. Whereas, the Impure inclinations alone causes trouble. Remember well that you are not just an inert physical matter, but you are indeed Consciousness. Nothing can impel you to act by anything other than yourself. You are the cause for your actions. For this reason, you are at liberty to strengthen your pure latent tendencies, instead of impure ones. Elders and Holy persons always admonish that one should ever tread the path that takes one to the eternal good. The wise and true seeker perfectly knows well that the intensity of Self-effort is a must in order to achieve the desired end; but neither fate nor a God will come over here. One must remember this point well. Self-effort alone is responsible for any achievement. Generally, people use this word 'Fate', just to console a person, who is in the clutches of unhappiness due to some reason or the other. For example:

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One appeases hunger by eating food and such an act is not on account of 'fate'. In fact, no one has visualized such a fate or God. But, everyone has his own experiences that how an action give rise to its result; either good or evil. For this reason, one should endeavour (try to achieve) to promote one's salvation **by the study of the scriptures with sharp intellect even from childhood.** The study of scriptures, the company of the holy ones and the right self-effort are to be adopted even from the childhood."

"The 'fate' or Divine dispensation is just a convention (socially accepted behaviour). It is regarded as Truth, because of being repeatedly declared to be true. It is not exactly so. If that being the case, and this god or fate is the truly the ordainer of whatever is desired in this world, then, there is no meaning of action. In that case, the question of teaching does not arise at all. It can never happen that way. Everything in this world, excluding corpse, every living one is active. And, such act or activities produce the appropriate results. This is the fact. Suppose, if any one expresses that he is impelled by the Divine or fate to do certain act, for self-satisfaction; then, it cannot be true. Let us consider an example: 'An astrologer predicts that a person would become a great scholar.' One can never become a scholar, just by mere prediction, unless one put in self-effort in intense study. In such a case, why do we believe in the fate or Divine dispensation? O' Rama! The sage Vishvaamitra became a Brahmarshi by self-effort alone. We all have attained Self-knowledge by self-effort alone. For this reason, apply yourself diligently (doing a thing in a careful and detailed way) to Self-effort. This is the only way to achieve the desired goal." -





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MUMUKSHU PRAKARANAM : 25<sup>th</sup>. January

**No.25:** *Imaam moksha kathaam shrutvaa saha sarvair vivekibhih/ Param yaasyasi nirdhuhkham naasho yatra na vidyate// II-10-8.*

Vashishtha continued: "O' Rama! The fate, Divine or Niyati are referred to by the people for the Cosmic Order. Such Cosmic Order ensures with proper result, for each effort is based upon Brahman, the Omnipresent, Omnipotent and Omniscience. For that reason, restrain the senses and the mind by putting right self-effort. Thus, make the mind one-pointed. Listen to what I am going to say to you with such a sharp and calm mind."

"Whatever I am going to say will be dealt with Liberation. Listen to this along with other Wise-seekers of the Truth who are assembled here. In the absence of sorrow or destruction, you are sure to realize that Supreme Being. The Creator, Brahma, in the previous age, revealed to me of which I am narrating to you now."

"O' Rama! The Cosmic Being shines in all beings uninterruptedly. Just out of a vibration, arises in that Cosmic Being, Lord Vishnu is born; just like a wave arises when the surface of the ocean is disturbed. From that Vishnu, the Creator Brahma was born. Brahma commenced his activity of creation. Consequently, innumerable varieties of animate and inanimate, sentient and insentient beings in the universe have emerged. Before the creation, the universe was as it was before the Cosmic Dissolution."

"The Creator observed that all living beings in this universe were subject to disease and death, and pain and suffering. On seeing this pitiable condition, compassion

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arose in the heart of the Creator Brahma. And, he sought to formulate a path that might lead all living beings away from all such sufferings, etc. Immediately after that, Brahma, the Creator, instituted Centres of Pilgrimage. In addition to that, Brahma inculcated and instilled in the mind, noble qualities or virtues like austerity, charity, truthfulness and righteous conduct. All these put together, they could bestow at the best, a sort of temporary relief from suffering only. But, they cannot bestow final liberation by relieving oneself from the unhappiness."

"O' Rama! Reflect for a while, thus: 'The creator Brahma himself brought me into this being. He drew me into himself and veiled ignorance over my heart. The very moment (when the creator Brahma veiled over my heart), instantly, I lost my true identity and its (self) nature. I was in a frustrated condition and miserable. Brahma is my father and I begged him to show me the way to come out of this misery. I was deeply engrossed and sunk in my misery, and hence, I became lazy and inactive, and was unable to do anything and no desire to do anything too. Moreover, I was unwilling to do any sort of activity."

"My father, the creator Brahma, heard my prayer and revealed to me the 'True Knowledge'. With this knowledge, the veil of ignorance that was spread over me by my father himself, dispelled instantly. Then, creator Brahma said to me, 'O' My son! I veiled the knowledge in you, in order to make you understand its significance and again revealed it to you the knowledge, so that you may experience its prestine glory. Only after having such experience of the Truth; then alone, you will be able to understand the travail (painful or laborious efforts) of ignorant beings and can help them."



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"O' Rama! Having equipped with such knowledge, as willed by my father, the creator Brahma, I am here and I will continue to be here, till the end of Creation. This is the fact, I reveal it to you."

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**MUMUKSHU PRAKARANAM : 26<sup>th</sup>. January**

**No.26: *Mokshadvaare dvaarapaalaash chatvaarah parikiirtitaah / Shamo vichaarah santoshaash chaturthah saadhusangamah // II-11-59.***

Vashishtha continued: O' Rama! "The Creator, Brahma in every age, in the same way, on His own willingly produces several sages including myself in order to propitiate the Spiritual Enlightenment in all human beings. In addition to this, He creates wise, able and good natured kings over various parts of the earth. Brahma created such good natured kings, in order to rule justly and wisely over various parts of the earth, and to ensure the proper performance of the secular duties by all, and by keeping in view of the welfare of all living beings. Even though the kings are meant for just rule, some how or the other, they get corrupted soon by lust for power and pleasure. These vested interests led to wars among them and thus give rise to displeasure everywhere. At this stage, the sages used to impart Spiritual Wisdom to those kings, and the royal dignatories, in order to remove such ignorance. For this reason, such Spiritual Wisdom was known to be called as "Raja Vidya - Kingly Science"."

O' Rama! "Pure Discrimination gives rise to the highest form of dispassion. And, you possess in your heart

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such a highest dispassion. O' Rama! There is another form of dispassion that comes, either out of circumstantial reason or out of an utter disgust. But, the one you possess is the highest form of dispassion born out of highest discrimination and it is the most superior one, than all other types of dispassion, as mentioned. And, such a Highest Dispassion is possible only with the Grace of God. There is no other way. Such God's Grace enables the maturity of pure discrimination to sprout at a particular moment; - the moment when the highest dispassion is generated in the heart. That is to say, both the Discrimination and the Dispassion are inter-dependent on one another."

O' Rama! "The highest wisdom dawns in one's heart who is endowed with the highest form of 'Dispassion and Discrimination'. And, such a thing is possible only with the Grace of God. That is to say, that the highest wisdom dawns in one's heart, purely out of His Grace, alone. This is the fact. And, till such a wisdom that arises in one's heart, one has to go round and round and revolves in this wheel of 'Samsaara', i.e., birth after birth. There is no other go at any one. O' Rama! I request you to please adhere to my words and listen to my exposition of this Highest Wisdom with rapt attention and with a one-pointed mind. Now, I am going to impart it to you that 'Highest Wisdom'.

### The Highest Wisdom

O' Rama! "This 'Samsaara' is like a forest, and by roaming in this forest, one undergoes confusion and unending suffering. The Highest Wisdom that is acquired with the 'Grace of God' destroys the forest of ignorance. For that reason, one should approach an Enlightened Teacher, and having approached him, thus, one should put



the right question with the right attitude, in order to get the desired knowledge. Such a knowledge that is acquired through an enlightened sage becomes an integral part of one's being. Only ignorant ask irrelevant questions. And, the greater fool spurns (reject with contempt) even the highest wisdom of sages. For this reason, a real sage should not respond to such foolish questioner who puts vain questions."

"O' Rama! You have reflected over the 'Truth' very carefully and you are endowed with the highest form of dispassion and discrimination too. For that reason, you are the best amongst the seekers of the 'Truth'. And, I am quite confident, that all my teachings which I am going to impart them to you now, will have firm seat in your heart. There is no doubt about it. But, the mind is like a monkey and hence one should avoid the unholy or unwise company. By keeping firm in one's conviction, one should positively strive to grasp and enthrone wisdom in one's heart."

"O' Rama! For Moksha or the realm of freedom, there are four gate-keepers at its entrance: They are 1) Self-control, 2) Spirit of enquiry (Vichaara), 3) Contentment, and 4) good company or the Company of the wise. The intelligent seeker of the 'Truth' should patiently and diligently cultivate the friendship of these or atleast one of them. That is to say, one should put these four principles - Self-control, Right enquiry, Contentment and the Company of the wise, in to practice. There is no half-measure in adopting them. One should understand this point well."

MUMUKSHU PRAKARANAM : 27<sup>th</sup>. January

No.27: *Prasanne chittatve hrudi shamabhava  
valgati pare / Shamaa bhogii bhuutaasva akhila kalanaa  
drushttishu purah / Samain yaati svaan-tahkarana  
ghatanaasvaadita rasam / Dhiyaa drushtte tattve  
ramanamatanam jaagatam idam // II-12,13-12/21.*

Vashishtha continued: O' Rama! "Listen to the exposure, of the nature and the means that are to be adopted, with rapt attention, with a pure heart and with a sharp and receptive mind. See that there should not be any veil of least doubt and the restlessness of the mind. This is very important that one should bear in mind. O' Rama! Such an attitude of utter attention, all the while, without any break is the essential requisite, in order to know the Supreme Being, i.e., till one realizes the 'Truth'. The moment one is able to know the 'Truth', all the dreadful serpent-miseries of 'Samsaara' – the birth after birth, ceases to be, once and for all times to come. This is certain. Thus, one should be ever vigilant, through out the entire lifetime. Such a special self-effort is needed to realize the 'Truth' in this very birth itself, without any further delay, whatsoever. Otherwise, one has to suffer a lot in this samsaara and moreover, it gives interminable (unending) suffering not only in this life but it continues to be in countless life-times to come. Remember this point well."

O' Rama! "As advised by me, try to adopt the suitable methods, in order to overcome samsaara, the root cause of suffering by taking birth after birth. In such case, you will live here on earth itself like God. That is to say, that you will live like Brahma or Vishnu even. By now, you have understood well, the truth that has to be realized only by means of enquiry into the nature of the Self;



consequent upon the elimination of delusion through self-effort. As and when the mind is at peace and the heart looks forward to the Supreme Truth, then, the world itself becomes an abode of bliss. Because of the subsidence of all the disturbing thought-waves in the mind-stuff (antahkarana - the totality of the mind, i.e., manas, buddhi, chitta and ego), there arises an unbroken flow of peace reign supreme, and thus the heart is filled with the 'Bliss of the Absolute'. One experiences the 'Truth' in the heart; resulting which this very world becomes a dwelling place of Bliss."

"The one who has acquired such Supreme Truth, thus, he has neither to acquire anything further nor to shun anything. Because of being untouched by unhappiness, he is not at all tainted by the defects of life. In the eyes of the onlookers, he appears to be as though coming and going, but the fact is that such a one does not come into being nor go out. **This is the fact.** For such a person, even the routine religious duties are found to be not needed. He is not at all affected by the past tendencies (inclination towards a particular type of behavior) as such tendencies totally lose their momentum. He is ever at peace as he has completely given up to such restlessness of the mind and the heart. Thus, he is ever rests in perennial Bliss, for ever, being the very essential nature. **Such 'Bliss' is only possible by Self-knowledge but not by any other means.** For that reason, constant application of the Self-knowledge is a must. This is the only one duty that one has to keep up for all the time."

"One should regard with utmost reverence all 'Holy Scriptures' and 'Holy men' in order to attain 'Self-knowledge'. In case, any one disregards either the

Scriptures or the Holy Sages, it is certain, that he is not going to attain Self-knowledge. In this world, it is but natural that one suffers due to some reason or the other according to one's 'Praarabda Karma'. Such foolishness of disregarding the Scriptures and Holy Sages is much more harmful than all the illnesses that are caused naturally. For this reason, one should with patience and with utmost devotion towards the Scriptures and the Holy Sages, listen to the Scriptures those that are the torch-bearers of Self-knowledge. One should remember this point well. Scriptures protects and enable one not to fall into the blind well of ignorance. O' Rama! I am imparting this highest wisdom to you with a view not to fall a prey to the dreadful samsaara; - that is full of unhappiness and repetitive history of birth after birth. If you so wish to free yourself from the sorrow of samsaara, then, follow these instructions in true spirit, which will certainly bestow the highest wisdom - Self-knowledge; which alone will make you free from samsaara.

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MUMUKSHU PRAKARANAM : 28<sup>th</sup>. January

No.28: *Sthita ~pi na sthita iva na hrushyati na kupyati / Yah sushrutasamah svasthah sa shaanta iti kathyate// II-13-76.*

Vashishtha continued: O' Rama! "You have understood well, that samsaara is a dreadful ocean of disease, etc., with repetitive history of birth after birth. And, you have to cross this ocean by keeping ever your mind fixed in the eternal with the help of Self-control. By



so doing, be ever at peace. O' Rama! The one who, ever rests in the eternal is the best amongst men. He alone is able to perceive with the wisdom that both the pleasure and pain with equal vision and thus both get nullified for him. He attains the highest wisdom by persistent Self-control of the mind and thus, ever dwells in peace. The one who does not visualize both the pleasure and pain, with equal vision is like the one who sleeps in a burning house. Thus, he gets destroyed by his own delusion. For this reason, one should be ever at peace under all circumstances."

"One should gain the wisdom of the eternal by Self-effort, while living here, in order to mitigate the effect of samsaara by which he will not be born again in ignorance. This is the eternal truth. Do not keep any suspicion on this. One can understand well about this by enquiring into the nature of life. Even though one suffers with pain, the very seeking of the eternal itself will soften it due to such change in life. By knowing such wisdom of the eternal, one is freed. This is certain."

"The eternal wisdom cannot be attained by performing rites and rituals, neither by pilgrimages nor by wealth. Such wisdom is attained only by the control of one's mind and by cultivation of wisdom. The conquest of the mind and the senses with the help of self-control, one achieves the fruit of such eternal wisdom. Such self-effort is needed and a must for every one; even for gods, demons, demi-gods or men, whoever may be, in order to achieve that wisdom. One should constantly seek such wisdom and ever dwell in that wisdom, even while one is walking, standing and sitting."

**"O' Rama!** The mind does not really long for anything, nor does it reject anything. The mind becomes serene, pure and tranquil, automatically when it is free from delusion and free from all cravings. This is termed as the conquest of the mind or self-control. This is one of the four gate-keepers for libration. I have already mentioned earlier to you."

**"O' Rama!** Whatever there is good and auspiciousness will flow from this self-control or conquest of the mind. All evils get nullified by this self-control. The delight of such self-control will not be found any where and it is uncomparable to anything. It cannot be compared with such worldly gains, pleasures or heavenly pleasures, etc., as they are nothing before the self-control. Every one trusts such a self-controlled person, without any hesitation. None hates him, and even demons, does not hate him. Such is the highest status of self-control."

**"O' Rama!** Self-control or conquest of the mind is the best remedy for all physical and mental ills. Even the food one eats tastes better. Otherwise, it tastes bitter. Self-control is armour like and whoever wears this armour is never get harmed by unhappiness. He is ever serene under all circumstances."

**"One** should not get neither pleasure and unpleasant, elated nor depressed; while hearing, touching, seeing, smelling and tasting, etc. That is to say, under all circumstances, be ever self-controlled. Thus, one should have equal vision by looking upon all beings with equal vision. In this way, one should be ever under self-control, with equal vision towards all beings, and by keeping control over of the senses, either of pleasure or of pain. Such a one is termed a self-controlled person. Though he



lives amongst all, is never get affected by them; he got neither elated nor hates. Such a one is a self-controlled person. Thus, the first gate-keeper to liberation - 'Self-control' or the 'Conquest of the mind' is explained, in detail."

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### MUMUKSHU PRAKARANAM : 29<sup>th</sup>. January

No.29: *Vichaaraaj jnaayate tattvam tattvaad vishraantir aatmani / Ato manasi shaantatvam sarva duhkha parikshayah // II-14-53.*

Vashishtha continued: "O' Rama! I am now going to narrate about the second gate-keeper, 'Enquiry' to liberation. As a first step, one should purify the intelligence with the study of the Scriptures; in fact, one should dive deep within the Scriptural Vision, i.e., the Upanishdic Vision. And, with such a purified mind, one should undertake 'Enquiry', and it should be continuous, all the while, uninterruptedly without any break. By such an 'Enquiry', one's intelligence becomes keen and one-pointed, and is able to realize the Supreme. For this reason, 'Enquiry' alone is the best and suitable remedy for the perennial illness of samsara."

"Such an 'Enquiry' gives rise to the strength, intelligence, efficiency and timely action. The wise man regards them as the fruits of 'Enquiry'. Of course, kingdom, prosperity and enjoyment including final liberation, are all the fruits of such 'Enquiry', alone. And, the spirit of enquiry protects a person from the unthinkable calamities that befall on him. In the absence of enquiry, the

mind gets dull. Even the cool rays of the moon become the deadly weapons. In the absence of enquiry, one's mind gets dull and he imagines childishly and gets frustrated at every step in one's life. In this way, the life becomes barren and a dark spot in which the goblin resides. Thus, he becomes a store-house of unhappiness. A non-enquiring person is ever dull and monotonous, and such a person's activities gives rise to harmful actions to the person concerned as well as to others, and creates unending mental illness. For that reason, one should avoid the company of such unthinkable persons. That is to say, that one should be away from the persons who lack discrimination between the good and bad, etc."

"Persons those who are endowed with such spirit of enquiry, ever awake unto themselves and illumine the entire world. And, whoever comes in contact with such persons, will have enlightenment, by dispelling the darkness of ignorance created by an ignorant mind, and instant realization of the falsity of the sense-pleasures and their objects."

"O' Rama! With the help of 'Enquiry', one will have realization of the eternal and its reality which is the highest and supreme. On realization of the Eternal Reality, one does not wish to desire any more, for anything nor wish to condemn a thing. He is ever serene and calm. He is not inactive nor does he ever engage in some sort of activity. He just lives and functions in this world in a very normal way without hurting others or without getting hurt by others. At the end of natural life-span, he reaches the Blissful state of Self Realisation. Thus, he attains total freedom."



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"O' Rama! Even in the midst of all activities, one does not lose the sight of the vision of the Spiritual Enquiry. He is ever aware of that spirit of enquiry. Those who are not endowed with such a sight of the vision of Spiritual Enquiry, - it is better for such, to be born as a frog in a mud, a worm in dung, a snake in a hole. O' Rama! You may like to know what exactly the 'Enquiry' means. One should enquire, thus "Who am I?", "How this samsaara - the repetitive birth after birth, has come into being?" This is the true enquiry. Such an enquiry gives rise to the knowledge of the truth; and out of such knowledge, serenity reigns supreme in one's mind. He is ever serene and calm under all circumstances. Then, arises finally the "Supreme Peace" and true understanding; and thus ends all unhappiness."

"O' Rama! Enquiry or Vichaara is not simply to engage oneself in reasoning on some topic or the other. But, it is directly looking or perceiving into oneself. This is the true form of enquiry."

### MUMUKSHU PRAKARANAM : 30<sup>th</sup>. January

No.30: *Santoshah Paramo Laabhah Satsangah paramaa gatih / Vicharah Paramam Jnaanam Shamo hi paramam sukham // II-15,16,17-16/19.*

Vashishtha continued: "O' Rama! Contentment is the third gate-keeper to liberation. The one who is ever firmly got established in contentment does not relish any more craving for sense-pleasures. Moreover, there is no delight in the world for him, than the contentment that

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which tastes him sweet, which alone destroys all unhappiness."

"What is meant by contentment? It is nothing but renouncing all cravings, including what is not obtained and what is unsought. It is better that one should be satisfied with what comes unsought, without being delighted or depressed by them. This is termed as 'Contentment'. One should ever get satisfied in the Self. Otherwise, one will be subjected to unhappiness. The purity of heart blooms by the rise of contentment. Such a person is ever satisfied, though possesses nothing, but owns the entire world and its objects. Such is the greatness of this virtue - 'Contentment'."

"O' Rama! The fourth and the final gate-keeper to the liberation is 'Satsanga' (the company of the wise, holy and enlightened persons). Satsanga gives rise to the knowledge of the Supreme and enhances one's intelligence; simultaneously, it destroys one's ignorance and destroys one's psychological, i.e., mental distress. Satsanga should never be neglected, at any cost, whatever obstacles may stand in its way. Satsanga alone is the 'Light on the Path of Self-realisation', the very summum bonum of life's purpose. Satsanga is ever superior and most potent of all other forms of religious practices, such as, charity, austerity, pilgrimage and the performance of religious rites. The satsanga has got tremendous power."

"O' Rama! One should make it a point, to adore and serve the Holy men who have realized the truth and in whom the darkness of ignorance has been thwarted out permanently. It is also a fact that those who ill-treat such Holy persons are surely inviting great unexpected



suffering. Hence, one must be very careful in treating Holy ones."

"O' Rama! All these four gate-keepers to liberation, viz., 1) Self-control, 2) The spirit of Enquiry, 3) Contentment and 4) Satsanga, are the sure means to liberation for those who are drowning in samsara and they can be saved from it. There is no doubt about it. Contentment is the feast to the spiritual seekers. Satsanga is the best companion. Even satsanga with Spiritual literature, Shashtras and Holy books, including the Lives of Saints and their practical wisdom through their literature will elevate the seekers to greater heights of spiritual evolution, and paves the way to the highest blessedness - Self Realisation, in this very birth itself. This is the proven fact. There is no doubt at all. The spirit of enquiry is itself gives rise to the highest wisdom. And, Self-control gives rise to utmost happiness - supreme happiness. What a great gate-keepers are they! One should bend down low and bow to them with highest reverence, as they are the replicas of Guruswarup, seeking their grace to be showered on the seeker of the truth. All these qualities are nothing but the various facets of the Infinite Consciousness - Sat Chit Ananda Brahman, alone. In case, you are unable to adopt to practice all the four, simultaneously, then, practice atleast one with the highest precision. In that case, the other qualities are also form part of you, unasked. You will achieve the highest wisdom in a trice and such wisdom pervades your entire being, of its own. All these are termed 'Noble Qualities', viz., 1) Self-control, 2) Enquiry, 3) Contentment and 4) Satsanga. And, you have to tame the wild elephant of your mind with all these 'noble qualities', to ensure the dawn of the highest wisdom - Self Realisation. Otherwise, you cannot

have the progress towards the Supreme Reality – Brahman; eventhough, you are a God, Demi-god or a Tree. One should keep this fact in one's mind. For that reason, O' Rama! By all means, one should ever strive to cultivate all these 'Noble qualities', without fail. One should take them as the first and foremost duty in one's life to fulfil them, in order to achieve the desired goal of life – Self Realisation. Those who are endowed with these qualities as enumerated above is alone a qualified person to listen to what I am about to reveal. "O' Rama! You are such a qualified person."

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**MUMUKSHU PRAKARANAM : 31<sup>st</sup>. January**

No.31: *Yuktti yukttam upaadeyam vachanam baalakaad api / Anyat trunam iva tyaaajyam apy ukttam padmajanmanaa // II-18,19,20-18/3.*

**THE PROMINENCE AND GREATNESS OF THIS  
SCRIPTURE - "YOGA VASHISHTHAM"**

Vasistha continued: O' Rama! "One should sow the seed of this Supreme Knowledge of this Scripture 'Yoga Vashishtham', without any further delay, in order to obtain the fruit of the Realisation of the Absolute or Truth. Please do not think that this scripture is of human origin, but an exposure of the Truth, that is to be accepted, without any hesitation. Otherwise, one has to reject forthwith even the Divine Revelation. That is to say, that this Scripture is more authentic and in par with the other Scriptures, like Upanisads, Brahma Sutras, etc. The words of wisdom are to be accepted by one and all, irrespective of whether such



words have come out from the lips of a young boy. Even if the words come out of Brahma, if they are not the words of wisdom, then, such words are to be rejected forthwith, like the straw."

O' Rama! "Whoever listens to this and reflects over the exposition of this Scripture is sure to enjoy the unfathomable wisdom; the firm conviction, the serenity and coolness of the spirit. The moment one listens to and reflects upon the exposition is quite sufficient enough to become a liberated sage and whose such glory is beyond description."

O' Rama! "Whoever studies this scripture and understands (comprehend, grasp mentally) its teaching is never get deluded any more by the world-appearance. When the world-appearance is seen, as such, it does not produce either elation (great happiness, exhilaration) or unhappiness. Even though, such great scriptures that are available at hand, people are engrossed and addicted to sense-pleasures and thus, experiences untold miseries. It is rather a great pity."

O' Rama! "Truth experienced personally has to be expounded (explain systematically) with the help of an illustration, in order to make it easier to grasp its purport effectively. For this reason, various illustrations of such sort are used through out this scripture, with a definite end in view. Hence, they are to be taken seriously but not to be taken casually, just in a literal sense. And, one need not stretch their significance, either, beyond its intention of placing thus. When one studies this scripture, with such a view, then, it is certain that the world appears to him, to be a long drawn dream-vision. This is the purpose and purport of all the illustrations. One should never try to

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misinterpret the illustrations depicted in this scripture with one's perverted intelligence."

O' Rama! "Imperfect knowledge gives rise to perverted tendencies (unacceptable behaviour) and logic. It gives rise to (a) the non-recognition of the presence of Supreme Peace that dwell in one's heart and (b) the assumption of the imaginary factors that are accepted as real. Both these two factors are the outcome of such imperfect perverted knowledge. A little knowledge of the scripture gives rise to confusion. For this reason, one should study this scripture with one-pointedness, for a protracted period of time, till one realizes the Truth, i.e., Self Realisation. Such constant study is a must."

O' Rama! "Direct experiencing of the truth alone is the proof. There is no other way to prove the 'Truth', which is beyond the purview of the mind and the senses; except with one's own realization, out of His Grace alone; just like the ocean being the substratum of all the waves. One has to dive deep, in order to know the 'Truth'. The very core itself is the experiencing intelligence. The experience that is experienced with the intelligence and the act of experiencing and the experience becomes one. That is to say, that the Knower, the known and the Knowledge, - all the three becomes one; and thus the triad vanishes - and results in instant Self realization."

O' Rama! "Just as the mind perceives the gross objects, the mind has also its subtle perceiving faculty and its manifestation that is inherent in this experiencing intelligence. It is like the movement that is inherent in the air. Whatever the mind thinks, it assumes that. Due to utter ignorance, the perceiving mind thinks that 'I am such and such an object', etc., and thus it becomes that alone, even though it is not. In this way, the object is experienced only in the subject but nowhere else. This is the fact that one should understand well."



MAHAA RAAMAAYANAM



CHAPTER - III

UTPATTI

PRAKARANAM

UTPATTI PRAKARANAM : 1<sup>ST</sup>. FEBRUARY :

(SECTION DEALING WITH CREATION)

No.32: *Yathaa rasah padaartheshu yathaa tailam  
tilaadishu / Kushumeshu yathaa~~modas tathaa  
drashttari drushyadhih // III-1-43.*

Vashishtha said thus: "O' Rama! Please listen attentively; I am now going to reveal 'the secrets of the creation'. The bondage with any object lasts as long as one feels that the perceived object is real. As soon as that idea goes away, then, there will be no more bondage. All those created one grow, decay and finally go either to heaven or to hell or they get liberated. This is the routine of every created object."

"At the time of 'Cosmic Dissolution' the entire creation gets resolved into the Atman. It is variously termed **Atma, Brahman, Truth**, etc., by the learned, in order to facilitate communication. You may call it Infinite Being, Infinite Self. Again, when it conceives within itself, then the duality arises - oneself and the other. In turn, the mind arises, just as the wave arises from the calm ocean when it is disturbed. In the same way, the mind is so formed (out of Infinite Self) thus, and, it is not different from the Infinite Self. For example: Bracelet of gold - it cannot be different from gold."

"There will be no liberation for one who clings to the notion that 'you' and 'I' are real. There is an immutable law that the unreal has no real existence and that the 'Real' does not cease to be from its existence. As long as the idea of creation lasts, there cannot be any progress in contemplation and in such case, Samadhi is only a misnomer. When one returns from such contemplation,



## MAHAA RAAMAAYANAM

again the creation along with unhappiness, etc., arises. The very movement of thought creates the idea of the created objects. *In deep contemplation (or Samadhi stage), there should not be any thought.* O' Rama! One should remember this point very well."

"O' Rama! Remember that the essence exists in all things; just as oil exists in sesame seeds, aroma exists in flowers and the objective perceptiveness exists in the perceiver. The objects of perception are experienced only by the perceiver, just like the dream-objects are experienced only by the dreamer. In the same way, this potentiality gets manifested as the notion or an idea of creation, like a seed that sprouts in due time."

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**UTPATTI PRAKARANAM : 2<sup>nd</sup>. February**

No.33A: *Praanaspando~sya yatkarma lakshyate chaa~smadaadibhih / Drushyate ~smaabhir evai ~tan na tv asyaa ~sty atra karmadhih // III-2-25.*

Vashishtha continued: "A holy man named 'Aakaashaja' (born of space) was in constant meditation, and he ever wished for the welfare of all at heart. He lived for a long time, and at one time, Death wanted to devour him. Death approached him for the purpose and it had to struggle a lot with the fierce fire that protected the holy man. Death was unable to touch him. Puzzled (or confused) by this extraordinary and unprecedented event, Death approached Yama, the Presider over the Destinies of mortals, and explained his inability to devour 'Aakaashaja' and questioned him, why it is that I am unable to grasp him?

## MAHAA RAAMAAYANAM

Yama answered: "O' Death! You do not kill anyone. This is the fact. More over, death is really caused by one's own karma, i.e., the fruits of one's own action. Hence, find out if there is any such fatal karma." Death tried to find such karma of his, but could not discover such karma anywhere in the world from the holy man and informed Lord Yama of it."

Yama said to death, "O' Death! The holy man, Aakaashaja, was born of space and is as pure as space. Hence, he has not incurred any sort of karma, and for that reason, you could not grasp or devour him. Just as a barren woman's son, this holy person is never born. He had no previous birth's karma, **he has no mind at all**, and hence he has not even committed any sort of mental action. Such action could enable you to grasp him. He is a mass of Pure Intelligence."

"For our visibility, he appears to be a living being; but no such notion or idea exists in him, as could give rise to karma. He is Pure Consciousness alone. Consciousness is reflected in consciousness and such reflection assumes independence. Such assumption of reflection is the false one, but not a real existence; and more over, this holy man knows this truth perfectly."



Kill this little 'I'. Die to live.  
 Lead the Divine Life.  
 Within you is hidden God.  
 Within you is Immortal Soul.  
 Within you is Ocean of Bliss.  
 Within you is fountain of joy.

**SWAMI SIVANAND**



UTPATTI PRAKARANAM : 2<sup>nd</sup>. FEBRUARY

No.33: *Aativaahikam evaa ~ntar vismrutyaa  
drudharuupayaa / Aadhibhautikabodhena mudhaa bhaati  
pishaachavat // III-2,3-3/22.*

Vashishtha continued: O' Rama! "The Creator shines in Cosmic Consciousness, just like the painting in the mind of an artist. He is neither a seer nor an object of perception. He is known as self-created."

"More over, there is no memory of the past, in the Creator, because he had no previous karma and he is not a physical entity. He is unborn, pure spiritual substance alone. For such an unborn Creator having spiritual body, there is no cause that gives rise to the physical body. Mortal beings have two bodies - one Physical and the other Spiritual."

"Gold is the only substance in all created ornaments, like bracelets, chains, rings, etc. Thus, the Creator without having physical body became the cause of this manifold creation. **It is all nothing but the nature of thought only with no material involvement.**"

"In the Creator, a little sensation (throbbing) arose, with the result of that, the thought spread out as the vast universe. At this juncture, a subtle body of intelligence of all beings emerged. All these beings appeared to be, by mere thought, though they felt that the appearance was real. Such imagination really produced realistic results. It is like a sexual enjoyment in a dream. In the same way, the Creator has no body really but appears to have a body. That is the mystery."

"He has also a dual nature - one is consciousness and the other, thought. The consciousness, as it is, is 'pure' but

the thought is subject to confusion. That is the reason why he appears to have come into being. **He is the very intelligence that takes care of the entire universe and all the forms are nothing but Pure Intelligence.** But, one completely forgets the essence and dwells in the thought of physical forms and thus they get frozen into physical forms. It is like that one perceives, out of delusion even the formless are seen to have forms."

The Creator is not subject to such delusion; nor materialistic. The Creator is always spiritual as well as his creation also in reality, '**spiritual**' in essence. The creation is spontaneous without any cause and it is essentially spiritual like even the Supreme Being, Brahman. What ever the case may be, this creation is causeless, and it is even like the Supreme Being, Brahman. The materials that were used in creating the world, is like the building castles in the air, and the creation is rather an illusory projection of one's own mind."

"The Pure Intelligence is the mind of the Creator and it itself is his body. The mind is no other than thought. Where thought is there the mind is, and it is the inherent nature of the mind. The perception of the objects is the innate nature and is inherent in the perceiver."

**Valmiki said: The assembly has to be dispersed for prayers. All the members of the court re-assembled on the next day.**

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A life without love of God is practical death.  
There is no power greater than love. You can win the hearts of others through love alone. You can conquer your enemies through love alone.

**SWAMI SIVANANDA**



: THIRD DAY :

UTPATTI PRAKARANAM : 3<sup>rd</sup>. February :

No.34: *Na drushyam asti sadruupam na drashttaa na cha darshanam/ Na shuunyam na jadam no chich chaantam evedam aatatam// III4-70.*

Rama asked Vashishtha: "Sir! Please enlighten me, what exactly is the mind?"

Vashishtha replied thus; "There is no difference between the self and the mind. And, the self is encased within the spiritual body. There is no distinction (difference) between the mind and thought. Thought is mind. Mind is thought. Mind is empty nothingness. The perception of objects is with the mind. You may take the mind as real or unreal. It is the mind that brings the physical body into existence. Mind means ignorance. *Mind, Samsara, mind-stuff (totality of mind) ignorance, bondage, impurity, darkness and inertia - all these words are synonyms only.* Mind perceives and gets experience of the objects. The very experience is itself the mind. The mind is the perceiver as well as the experience."

"For all times to come, the consciousness that is present in every atom and present in the universe is the same. There is no difference, just as the ornament is not different from gold. The ornament exists potentially in gold. In the same way, the object exists in the subject. *'Subject' means a thinking person.* Suppose the very idea of the object is removed from the subject, then consciousness alone remains without any sort of objectivity, either apparent or potential. When you understand this point well that the consciousness alone remains, then the very idea of object is removed from the

## MAHAA RAAMAAYANAM

subject (mind). When one realizes that the consciousness alone pervades everything, then, evils like opposites – pairs like, love and hate, attraction and repulsion, get extinguished totally from one's heart and the wrong idea of the existence of the world - you, I, etc., ceases to be, once and for all. The desire to objectify ceases and the Self is realized."

Rama asked; "Suppose an object is unreal, but we do not see it as unreal. In case the object of perception is real, it cannot cease to be so. In such case, how one can overcome this confusion?"

Vashishtha said; "O' Rama!, external objects like space and other things and psychological factors like 'I', 'You', etc., exist only in name; but not in reality."

"There is neither the objective universe, nor the perceiving self, nor perception, neither void nor inertness. This is the fact. The external objects like space, etc., including the psychological factors (like 'I', 'You', etc.), all of them simply exist in name, not real. In fact, there is neither objective universe, nor the perceiving self, nor the perception, such as the void, inertness, exists; the Cosmic Consciousness (Chit) alone exists. The mind alone perceives such diversity, diverse activities and their experiences, the idea of bondage and a yearning for liberation."



Repeat always Guru Mantra.

That is the best service you can do to the Guru.

Have the Mantra constantly on your tongue and in your mind.

Guru Mantra is Guru himself.

**SWAMI RAMDAS**



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 4<sup>th</sup>. February

No.35: *Yasmaad vishnavaadāyo devaah  
suuryaadiva mariichayah / Yasmaaj jaganty anantaani  
budbudaa jaladher iva // III-5,6-5/9.*

Rama asked; "O' Holy Sir! Please enlighten me on these points; (1) What is the source of this mind and (2) How has it come into existence?

Vashishtha replied; "The objective universe in its totality was in a state of perfect equilibrium after the cosmic dissolution and before the projection of the next universe. In that state of perfect equilibrium, the Supreme Lord, the Eternal Unborn, the Self-effulgent one existed, who is the all and who is omnipotent, who is beyond conception and beyond description, even though he is called variously as Atman, etc. All these are nothing but view points alone but not the truth. He is pervaded all over the world, yet he is not realized by the world. He is within the body itself; even then, he appears to be far away. Out of Him, innumerable divinities like Lord Vishnu, etc., emerge, just as countless rays emanate from the Sun. From Him, an infinite number of worlds emerge, just as ripples arise from the surface of the ocean.

He is omnipotent and Cosmic Intelligence too. Countless objects of perception enter into such Cosmic Intelligence. The self and the world shine in His light. In whom the worlds appear and disappear, just as the mirage appears and disappears, constantly. The world is His form which vanishes but the Self remains as it is – no change at all. He dwells in the entire creation. His very presence enables the apparently inert material world and living and non-living to become active. He is omnipresent,

## MAHAA RAAMAAYANAM

omnipotent and omniscient. His very thoughts come to fruition.

"O' Rama! This Supreme Self cannot be realized by any other means, except Wisdom. One cannot know Him by religious practices. This Self is neither far nor near. It is not in distant places, nor inaccessible. It can be experienced in one's self as Bliss. Therefore, He has to be realized in one's own self.

Remember that religious acts like, austerity and penance, charity and the observances of religious vows, do not lead one to Self-realization; rather, they add to one's vanity. Instead, one should make it a point to study the scriptures regularly with devotion. They alone are helpful in dispelling ignorance and delusion. Even when one is convinced that this self alone is the real; that very conviction is sufficient to take one beyond sorrow; which leads one to the Path of Self-realization.

In order to get rid of the ignorance of the Lord (Mula-ajnana), one has to renounce craving for all sorts of sense-pleasure with firm and decisive determination. The charity done with the wealth earned by deceiving the public will have little value and it gives no benefits.

Remember well that religious observances and other philanthropic activities add to one's vanity. There is only one course of action left to remove the ignorance and to provide remedy for the ignorance, i.e., the firm and decisive whole-hearted renunciation of craving for sense pleasures.



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 5<sup>th</sup>. February

No.36 : *Drashtru drushya kramo yatra sthito~py astamayangatah / Yad anaakaasham aakaasham tad ruupam paramaatmanah // III-7-21.*

Rama asked Vashishtha; "Where does this Lord reside and how to reach Him? Vashishtha replied thus: He is the intelligence that resides in the body. He is Pure Intelligence. He is not very far. He is the universe but the universe is not He.

Rama remarked thus; "O' Sir, The fact that Lord is intelligence is known even to a little boy. In such a case, what is the need for special instructions about this?"

Vashishtha replied; "An ignorant man thinks that the objective universe itself is Pure Intelligence. Those who know thus know nothing. Remember, that the universe is sentient and the Jiva (soul) too is sentient. So, the sentient creates the knowable only, nothing more than that. By getting involved thus in creating the knowable, the jiiva gets involved in unhappiness. One has to go beyond this idea, leaving the knowable aside, and attention has to be turned towards the unknowable – the Pure Intelligence. After such a fulfillment, one goes beyond sorrow, i.e., one will be ever immersed in Bliss, Pure Bliss alone. Supreme Lord is Pure Intelligence.

One's attention finally has to be turned away from the knowable for which cessation of the knowable is a must. One is well aware that the jiiva is involved in Samsaara. The mere awareness of the involvement of the jiiva in this 'Samsaara-chakra' is of no use. The sorrow or unhappiness of 'Samsaara-charka' can never come to an end till the Supreme Lord is known. But, the moment the

Supreme Lord is known, instantly this sorrow comes to an end.

On hearing this, Rama asked Vashishtha to describe the Lord.

Vashishtha replied; "The universe ceases to be in the Cosmic Intelligence and *the Cosmic Intelligence is the Lord*. In the Lord, the subject-object relationship appears to have ceased, as such. Lord is the void. And the universe appears to exist in that void. In the Lord, even the Cosmic Consciousness stands still, just like a mountain.

Rama again asked; "If that be the case, how can we realize the Lord? And, at the same time, how can we know that the universe is unreal which we have come to regard as real?"

Vashishtha answered: "If one is firmly established in his conviction that the universe is not real but only apparent like the blueness of the sky is unreal; then he can realize God. As and when one is firmly rooted in the belief that the universe, the creation is unreal and non-existent, at the same moment the Lord is realized. This is the fact.

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### UTPATTI PRAKARANAM : 6<sup>th</sup>. February

No.37 : *Yo jaagarti sushuptastho yasya jaagran na vidyate / Yasya nirvaasano bodhah sa jiivanmukttah uchhyate*// III-8,9-9/7.

Vashishtha had earlier said that the Lord can be realized, the moment when one clearly understands (with



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firm conviction and with utmost faith) that the creation is absolutely non-existent.

Rama asked; "By what method, can the false notion of the creation 'as real' be removed?"

Vashishtha replied: "The notion that the world is real – such a wrong notion has been deep-rooted on account of persistent thinking, and it can be mitigated by resorting to the company of Holy saints and by the study of the Holy Scriptures. ("MAHAA RAAMAAYANAM" is the best of all the scriptures). Of course, one can read any other scripture according to one's choice. One thing is certain, viz., that which is found here is found elsewhere also. But, **what is not found here can no where else be found.** That is the greatness of this scripture. Hence, it is termed "MAHAA RAAMAAYANAM".) Realisation of the Truth, results only when the wrong notion 'I am the body', is dispelled completely. Such realized people, all the while, amuse themselves with that one thought, speaks of it alone, rejoice in it alone and on top of that, teach it to others. They are called Jivanmuktas and also Videhamuktas.

Rama asked thus: "O' Lord! O' Vashishtha! Please enlighten me on the characteristics of such an evolved and realized soul. (*Jivanmukta is one who is liberated while living and Videhamuktaa is one who is liberated and has no body.*)

Vashishtha replied; "Jivanmukta lives an apparently normal life but experience the entire world as emptiness. He is not at all affected by pleasure and pain. While he is awake, he enjoys the calmness of deep sleep. His wisdom is not covered by latent tendencies. He is as free as the space (Aakaasha) and such as, likes and dislikes and fear

does not affect him. He is free from egoism and the power of using one's own will (volition). His intelligence never gets attached, either in action or in non-action. No one is afraid of him, and he is also not afraid of any one. Such is the case of a Jivanmukta. And, when he drops his body in due time, he becomes a Videhamukta.

Videhamukti is in fact the Cosmic Consciousness, which is the very essence in all beings. He is ever present at all times; past, present and future. He is the Sun, the Vishnu, Rudra and the Brahmaa, space, the earth, water and fire. He is everything – the Cosmic Consciousness.

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#### UTPATTI PRAKARANAM : 7<sup>th</sup>. February

NO. 38: *Drashtru darshana drushyaanaam madhye yad darshanam sthitam / Saadho tad avadhaanena svaatmaanam avabuddhyase // III-9-75.*

Rama asked Vashishtha; "O' Lord! My perception gets distorted. How can it be possible for me to attain to the state as indicated by you?

Vashishtha replied; "O' Rama! Whatever that which is perceived here as 'I', 'you', etc., is only an apparent perception but not the real one. The liberation is indeed the Absolute itself, which alone is. Brahman can never become all these worlds or anything else, other than that. Brahman is Brahman, the Absolute.

This world appears to have come into being but it never really happened so. Even then, it appears to be so. The exposition of this truth is contained in this chapter. The entire chapter is devoted to this truth.



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The perception of the worlds is because of ignorance (**Muula-ajnaana**) alone, which is (**Anaadi**) beginning-less. Even though the ignorance is beginning-less, this can be removed with the help of Enquiry into the Truth.

One can see only gold in ornaments, water in waves, movement in air, emptiness in space and nothing else. Similarly, I see Brahman, the Absolute, not the worlds. Those that appeared to be so disappeared during the 'Cosmic Dissolution'. Only the Infinite Consciousness remains. It was neither emptiness nor a form. It is difficult to say what exactly it is. It has no ears, eyes, tongue, etc., but yet it hears, tastes, sees, etc. It is 'Swayambhu'. It has no cause and is neither created. But, it is the cause of everything; just as the water is the cause of waves. It is Infinite and Eternal Light. It is the heart of all. All the three worlds shine in its Light, just as a mirage. The world appears to emerge when it vibrates and worlds appear to submerge when it is not vibrating. For example: When a certain fire-work after ignition, makes it to whirl fast, then a fiery circle appears. And, when the fire-work is held steadily, then, the appearance of the fiery circle vanishes. It is the same, every where, at all times, during vibration and at rest. One is subjected to illusion till he realizes the truth. The moment one realizes the Truth, all the cravings and anxieties vanish.

It is time. It is perception of the perceivable object. Smell, taste, sound, action, etc., all that you know is He alone. You know everything by Him alone. Remember that He is the Seer, Sight and the Seen. When you know this, you will realize it with your self. That is all.

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## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 8<sup>th</sup>. February

NO.39: *Puurnaata puurnam prasarati samsthitam  
puurnam eva tat / Ato vishvam anutpannam yach  
chotpannam tad eva tat // III-10-29.*

Rama said: "I get confused by your exposition. You say, he is not to be empty, not to be illuminated and not dark. Please elaborate."

Vashishtha replied: "O' Rama! Your questions are rather immature ones. Still then, I shall explain the correct meaning. Remember that the world is not void, and whether you regard it as real or unreal, it is certain that it is inherent in the Absolute. It is like an image that is yet to be carved, being ever present in a block of stone or wood, etc. The waves are present even in the calm ocean. In the same way, the Absolute is not devoid of the world. It is very much there in the Absolute. The above illustrations are given just to illustrate the application.

The Absolute alone exists for ever. The world does not arise from the Absolute nor does it merge. The Absolute has no material. So, the Sun, the material source cannot illumine it. The Absolute is self-luminous and hence it is neither dark nor inert. The Absolute cannot be known by another. It can realize itself. The infinite space is pure. The Infinite Consciousness is still purer than the space. And the world is also purer like the space and the consciousness. But, one does not experience consciousness in the Infinite due to the absence of objectivity. The way the consciousness appears to be either inert or insentient, in the same way, the world is experienced too. In a tangible ocean, tangible waves are seen. Exactly, in the formless Brahman, the world also exists without any form. Out of



## MAHAA RAAMAAYANAM

the Infinite, the infinite emerges and as Infinite it exists in it. That is why the world has not been created. Even the world that appears to have emerged is the same as the Infinite Brahman. (Ishaavashya Upanishad-Mantra-1).

When the very idea of the self is destroyed by withdrawing the idea as such from the mind, then, Self is the Infinite alone. Infinite is neither sleep nor inertness. It is because of the Infinite, in the absence of the intellect, that knowledge, knower and known exist as one entity.

**UTPATTI PRAKARANAM : 9<sup>th</sup>. February**

NO.40: *Aadaav eva hi yan naa ~sti  
kaaranaasambhavaat svayam/ Vartamaane ~pi tan naa  
~sti naashah syaat tatra kidrushah // III-11-13.*

Rama said: "Lord, The world is clearly visible now. But, such a visible world, where does it go during the Cosmic Dissolution"?

Vashishtha said: "O' Rama! In reality, there has never been the existence of the world, as such. It is like a son of a barren woman. You are rather confused because you have taken the world as real."

Let us consider this. In a gold bracelet, only gold is present but not bracelet-ness. There is no sky without emptiness. In the same way, there is no such a thing called 'world' independent of the Brahman, the Absolute. For example: The very nature of ice is coldness and it cannot be without it. Thus, the world is in no way separate from Brahman. Water in the mirage is just apparent and has no existence at all. Actually, this world has not emerged out

## MAHAA RAAMAAYANAM

of Brahman nor does it go any where. The creation of the world has no cause and hence no beginning. It does not exist at all. How can there be destruction for such a non-existent one?

You have to take it for granted that the world has not been created out of Brahman but it is only an appearance based on the reality of Brahman. Then, the world does not exist. Brahman alone exists. Out of sheer ignorance, the intelligence within oneself appears as various dream-objects which belong to that intelligence alone. Even so, at the beginning of creation, such an appearance occurred. And it does not exist apart from Brahman. Hence, it has no real existence.

Rama said: "If that be the case with regard to the world of non-existence, how has this world acquired such a sense of reality?"

Vashishtha said; "This happened because as long as the perceiver and the perceived objects exist. When there is no perceiver, no objects are perceived. As and when both the perceiver and the perceived drop, then, there is liberation. All the time, in a clear mirror, something is reflected. Even so, in the Seer, the creation arises again and again, constantly. When you realize the non-existence of creation, then, the Seer ceases to be.

Vashishtha said: "O' Rama! I shall narrate to you a parable with which your doubts can be cleared. You will yourself realize the so-called apparent existence of creation and you can lead an enlightened life in this world."

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HARE RAMA HARE RAMA RAMA RAMA HARE HARE  
HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 10<sup>th</sup>. February

NO.41: *Jagatah panchakam biijam panchakasya chid avyayaa / Yad biijam tat phalam viddhi tasmaad brahmamayam Jagat // III-12,13-13/9.*

“O’Rama! There is only one pure homogenous (undivided) Cosmic Being. Now, I shall explain to you how from such Being, this creation appears to have emerged. This creation appears to have emerged, just as dreams appear in the consciousness of the sleeping person. In fact, this creation, i.e., this universe is an effulgent, eternal, Infinite Consciousness. It generates within itself, the knowable, with an idea of space concerning its form and with an enquiry of itself. In this way, the space is brought into existence. Further, the consciousness of creation, after a lapse of considerable time, becomes strong in the **Infinite Being**. As a result, the future – the living cosmic soul arises within it. That jiiva is known as **Hiranyagarbha**. In this way, the Infinite discard its supreme state, to restrict itself as the jiiva – ‘**Hiranyagarbha**’. Even then, no real transformation has occurred in any of these. Amidst all these happenings, Brahman alone remains as the Infinite.

In turn, the sound manifests itself in **space**. It turn, egoism (ahamkara) emerges, which helps the further creation of the universe and at the same time, the time (kala) factor emerges. That is to say, that the egoism and the time have emerged simultaneously. Remember all this creation, etc., happened merely because of creative thought inherent in the Cosmic Being – Hiranyagarbha. There is no real transformation of the Infinite but only an apparent one.

2. Air: In the same way, by the creative thought, air has emerged. The consciousness which is surrounded by all these – (Space and Air) is known as the Jiiva. In turn, all

## MAHAA RAAMAAYANAM

the different elements in this world have come up due to the Jiiva. *Everything is the manifestation of the creative thought of consciousness*, such as, the fourteen planes of existence. The type of inhabitant differs in each plane. This consciousness thought again **"I am the Light"**. Immediately, the sources of light like the Sun, etc., were created. On the same lines, water and earth were created. The entire creation has come into being, like the ripples on the surface of the ocean. Everything has emerged because of creative thought of consciousness alone. The fundamental elements constantly act upon one another causing the Experiencer and the experience. These fundamental elements acted and reacted on one another, mixed up effectively, got inter-woven together in such a way that their extrication from one another is impossible, till Cosmic Dissolution. There is ever-constant change in the material appearances but the substratum, being the 'Infinite Consciousness' it has no change at all. The Infinite Consciousness does not undergo any change in spite of these changes that take place in material appearances.

The world is compared to a tree sprouted from all these seeds of five elements (**'Pancha Maha Bhutas'**). The fruit is the outcome of the seed. Thus, the world is no other than Brahman alone.



Surrender yourself to Him. Make God your all-in-all.  
Do not pray to Him for this thing and that. Do everything  
as inspired by Him. When the sense of separation goes,  
whatever you do is good. You are not capable of doing  
anything wrong. Your life then becomes pure, because  
God is working in and through you.

**SWAMI RAMDAS**



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 11<sup>th</sup>. February

NO.42: *Asatyaam satyasaamkaashaam brahmaa  
~~ste jiivashabdavat / Ittham sa jiivashabdaarthah  
kalanaakulataam gatah // III-13,14-13/33.*

Vashishtha said thus: 'O' Rama! I shall narrate to you now, how the jiiva, the living soul has come to dwell in this body. Jiiva imagined and thought, "Let me be atomic in nature and stature and thus it became atomic. Everything is apparent only, not real. This Jiiva, in truth, has the subtlest body of Pure Consciousness. But, it begins to identify itself with grossness and so becomes gross. The jiiva is reflected in the external objects and gets activated just as a mountain reflected in a mirror can be seen as if it were within the mirror. Everything happens within the Jiiva. Jiiva is the doer of all actions and the experiencer of these happenings, too.

Jiiva wished to have vision. Eyes have formed in the gross body. In the same way, skin (sparsa), ears, tongue, nose and the organs of actions are formed. All these have come out because of the appropriate desire arising in the Jiiva. The Jiiva thus abides in the body with an extremely subtle body of consciousness. Such a subtle body of consciousness imagines all external physical experiences as well as several internal psychological experiences. Constant imagination of the jiiva forces it to rest upon the unreal which appears to be real. Thus, the jiiva is in a confused state.

On account of the veil of ignorance, the Jiiva appears as that of matter, the same Brahman was forced to regard itself as a finite jiiva, having a physical body. Jiiva imagines various things and thus get bound itself to the illusory world appearance.

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"O'Rama! Jiiva is a name only. It is not one jiiva or a combination of many jiivas. Brahman alone exists. He is Omnipotent and His thought-forms materialize. Because of ignorance, the one alone appears as many. Enquiry is the remedy to remove this ignorance, just as darkness vanishes upon the visibility of light when the light is brought nearer. Brahman alone is 'Cosmic Jiva' - 'Maha Jiva'."

"All these are created out of imagination or thought. In reality nothing has been created. The pure Infinite space alone exists. The world is as it was before Cosmic Dissolution. The creator (Brahma) could not create. The Cosmic Consciousness alone remains for all times. There are no worlds, no created beings in it. The very reflection of Cosmic Consciousness within itself appears to be so, as creation. In a state of ignorance, this world appears to be real. There is nothing more than that: Such unreality of the world vanishes forthwith, the moment one gets the wisdom or knowledge of the Truth - Brahman."

**UTPATTI PRAKARANAM : 12<sup>th</sup>. February**

**NO.43:** *Chetya samvedanaat jive bhavatyaaayaati samsrutim / Tad asamvedanaad ruupam samaayaati samam punah // III-14-36.*

In reality there is the Knower alone (Consciousness) and no such notion of a knowable apart from the Knower. Because of the false perception of the knowable, what happens is that the Consciousness becomes Jiiva (the living soul). After that, it starts getting involved in samsara - birth and death cycle, apparently. In reality, there is no such involvement. The Knower - the Consciousness, when



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it gives up the false idea of a knowable apart from it, then, he again regains its lost equilibrium.

Consciousness is very powerful and unthinkable as to its capacity, and is beyond human perception. It produces infinite diversity of names and forms (bodies). All these are nothing but egoism and are not different from the Consciousness. For this reason, it entertains ideas of several elements that constitute this universe and thus they form.

"O'Rama! Remove all these false ideas of 'I' and 'you' from the mind. Renounce even the idea of a jiiva and its own cause. Then, you will realize the truth, it is neither real nor unreal but in the middle of these two.

The Consciousness is the Knower as it is, but, not the knowable. But, when the consciousness wishes to become the knowable, then it is known as universe or it becomes universe. Everything is apparent only. There are a variety of infinite names and forms, such as, mind, intellect, egoism, the Pancha Maha Bhutas (all the five elements) and the world, - all are Consciousness alone. The entire creation, jiiva, mind, etc., are all nothing but the vibrations in Consciousness alone. This has to be remembered well. This is the truth. Person who get confused, confuse others. "O'Rama! The deluded people, due to their ignorance, imagine such apparent changes in the unchanging reality - consciousness. We are not such. Rather, we are beyond confusion. Sages who have Self-knowledge, in their vision and understanding, that no such change whatever it is, has taken place in the Consciousness.

One will know his real identity by obtaining self-knowledge, as and when the idea of an apparent external knowable has been removed. The truth is that

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Consciousness alone exists at all times. On attaining self-knowledge, in it, there is a certain idea of inertia or ignorance and the state of deep sleep has come to it. In such a case, the realized ones express that space exists and does not exist, and that the world exists and does not exist.

The world is a homogeneous body of the consciousness. It exists due to consciousness alone. The universe is real as well as unreal too. The reality of consciousness is the reality of the universe. Hence, it is real. At the same time, the universe does not exist independently. For this reason, it is unreal too. The entire universe (world) is filled with homogeneous entity of consciousness (mass) alone. For example: Heat in the fire, whiteness to a conch-shell, firmness to a mountain, liquidity to water, coolness to ice, brightness to illumination, oil in a mustard seed, flow in a river, fragrance in a flower, sweetness in honey, everything is because of the presence of that consciousness alone.

It is a fact, that the universe is unreal. But, we cannot say that the consciousness which is the cause of this universe is also unreal. You cannot deny the existence of the consciousness.

(The third-day evening ended and the assembly dispersed.)





**: FOURTH DAY :**

**UTPATTI PRAKARANAM : 13<sup>th</sup>. February :**

**NO.44:**     *Varjayitvaa ~jnavijnaanam jagach  
chabdaartha bhaajanam / • Jagad brahma sva  
shabdaanaamarthe naa ~styeva bhinnataa // III-15-10.*

Vashishtha resumed his discourse on the 4<sup>th</sup> day:  
"O' Rama! You must have experienced in dream state that the objects appear to be solid and genuine. And, when we wake up, we know that there is no materiality in the objects seen in a dream. In the same way, as they appear to be solid, even so, the world, in reality, is only that of Pure Consciousness. O' Rama! In essence, there is no difference in the meaning of the words, 'World', 'Brahman or the Infinite' and 'Self.' Ignorant people alone cling to the idea of a world. The dream city is true with regard to the experience of the waking consciousness. In the same way, the world is as true in relation to Brahman. That is why, all the words like, 'World' and 'Cosmic Consciousness' are synonymous with each other. O' Rama! To make it still clear, I shall tell you a story of Mandapa. Please listen."

"Once upon a time, there was a king named Padma who was perfect in all respects. He, thus, enhanced the glory of his dynasty."

"He honoured religious activities, like an ocean respects the control of the shore. He made his enemies tremble like the sun removes darkness. He destroyed the evil people, just as fire reduces hay into ashes. He gave respect and shelter to the holy-men just as gods like to stay in heaven. He was an embodiment of virtue, highly learned and a master of arts. Enemies trembled in the

## MAHAA RAAMAAYANAM

battle-field in front of him, just as a gale ruffles a creeper. There was nothing impossible for him to achieve.

His wife's name was **Leela**. She was very beautiful. She was like Goddess Lakshmi, the consort of Lord Naaraayana. Her body was as pure as holy Ganges water. To touch her, means to experience Bliss. She was very much devoted to her husband - Padma, in serving him in every way."

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UTPATTI PRAKARANAM : 14<sup>th</sup>. February

**NO.45:** *Chittaakaasham chidaakaasham aakaasam cha trutiiyakam / Dvaabhyaam shuunyataram viddhi chidaakaasham varaanane // III-16,17-17/10.*

Vashishtha continued: "The couple, King Padma and the Queen Leela, lived an ideal life. Queen Leela thought "the king is dearer to me than even my own life." She desired that both may live for ever enjoying the pleasures of life. She wanted to undertake austerities in order to fulfill her desire. She approached the holy ones for their advice. They said to her, that austerities, such as, repetition of mantras and a disciplined life will bestow upon you all that is possible to attain in the world. But, physical immortality is not possible to attain in this world.

Leela without discussing this matter with her husband propitiated Goddess Saraswati without any delay. Goddess Saraswati appeared before her and granted the boon of her choice. She prayed to Goddess Saraswati for two boons: "a) Let her husband's jiiva reside in the palace even at the time of departing. b) Let me have your darshan



as and when I desire." Goddess Saraswati granted the two boons and disappeared. Once, King Padma was wounded fatally on the battle field and died in the palace. Queen Leela was sunk in grief. At that time, the ethereal voice of Saraswati guided her to cover the King's dead body with flowers to avoid decay. In such a case, he will not leave the palace. For that, she enquired of Goddess Saraswati the whereabouts of her husband.

Goddess Saraswati said: "O' Leela! There are three types of spaces present - a) the Psychological space b) the Physical space and c) the Infinite Space of Consciousness. Among these, the third one, the Infinite space of consciousness is the most subtle. Even though you do not see him here, by meditation on this Infinite space of Consciousness, you will be able to visualize and experience the presence of your husband, whose body is that of Infinite Space. The finite intelligence travels from one place to another as it is Infinite, and the Infinite space exists in the middle. The moment you give up all thoughts, immediately, you will now and here itself realize the oneness with all. (The one who has realized the non-existence of the universe, experiences the oneness with all.) But, with my grace you will be able to do so."

Vashishitha continued: "She meditated intensely and entered the highest state of consciousness (Nirvikalpa) which is free from all distractions. There, she saw the king on the throne, surrounded by many kings. But, they did not see her. She wondered and thought whether all of them were dead too. By the grace of Goddess Saraswati, she came back to her palace and found that all her attendants were asleep. She woke them up and ordered the royal court to assemble immediately.

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UTPATTI PRAKARANAM : 15<sup>th</sup>. February

No.46: *Aadarshe ~ntarbahishchaiva yathaa shailo  
~nubhuuyate / Bahirantash chid aadarshe tathaa sargo  
~nubhuuyate// III-18,19-18/5.*

Vashishtha continued: All the members of the Royal Court attended as per her orders. She got puzzled on seeing them all. She saw a strange phenomenon as these people seemed to exist in two places, simultaneously, during meditation as well as here in front of her. For example: A mountain is seen, when the mirror is projected, both inside the mirror as well as outside of it. In the same way, the creation is seen within the consciousness as well as outside. She was in a dilemma, and could not guess which is the real one and hence prayed to Goddess Saraswati.

Goddess Saraswati appeared before her and asked her to tell her which one she was considering real.

Leela answered: "O' Saraswati! You are in front of me and I am here, so this I consider it as real. And, the place where my husband is now is considered to be unreal."

Saraswati said: "Material causes produce material results. And, the real cause cannot be the effect of the unreal. You could not find the material cause of your husband's birth (being its effect). Hence, the cause existed in the past memory and memory is like space, empty. The entire creation is here because of the effect of that emptiness. When the cause is emptiness, then, the result or effect being the creation is also emptiness. Everything happened due to imagination and your husband's birth is



an illusory product of memory. Whatever happened, it is all illusory and an unreal effect of imagination only.

I shall now explain to you about the dream-like nature of creation. Creator is Pure Consciousness. Just in a corner of his mind, in His Pure Consciousness, a dilapidated shrine enclosed in a blue doom was present. The shrine had the fourteen worlds for rooms and three divisions of space were like holes in it. The sun was the light. There cities appeared like ant-hills, little piles of earth were mountains and little pools of water were the oceans. This is the creation (universe). There lived a holy man with his wife and children in a corner of this shrine. He was healthy and fearless and performed his duties well, both social and religious ones. He was known as Vashishtha and his wife was Arundhati. One day, he observed a colourful procession with a king riding over an elephant, followed by the royal army and all others. On seeing this, a wish arose in his heart, to become like that king, and to move with all that pomp."

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**UTPATTI PRAKARANAM : 16<sup>th</sup>. February**

**NO.47:**     *Yathaitat pratibhaamaatram jagat  
sargaavabhaasanam / Tathaitat pratibhaamaatram  
kshanakalpaavabhaasanam // III-19,20,21-20/29.*

Saraswati continued: "In due course, the holy man became old and then death took him away. Arundhati, his wife, was very much devoted to him and prayed to (Saraswati) me and asked the same boon as that you had asked me. That is, that her husband's spirit should not leave her house. Of course, I granted that boon to her. No

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doubt, the holy man was an ethereal being. But, due to the powers of his constant wish in the previous life, he became a mighty king and ruled over a great empire which was almost like a heaven on earth. In eight days, Arundhati also left her body and attained re-union with her husband.

"O' Leela! The same holy man is your husband, as the king and you are the same Arundhati who was his wife. In the Infinite Consciousness because of ignorance and delusion, everything took place as stated, though in reality nothing what so ever happened. This is the truth. Really, this kingdom appears to be in his hut only due to his desire for a kingdom. You too have risen because of the hidden past memory. Remember, death is only waking from a dream. One gets birth from his wish and so it can never be more real than the wish, just like waves in a mirage. Even though everything was created in the hut of the holy man, it remained as it was before. Remember, there are worlds within worlds in every atom. What a grand marvel beyond human perception!

Leela said: "O' Goddess Saraswati! You said that the holy man had lost his life only eight days before and even we both, (self and my husband) lived for a long time. How can it be so? I am unable to understand this. Please explain?

Saraswati said: "O' Leela! The world and its creation are mere appearances. In the same way, a moment and an epoch are also imaginary, and not real. Space does not have a fixed span neither does time have a fixed span. The jiiva undergoes the death experience in a trice and forgets what had happened earlier to that and in the Infinite Consciousness the jiiva thinks "I am his son," etc.



In a very short span of time in a dream, everything occurs - that there is birth, death and relationship, etc. A lover thinks that a single night's absence of his beloved is an epoch. And, the jiiva thinks in a trice about the experienced and the non-experienced objects. And jiiva immediately imagines that those things of the world are real. Even in dream, the things that he had not experienced nor seen, present themselves in front of him.

Remember that this creation (of this world) is nothing but memory and dream alone. The distance and measures of time are all hallucinations (imagination). This sort of knowledge is based on memory. There is another kind of knowledge which is not based on memory of past experiences. That is, the accidental meeting of atoms in consciousness and the effects produced thereof.

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### UTPATTI PRAKARANAM : 17<sup>th</sup>. February

NO.48: *Mahaachidruupam eva tvam smaranam viddhi vedanam / Kaaryakaaranataa tena sa shabdo na cha vaastavah // III-21-23.*

Saraswati continued: "One should know very clearly that the universe as such is wholly non-existent. Such a realization leads one to Liberation. **One should realize that there is nothing but Pure Consciousness. Thus, one gets liberated.** Mere denial of the existence of the ego and the universe is only half-knowledge. It will not do. Liberation is only possible, when one realizes that everything present is only **Pure Consciousness** and there is nothing other than that.

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Thought-form of Brahma, the Creator, enabled the creation of the holy man and his wife. Brahma himself had no hidden thought forms, i.e., memory. There was dissolution before creation and by that time the Creator had attained liberation. Just at the beginning of new creation, the role of the Creator was assumed by some one and he thinks, "I am the new Creator". This is rather pure coincidence. E.g., One person saw that a crow alighting on a palm tree and just at that particular moment, the cocoanut was falling down. It is pure coincidence only. Cocoanut falling was not due to the crow. Of course, these two activities are quite independent of each another. All this creation is only apparent and not real. There is no creation at all. The thought-form or experience is no other than the Infinite Consciousness. The cause and effect relationship is not found at all. The 'cause' and 'effect' are mere words only and not facts. The Infinite Consciousness is always in Infinite Consciousness.

On hearing this, Leela said: "O' Goddess Saraswati! You have really enlightened me with your valuable words. I have never before heard such words of wisdom. I would like to see the original house of holy Vasista.

Saraswati continued: "O' Leela! Attain Pure Spiritual insight by giving up your present form, so that you can realize Brahman. Your body is of impure nature. With this, you cannot even go to your places of imagination. Then, how can you expect to enter another imagination? See, my body is made up of Pure Light. Make your body also like that of Pure Light of mine, so that you can see the holy man's house."

"As as first step, promise to yourself and make firm resolve and affirm yourself that "I shall leave my body here



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and take another body of Light. With that body I shall go to the house of the holy man." In such a case, you will become one with the field of consciousness, just as water mixes with water.

By the practice of intense meditation, your body will get transformed into Pure Consciousness and will become subtle. *The body should become the scent of incense - such subtleness is needed.* Saraswati said: "She can see even her body as consciousness. Where as, O' Leela! You can see thus but you see the world of matter. This is because of mere ignorance that arises on its own accord and that can be dispelled by Wisdom and Enquiry. The consciousness that is desirable is neither non-wisdom nor ignorance, neither bondage nor liberation. It is but one Pure Consciousness alone.

**UTPATTI PRAKARANAM : 18<sup>th</sup>. February**

**NO.49 :** *Tachchintanam tatkathanam anyonyam tat prabodhanam/ Etad eka paratvam cha tad abhyaasam vidur budhaah // III-22,23,24,25-22/24.*

Saraswati continued: "O' Leela! I tell you one thing, understand clearly. In dream, the dream-body appears to be real. But, when you wake up, you will understand the fact that it is only a dream. Then, the very moment, the so-called reality of that dream body vanishes. At the end of the dream, one becomes aware of the physical body. The physical body is sustained by memory and latent tendencies. And at the end of these tendencies and memory, one becomes aware of the ethereal body. Exactly, in the same way, the physical body is seen to be unreal,

when the body which is sustained by the memory and latent tendencies is found to be unreal.

Deep sleep ensues at the end of the dream. As and when the seed of thought perishes, you are liberated. A liberated sage appears to live and to think, but in appearance only. He is like a burnt cloth lying on the floor. (In deep sleep and in the unconscious state, the seeds of thought lie hidden.) But, a liberated sage does not have seed of thought at all.

Through persistent practice, egoism is made to rest for all times to come. Then, one will be ever natural in one's consciousness, and the universe that was perceived vanishes in course of time, only with constant (uninterrupted) practice.

"O' Leela! Now, I will tell you what is meant by the practice. Remember always, that you are no other than Pure Consciousness - Bliss Absolute - Brahman. Thus, ever rest in your consciousness alone, by thinking, speaking, conversing with one another and by completely dedicated surrendering unto that one Consciousness alone. Such sort of uninterrupted practice is known as Abhyasa (practice) by the wise one.

### **MEANS TO LIBERATION**

The way to ultimate spiritual freedom in the Absolute is to maintain a perpetual consciousness of it. No false sense of renunciation or austerity is of any use in this endeavour. Of course, a teacher can point out the way explaining that the actual spiritual life has to be lived by one's own self. But, the knowledge or direct experience of Reality is the only way to Liberation.



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Constant Meditation on the presence of the Absolute in everything (Brahmaabhyaasa) by keeping ever the thought of It alone, speaking about It alone, discussing with one another on It alone and depending on It alone for one's existence is the highest method of practice. This is the way that leads one to Jnana or Wisdom.

Another technique is that of the control of the mind (Chitta-Vritti-Nirodha) by Raja Yoga Sadhana and withdrawing the mind from external objects and making it one-pointed to dwell on the Absolute - Brahman.

A third way is to regulate the vital energy (Prana Nirodha) through Praanaayaama and restrain the activities of the mind gradually, and divert the mind more effectively towards higher meditation.

"The Yoga Vaashishtha is not a book to be read by the beginner. It is regarded as a text meant for the perfected ones or Siddhas and not for the Seekers or Sadhakas. The method of teaching employed in the Yoga Vaashishtha is in answer to the needs of the human mind. Generally, the doctrine is stated in the beginning and is illustrated by a story which instills the philosophy into the mind, effectively. The author of the book is confident that in the presentation of philosophical and mystical truths, the work is incomparable and it exhausts every question of meta-physics, psychology and ethics. A constant study of this book stimulates the mind of the reader into a steady state of knowledge of Reality. It is one of the greatest philosophical theses that have been ever presented under the sun." (An extract) (These hints were given by H.H. Sri Swami Krishnanandaji Maharaj, Ex. General Secretary, The Divine Life Society, World Hd. Qrs. Sivananda Nagar, in one of his writings.)

The practice is also meant by always keeping one's intellect filled with the beauty and bliss of such experience. By doing so, one's vision gets broadened and simultaneously, passion for sensual enjoyment gets nullified, in due course, depending upon the intensity of one's sincerity of practice.

One should have a firm conviction that this universe has never been created and hence it does not exist as such. And, one should see that such a thought "This is the world" "This I am", etc., does not arise at all. This is known as Abhyasa. In such a case, what happens is that attraction and repulsion does not arise. Remember, that the use of Will-force for overcoming such attraction and repulsion is termed Austerity but not Wisdom. (The court dispersed as the evening set in. And, in the next morning, the court assembled once again and Vashishtha continued his discourses.) (FOURTH DAY ENDED)

#### FIFTH DAY

"O' Rama! Saraswati and Queen Leela sat immediately in deep meditation (Nirvikalpa Samadhi). Both have risen above body consciousness. They completely vanished in their consciousness and roamed freely in their Wisdom-bodies. But, both were in their meditative pose alone, sat in a room, and were altogether in a different plane of consciousness, - travelled millions of miles. Saraswati wanted to show all that was already in her mind to Queen Leela. Leela saw the oceans, mountains, kingdom of gods, the sky and the earth along with her own house



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UTPATTI PRAKARANAM : 19<sup>th</sup>. February

NO.50 : *Paramaanau paramaanau sargavargaa  
nirargalam / Mahaachiteh sphuranty arkaruchiiva  
trasarenavaah*// III-26,27-27/29.

Vashishtha continued: "O' Rama! Listen. The two ladies, Saraswati and Leela entered into the holy man's house. They found that the entire members of the family were in a state of mourning and the entire atmosphere, charged with grief. Leela was an adept in the practice of the **Yoga of Pure Wisdom**. Because of such ability, Leela could materialize her thoughts instantly. And, she wished that these relations should see both of us like ordinary women folk. Thus, they appeared before the mourning relatives. Because of their Super-natural Radiance, all the gloom that enveloped the house vanished. Both of them questioned the eldest son of the departed holy couple, to know the cause of their sorrow. And, they come to know that the holy couple led a pious and devoted righteous life till their departure from the world. After hearing from the boy, Leela simply laid her hand on the young man's head and in a trice got relieved from the sorrow. Leela asked Saraswati, what could be the reason for her not being able to see her husband who was ruling a kingdom during their visit as they were able to see only the family members of hers.

Saraswati answered thus: "Because, at that time, you were clinging to body consciousness as - 'I am Leela.' Now, you have got relieved of from such body consciousness. **As a first step, in order to understand and act in the Infinite Consciousness, one has to completely dispel the consciousness of duality.** At this moment, if you go to your husband, you will be able to converse with

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him as in the past. O' Leela! You both have been living through many incarnations. In this incarnation, your husband, the King had slipped deep into the Pit of Worldliness. And, he thought that he was the Lord, strong enough, happy, etc. The whole universe can be experienced from the spiritual point of view. But, from the physical point, the planes are separated by millions of miles."

"O'Leela! You must have observed the particles of dust moving, coming and going fast in a beam of sunlight through a hole in the roof. What one has to think is beyond the conception of human beings. In every atom of the Infinite Consciousness, universes come and go like such dust particles in a beam of sunlight. All these universes come and go like ripples in the ocean.

Leela said: "O' Saraswati! To-day, I have visualized my births that emerged as a reflection in the Infinite Consciousness and are which 800 in number. Once, I have been a Nymph, a vicious human woman, a serpent, a forest tribal woman. And, on account of evil deed, I became a creeper. And, by the proximity of sages, I took birth as a sage's daughter. Once, I became a king. Because of my evil deeds done, I became a mosquito, a bee, a deer, a bird, a fish and again I became a Celestial. After that, I became a tortoise and a swan, and again became a mosquito. Once, I have been a celestial nymph, and at that time, the other celestials used to fall at my feet. Thus, I have been caught up in this repetitive existence, i.e., Samsaara, like the scales of a balance, seesawing uninterruptedly.



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UTPATTI PRAKARANAM : 20<sup>th</sup>. February

NO.51: *Ihaivaa ~ngushttamaatraante tad vyomny eva padam sthitam / Mad bhartru raajya samavagatam yojanakotibhaak // III-28,29,30-29/36.*

"*Ihaivaa angustamaatraante .....*" Rama expressed his desire to know, how it became possible for the two ladies to travel to such a great distances. And, how it became possible to overcome various obstructions on the way while moving to far-off galaxies in the universe?

Vahshishtha replied to his questions suitably. "O'Rama! You will be astonished to know that the two ladies remained in the queen's inner chamber alone. There were no universe, galaxies, and barriers at all. The holy man Vashishtha who ruled the kingdom once, in the name of King Padma, is now ruling the kingdom as Viduratha. Everything happened in Pure Space. There is nothing such as universe, distance and barriers.

The two ladies, who were in the inner chamber of the queen, came out of the room and proceeded towards a village situated on the hill-top.

Leela acquired full knowledge of the past, present and future, with intense practice of the Yoga of Wisdom. Endowed with such capacity, she recollected the past and said to Saraswati thus: "O' Saraswati! A little while ago, my husband and I lived an unenlightened ordinary life. And, we never practised self-enquiry at all. While narrating thus, Leela showed to Saraswati her previous dwelling house and further continued to say. "See this calf of mine, constantly weeping for the past eight days because of my separation. My husband desired to be a great Emperor and because of his determination, he soon became

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a great King, within a span of eight days. Even though it was only eight days, it looked a long, long time. My husband is not visible even though he lives here. It is only a mere 'space of a thumb' but I imagined the kingdom of my husband as several million square miles. O' Saraswati, O' Divinity! My husband and I are of Pure Consciousness. Even then, because of Maya's mysterious illusory power, my husband's kingdom appears to be covered with several hundreds of mountains. What a marvel it is to look at it. Please do come with me and let us go together into the capital city where my husband rules and dwells. *Really, for an industrious person there is nothing impossible to achieve.*

Both Saraswati and Leela rose up to an unimaginable height in space and visualized the whole creation and further up found Pure Consciousness alone. The universes, Jiiva and forms keep on arising and arising due to creation's being Pure Infinite Consciousness. And, with their own thought-force, they returned to a state of tranquility. All this happened spontaneously like a child's play.

"O'Rama! Among these countless universes, in some universes there are only plants, nothing else. Some universes have Brahma, Vishnu, Rudra and others as presiding deities. Some have nothing at all. In some universes, there are only animals and birds. In some there is only an ocean. Some are solid rocks. Some are inhabited by worms only. Some are pervaded by dense darkness (pitch darkness). In some, angles dwell. Some are eternally illumined bright. Some seem to be on the verge of dissolution. Some seem to be falling in space towards destruction. The consciousness exists for ever and every



where. In the same way, the creation of these universes and their dissolution also goes on everywhere for ever. All these happenings are held together by a mysterious omnipresent power. O' Rama! Everything exists, and arises in one Infinite Consciousness alone. Everything is Infinite Consciousness."

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UTPATTI PRAKARANAM : 21<sup>st</sup>. February

NO.52: *Yathaa samvit tathaa chittam saa tathaa  
~vāsthitim gataa / Paramena prayatnena  
niiyate~nyadashaam punah// III-(31-40)-40/13.*

Vashishtha continued further. "Leela moved to the inner chamber of the palace and she found the corpse of the king lying buried under a heap of flowers. On seeing this, she desired to behold her husband's earlier life. In a trice, she pierced through the summit of the universe and thus entered into the place where her husband was ruling.

At this juncture, they found the mighty king of the Sindhu region who laid siege to her husband's kingdom. These two ladies were moving in the space over the battle field and they came across countless celestials those have assembled there to witness the battle between the two great heroes.

"O'Rama! Leela saw that the two great armies were gathering closer and closer in order to engage themselves in the battle. According to Dharma, war stopped when sun set in the evening. And, Leela's husband held counsel with his ministers, about the events of the morning and then went to sleep. The two ladies moved from the battle field

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like a breath of air and entered into the closed apartment of the king where he was asleep.

"O' Rama! The one who is firmly rooted in the idea of the physical body, for such a one, it is impossible to pass through a subtle hole. The very innermost conviction that he is the physical body obstructs such a movement. The Infinite Consciousness, the Individual Consciousness of the mind and the Cosmic Space (material) are one and the same. That is the reason, why the ethereal body can enter anything, anywhere and can go according to the wish of the heart.

Consciousness remains ever as consciousness alone for all times. It is like water ever remaining water and flowing down and like fire ever keeping its quality of burning and ever going upwards. One has to understand this very clearly. Otherwise, one cannot experience its subtlety or true nature. Normally, one's actions depend upon one's mind. Hence, one has to train the mind with a great effort to change its direction in order to know the true nature of the consciousness."

"O' Rama! The individual consciousness is of the same nature and power as of the universal consciousness. There is a different idea of the world in the individual consciousness. Death and other experiences are like cosmic delusion, the night of consciousness. Again when one takes birth (when that comes to an end) one wakes up to one's own mental creation, i.e., the materialization of one's ideas, notions and delusions. Just as the Cosmic Being creates the universe after the cosmic delusion, the individual creates his own world after his death.



Never ask for anything. Ask only for devotion to His Lotus Feet.  
Devotees are always protected, never abandoned, by God.

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**UTPATTI PRAKARANAM : 22<sup>nd</sup>. February**

**NO.53:** *Diirgha svapnam idam vishvam viddhy ahantaadi samyutam / Atraa~nye svapna purushaa yathaa satyaas tathaa shrunu // III-41,42,43-42/8.*

Vashishtha continued: "The two ladies who were like two divinities and resplendent like two moons entered the inner apartment of the king. They understood from the king's minister that the king was Vidhuratha. Saraswati blessed the king laying her hand on his head and inspired him to recollect the facts of his previous lives. Instantly, the king came to know everything and he asked Saraswati: "I died yesterday only. Not even one day lapsed. How is it that it seems that I have lived in this body a full seventy years?"

Saraswati replied: "O King! At the very place and the moment of your death, all this that you are seeing here manifested. Here, a holy man named Vashishtha lived in the village on the hill top. That is his world, and in it, king Padma, and in that world of king Padma, you are here at this place. Living in it, you think: "These are my relations, my subjects, my ministers, and my enemies, so on"; and you think that you are ruling the kingdom, engaged in religious rites; and you think, you have been fighting with your enemies and you were defeated by them; you think you are seeing us, worshipping us, and that you are receiving enlightenment from us. All these happened in a trice, like a dream in which a whole life's drama is enacted. Remember, in reality, you are never born and you do not die too. *For an enlightened person, there is only one Infinite Consciousness, and there is no idea of 'I am' or 'these are'.*

**(Vashishtha narrated thus to Rama. By this, another day came to an end.)**

(SIXTH DAY)

To a person, who is an immature and childish in nature, and who is confined in his conviction that this world is real; for such, the world continues to be real. This is the fact. Thus, the one who sees the glory of palaces, elephants and cities, etc., does not see the real truth that which is Infinite Consciousness alone. For an enlightened person, this universe is but a long dream. And the ego-sense and also the fancy that there are others, are as real as dream-objects. The soul reality is only the Infinite Consciousness, which is omnipresent, (all pervading), pure, tranquil, omnipotent. And the very body and being are absolute consciousness, and hence, it is not an object and cannot be known (knowable). This consciousness manifests itself in various ways and it is the same wherever and in whatever manner it may be. The substratum of this consciousness is the '**Infinite Consciousness**' which is real. Naturally, all that is based on it acquires its reality, even though it is the substratum of it. This universe and all the dwelling beings in it are but a long dream. You are real to me and I am real to you. Even so, the other objects are real to me and to you. Such relative-reality is like the reality of the dream-objects." "O'King! After your death in this war, you will regain your previous kingdom and come over to the previous city along with your daughter and your ministers. And, just as we came, we shall go now. In course of time, all of you will follow us according to your capacity. Such movements differ from one another like the nature of the motion of a horse, an elephant and a camel."

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UTPATTI PRAKARANAM : 23<sup>rd</sup>. February

NO.54 : *Mrutir janmany asadruupaa mrutyaam  
janmaa ~py asanmayam / Vishared visharaarutvaad  
anubhuutesh cha raaghava // III-43,44-44/26.*

Vashishtha continued: While Saraswati was thus conversing with the king, a royal messenger rushed and informed the king that the enemy force had entered the capital and destroyed it.

The queen arrived there and at the same time a lady attendant reached there and announced to the king thus: "All the other ladies of the harem have been mercilessly dragged away by the enemy. O' Majesty! You have to save us all."

On hearing the news, the King bowed to Saraswati and prayed Her to excuse him as he was forced to go to the battle field to tackle the situation with the enemy. He further said that during his absence, his wife would be attending on you.

The enlightened Leela was astonished to see that the Queen was almost a perfect replica of herself. In order to clear her doubt, she asked Saraswati: "O' Goddess Saraswati! The Queen exactly resembles me as I was in my youth. How is it possible? More over, all these ministers and other attendants, who are here, are of the same resemblance as those who were there in our palace. In case they are only reflection or the objects of our fancy, are they sentient and also endowed with consciousness? I am unable to understand this. Please explain the secret behind these."

Saraswati replied: "O' Leela! The vision that arises within oneself is immediately experienced. The

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Consciousness of the subject itself becomes the object of knowledge. As and when the image of the world arises in consciousness, at that very moment it becomes like that. Time, space, duration and objectivity do not pertain to matter and do not arise from it. Whatever reflection has taken place in one's consciousness shines outside also. This is the fact.

The real objective world that is experienced in the waking state is no more real than that experienced during sleep or dream. One thing is certain, that the world does not exist during sleep and that the dream does not exist in waking state. Exactly so, while living, death is non-existent and in death, life is not present.

One cannot say exactly as to which is real and which is unreal. But, we can say that the substratum alone is real. The universe is a word or an idea that exists in Brahman only. The universe is neither real nor unreal; just as a snake in a rope is neither real nor unreal. The existence of the jiiva is also the same. The jiiva experiences its own wishes mostly, and experiences further what it had experienced before. Of course, there are some new experiences also, which are similar at times and dissimilar at other times. In truth, all these experiences are essentially unreal; even then, they appear to be real. Such is the nature of your vision of ministers and others. This Leela also exists as the reflection in consciousness. It is the same with you, with me and all others too. Know this truth well and rest in peace."

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Exclusiveness of Divine Love consists in giving up dependence on everything other than the beloved Lord... When you look upon all as God, your actions are pure and holy. So you don't do anything with a view to get something in return.

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UTPATTI PRAKARANAM : 24<sup>th</sup>. February

NO.55: *Tapo vaa devataa vaa ~pi bhuutvaa svaiva chid anyathaa / Phalam dadaaty atha svairam nabhah phala nipaatavat // III-45,346-45/19.*

The second Leela said to Saraswati thus: "O' Goddess Saraswati! It was my routine to worship Saraswati and she used to appear to me in my dreams. You are just a replica of her and I presume that you are the same Saraswati alone. I humbly pray to you for the grant of a boon. After my husband's death in the battle field, I wish to accompany him, to whichever plane he goes, in this very body itself. Please bless me with this boon."

Saraswati lovingly replied: "O Dear lady! I know well you have worshipped me with utmost devotion for a very long time. Hence, I will surely grant your boon as sought by you."

The first Leela wanted to know from Saraswati and said: "I know, truly your words will never fail and your wishes always come to fruition. Please let me know, why have you not allowed me to travel from one plane of consciousness to another with this body?"

Saraswati replied: "O' Leela! I really do anything to any one. Each jiiva earns its own state of consciousness by its own deed. I am only the deity of intelligence of every being and am the life-force and the power of its consciousness. The resultant fruition in due course of time purely depends upon the form of energy of the living being that it takes within itself. You longed for liberation and you got it as per your wish in course of time. The resultant fruit may be the fruit of your austerity or of worship of the deity. Whatever the case may be, it is but consciousness

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alone that bestowed the fruit upon you – just as the fruit that appears to have fallen from the sky has really fallen down from the tree alone.”

Vashishtha continued: “While Saraswati and Leela were talking thus, the king Vidhuratha ascended the resplendent chariot and went away to the battle field. But, unfortunately he has not assessed the strength of the enemy till he entered the battle field.

Both the Leela-s and Saraswati and the princess who got blessings from Saraswati, - all were watching the terrible war from their apartment in the palace.

The sky was filled with missiles from both sides. The battle cries were all over-filled and the city was covered with smoke and dust. The entire atmosphere was filled with frightening sounds like tut-tut, khut-khut, etc.

**UTPATTI PRAKARANAM : 25<sup>th</sup>. February**

NO.56: *Yo yathaa prerayati maam tasya tishtthaami tat phalaa / Na svabhaavo ~nyataam dhatte vahner aushnyamivaisha me // III-(47-52)47/5.*

Vashishtha continued: The second Leela questioned Saraswati, “O’ Goddess! Please let me know why I could not win the battle, even though we are blessed by you?

Saraswati replied thus: “No doubt, I have blessed you both, but he did not pray for victory in the battle. Every person has his consciousness with which one understands well and decides the need. And, whatever he seeks I bestow it on him. He had asked for liberation and he will attain that.. It is but natural that fire gives heat.



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Thus, *the resultant fruit depends upon what one desires whole-heartedly.* Moreover, the King of Sindhu worshipped me and prayed for victory in the war. Hence, King Vidhurata will be slain in the battle and will join you both again and will attain liberation in course of time. The King of Sindhu will win the war and rule the kingdom.

At one stage, both the kings lost their vehicles (Rathas) in the battle and while the King Vidhuratha was about to ascend another vehicle, the King of Sindhu cut off his head and thus fell dead. On seeing this, the second Leela, the queen, fainted and fell unconscious. The first Leela said to Saraswati "O' Goddess! See, this body, who is my husband, is about to give it up."

Saraswati said; O' Leela, All these happenings, war, destruction and death, etc., are like a dream, unreal. There is neither the earth nor the kingdom. This is all mental creation only. Everything took place in Vashishtha's house that is situated on top of the hill. The battle field, palace and everything else is in the inner apartments of your own palace. The entire universe is there within the house of that holy man; the world of the king Padma and within the palace of that king in that so-called world, everything happened - what you have seen here. All these happenings are unreal, mere fancy, hallucination. Remember, that what is present is the sole Reality - which is neither created nor destroyed. An ignorant person perceives the infinite consciousness as the universe. It is like a whole city that exists within the dreamer, all the three worlds exist in a small atom; further, there are atoms in those worlds and *each one of those atoms also contains all the three worlds.* The second Leela who fell down unconscious has already

moved to that world in which your husband's (Padma) body is lying.

On hearing this, Leela asked Goddess to explain how she could go there and who the people were at that place.

Saraswati replied to her question thus, "O' Leela! Just as both of you fancied objects of the king, in the same way, the king's and objects of mine are no other than dream objects. Those who know this fact, give up the yearning for 'objects of perception'. We have fancied and created everything in this Infinite Consciousness. The other second Leela was you alone. She worshipped me and prayed that she should never be widowed. That was the reason she (second Leela) left the place before the King Vidhuratha died. O' Leela! You are all individualized cosmic consciousness, whereas, I am the Cosmic Consciousness alone and I render all these things possible.

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#### UTPATTI PRAKARANAM : 26<sup>th</sup>. February

NO.57: *Tasmin prathamatah sarge yaa yathaa yatra samvidah / Kachitaas taas tathaa tatra sthitha adyaa ~pi nishchlaah // III-53,54-54/13.*

Vashishta continued: "O' Rama! The second Leela rose high up into the sky (because of the boon received earlier from Saraswati) where she met her daughter. With the help of her daughter, both flew away and reached her husband, where the king Padma was.

Both Leela and her daughter passed even beyond this universe, by crossing the oceans and other elements that covered this universe, and finally penetrated into the



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Infinite Consciousness, where there are innumerable universes, unknown to one another's existence. Leela entered the particular universe where the body of King Padma lay covered with a heap of flowers. Everything was made possible for Leela, to reach this place physically, with the Blessings of Saraswati. She thought that she was the most blessed among persons. She began to fan the king's body.

Saraswati said to the first Leela thus: "O' Leela! Everything that you perceive; i.e., the king, the servants of the royal household and all the rest of them, are but Infinite Consciousness alone. The Infinite Consciousness alone is real, and because of being the substratum is the reflection of that reality (infinite consciousness), in the order of fanciful creation, they could recognize one another. This is clarified here. Physical body, moving to the realm is impossible and she could not go in her own physical body, because **light cannot co-exist with darkness**. As and when the wisdom concerning one's ethereal body arises, automatically, the physical body ceases to be recognized as true. This is the boon I granted to her. Only, the persons who have ascended to and arrived at wisdom alone can ascend to that ethereal realm. Otherwise, it is not possible. This Leela does not possess such wisdom; hence, she only fancied as if she had reached the city where her husband dwelt.

The first (enlightened) Leela requested Saraswati to tell her, how the objects acquire their characteristics – like heat in fire, coolness in ice, and solidity in earth?

Saraswati said: "Dear Leela, the entire universe vanished during cosmic dissolution and remained in peace in the infinite Brahman. And it fancied the existence of

creation during that first creation. Whatever was the first creation, wherever and however it was conceived or fancied by the Infinite Consciousness, everything has remained there in the same manner and with the same characteristics without any modifications what-so-ever. In fact, the very order lies in Infinite Consciousness. And, even during the cosmic dissolution, all these objects and their characteristics were present potentially. How should it be possible for anything existent to become nothing? Can never be, Gold that appears as ornaments cannot become formless totally. Such is the (niyati) arrangement of things in the universe which can never be altered.

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### UTPATTI PRAKARANAM : 27<sup>th</sup>. February

NO.58: *Jiiva ity uchyate tasya naamaa ~nor vaasanaavatah / Tatraivaa ~~ste sa cha shavaagaare gaganake tathaa // III-54,55-55/6.*

Saraswati continued further: "At the time of first creation, human beings were endowed with a life-span of one, two, three, four and five hundred years. The length of life-span, i.e., shortening or lengthening of it, is purely dependent upon the purity or impurity of factors, like country, time, activity, and the materials used and consumed by the individual. The one who adheres to the injunctions of the scriptures strictly, enjoys the life-span guaranteed in the scriptures. Thus, *a person's life-span depends upon his own activity.*"

The enlightened Leela said: "O' Goddess! Please enlighten me as to whether death is pleasant or unpleasant. And, what happens after death?



Saraswati said: "Listen. There are three types of human beings: a) the fool (b) the one who practices concentration and meditation, and (c) the Yogi or intelligent one. The second and the third type of human beings discard the body by practicing the Yoga of concentration and meditation and depart at their sweet will and pleasure. Where as, the fool, who has never practiced concentration and meditation, being at the disposal of the mercy of forces outside himself, experiences great suffering at the approach of death.

At the time of the first creation, an order is established by the Infinite Consciousness. As and when the life-breath does not flow freely, the person is destined to cease to live. All this is but imaginary. The person is nothing but Infinite Consciousness alone. In such a case, how is it possible for the Infinite Consciousness to cease? It can never be so. The Infinite Consciousness ever remains the same, even when millions of bodies die and take birth.

"O' Leela! Remember that consciousness does not arise nor cease to be. It is ever pure, eternal and infinite. It is ever all-pervading in the moving and the unmoving creatures, in the sky, on the mountain and in fire and in air. The body is said to be dead as and when the life-breath ceases. The air is the source of the life-breath. As and when consciousness is freed from memory and other tendencies, it remains as the self.

The ethereal atomic particle that is endowed with memories and tendencies is called Jiiva. And, it remains in the space itself where the dead body is and it is referred to as "Preta" (a departed soul). That jiiva discards its ideas of what it perceived till then, and perceives other things as in dreaming.

The jiiva, after a lapse of momentary consciousness, starts to fancy to see another body, another world and another life-span

**UTPATTI PRAKARANAM : 28<sup>th</sup>. February**

NO.59: *Na tu jaadyam pruthak kinchid asti naa ~pi cha chetanam / Naa ~tra bhedo ~sti sargaadau sattaa saamaanyake na cha// III-55-57.*

Saraswati continued further: " O' Leela! Whatever the jiiva visualizes, it experiences. In the empty space of Infinite Consciousness, there is nothing known as time, action, etc. But, the jiiva fancies on its own, as 'the god of death has sent me to heaven or hell' and 'I enjoyed or suffered the pleasures or tortures of heaven or hell; respectively' and 'I am born as an animal, etc., as ordained by the god of death'. The jiiva is endowed with such sort of ideas, again and again, till the jiiva is enlightened through self-knowledge.

What we visualize in nature - the forests, the mountains, the rivers, the earth and the sky, - all these are nothing but Infinite Consciousness. That is the only reality in all, and in everything. Till now, whatever form in the very beginning manifested itself continues to be so. All the living bodies are said to be living, when the life-breath enters into the bodies and commences to vibrate in all the parts. These living beings existed from the very beginning of the creation. Life-breath entered into the trees and plants, just a fraction of the Infinite Consciousness alone, and hence they did not vibrate due to lack of intelligence in them. The intelligence that enters into the bodies enables the organs, like ears, eyes, nose, etc., to bring them into being.

The intelligence which is a part of the Infinite Consciousness, fancied in it to be a tree, a rock, gross, etc., and became like that which it fancied. The distinction between the sentient and the insentient and the intelligent



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and the inert is not there at all. The very essence of the substances is the same in all and there is no difference present because the Infinite Consciousness is present equally throughout the entire creation. The difference that we perceive among different objects is due to the identification of the intelligence itself as different substances.

The Infinite Consciousness is the same every where, but is variously called by different names in these multiple forms of substances. In the same way, the Infinite Consciousness with its intelligence identifies itself as worms, ants and birds. There is neither comparison nor a sense of difference in them, just as the people dwelling in the north-pole do not have any contact with the people of the south-pole. Intelligence exists by itself and hence each and every substance gets identified with it. And, with the help of intelligence, the distinction between 'sentient' and 'insentient' is made out. For example: A frog born in a rock and a frog born outside it are different; the one is insentient and the other is sentient, respectively.

O' Leela! It appears that king Viduratha desires now to enter into the heart of the body of the king Padma; and thus fancies himself as though proceeding to another world. Any how, *one cannot tread the path of another*. So, let us proceed in our own paths.



Unless the mind is controlled and stilled, you have not achieved anything. So, after every Bhajan, have a short period, say 10 to 15 minutes, to sit silent and watch the mind. As a result of singing God's Name, you will find the mind has become calm and serene.

That is the fruit of Bhajan, fruit of all Sadhanas that you do.

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UTPATTI PRAKARANAM : 29<sup>th</sup>. February

NO.60: *Dehaad dehaantara praaptih puurva deham  
vinaa sadaa / Aativaahika dehe ~smin svapnesva iva  
vinashvarii// III-56,57-57/22.*

Vashishtha continued: By that time, the life-breath of king Viduratha left the body. And his intelligence in an ethereal form rose into space when it was unconscious at the time of postmortem. But, in a few moments, that ethereal form became conscious when the postmortem came to an end. Leela and Saraswati saw the life-breath leaving the body and followed it. They entered the beautiful palace and the room where the body of Padma had been kept. That was the time when all the attendants of the king were fast asleep. They saw the second Leela seated very near to the body of King Padma and fanning the body with utmost devotion, but she did not see them.

Rama asked Vashishtha: "O' Sir, You said that the first Leela had left the body temporarily near him and travelled along with Saraswati along with the ethereal body. But, you have not mentioned the first Leela."

Vashishtha replied: "O' Rama! Listen. As and when the first Leela became enlightened, the very moment, the egoistic fancy of her ethereal and real being disconnected its link with the gross physical form and it melted away like snow and vanished. To be frankly speaking, it was her ignorant fancy that made it appear as such, as if she had a physical body. Because of the delusion of the mind, the unreal manifests itself and as and when the delusion is dispelled, there will be no ignorant fancy at all. Such a fanciful conviction that the unreal is the real is deep-rooted through repeated imagination.



Without destroying such a deep-rooted imagination, one can move from one ethereal body to another, as in a dream, and one can assume form after form, without destroying the previous one. In the eyes of the ignorant people, the yogi's body appears to be visible but it is truly invisible and ethereal. And, such a person due to his ignorance thinks and says that the Yogi is dead. In truth, what ever is, is; only delusion vanishes. The existence of the body and its death is all unreal.

— Rama asked: "Can the Yogi's physical body become ethereal body? Vashishtha replied: O' Rama! I told you several times. But, you do not grasp the point. The *ethereal body alone is present* but it is because of persistent fancy, it appears to have been linked with a physical body. It is compared to an ignorant man who thinks that he is the body and on death his body that is cremated has a subtle body, whereas, the Yogi on enlightenment, even while living, has an ethereal body.

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### UTPATTI PRAKARANAM : 1<sup>st</sup>. March

NO.61: *Sad vasanasya rudhayam ativaahika  
samvidi / Deho vismritim ayati garbhasamstheva  
yauvane // III-58,59-58/16.*

Vashishtha continued: "Saraswati prevented Vidhuratha's jiiva not to enter into the body of King Padma. The Enlightened Leela enquired Saraswati thus: "O' Saraswati! What is the time that elapsed from the time I sat for contemplation?

Saraswati replied: "O' Leela, a month has passed since you entered into contemplation. Due to the great heat generated by **Pranayama**, during the first fifteen (15) days, your body became vaporized. And then, it became like a dry leaf and fell down. After which it became rigid and cold. The ministers cremated your body, thinking that you had died on your own accord. Now, you appeared here in your ethereal body in keeping with your wish. At present, with this body, you have no past memories of life or latent tendencies brought forward from your earlier incarnations. Just as one forgets life at the foetal stage, so in youth, and in the same way, the body is forgotten when the intelligence gets established in the nature of the ethereal body. To day is the 31<sup>st</sup>. day of your stay here. Now, come, let us reveal ourselves to the second Leela."

"The second Leela, as soon as she saw them, immediately prostrated before them and worshipped them. Saraswati enquired of her coming over there."

The second Leela explained to them, that she had fainted in the palace of Viduratha, and for some time became unconscious. Then, I visualized that my subtle body rose to the sky and was seated in an aerial chariot which carried me here. And I saw Viduratha lying here fast asleep in a garden of flowers. Seeing him lying, I thought he was tired in the battle field and hence I was fanning him.

Saraswati ordered the jiiva of his to enter into the body immediately. There upon, King Viduratha woke up at once, as from a slumber. On seeing him, both the Leelas bowed to him with reverence. The king enquired of the Enlightened Leela, "Who are you and who is she and from where she has come?" The first Leela (enlightened one)



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replied, "I am your wife in your previous incarnation and your constant companion. This second Leela is my own reflection alone, created by me for your enjoyment. And, the one who is seated on the golden throne is Goddess Saraswati herself. Only because of our great good fortune, she is present here. On hearing this, the King sat up and saluted Saraswati. In turn, Saraswati blessed the King, with long life, wealth, etc., and enlightenment too.

This is the story of Leela, O' Rama, which I have narrated to you. Contemplate on this story well. It will enable you to understand **that the perceived objects are not real.** Thus, you will be able to correct your mental perception.

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UTPATTI PRAKARANAM : 2<sup>nd</sup>. March

-NO.62: *Duhkhitasya nishaa kalpah sukhitasyai va cha kshanah / Kshanah svapne bhavet kalpah kalpash cha bhavati kshanah // III-60,61-60/22.*

Rama prayed to Vashishtha: "Please explain to me the mystery of time. In the story of Leela, it was mentioned that a whole life time was spent in eight days, and some time in a month. I am rather puzzled to know this and fail to understand how. Are there any such different time scales in different universes?"

Vashishtha replied thus: "O' Rama! *Whatever one thinks within his intelligence, the very same thing alone is experienced.* There is nothing other than this. For a suffering person, to pass through the night itself appear like an epoch and a night of merry-making passes like a moment. More over, in a dream, a moment is the same like

an epoch. But, for a sage whose consciousness is beyond limitations, for such a one, there is neither day nor night. **He is always in tune with the Infinite Consciousness, ever awake as a witness to all the happenings.**

Rama asked Vasista: "How do the deluded notions such as ' I ' and 'the world' arise at the first instance, without any cause for such appearance?"

Vashishta replied: "Just as all things are equally indwelt by intelligence, in the same way, the self of all exists and is ever present at all times, uncreated. It ever exists permanently as the Infinite Consciousness or Brahman. There is no division at all between the Universe and the Infinite Consciousness, just as there is no division between the bracelet and the gold. Infinite Consciousness alone is the Universe. But, the Infinite Consciousness has not come from the Universe, like the bracelet is made of gold where as the gold is not made out of the bracelet.

There is ever present, the non-recognition of the infinite nature of the Infinite Consciousness. Such a non-recognition appears to manifest itself as ' I ' and ' the world'. The very notions of ' I ' and ' the world' exist in the Infinite Consciousness, like an image exists in a marble slab even before it is carved. That is known as creation, which ever exists in it. This is the only meaning of creation. No creation takes place in the Infinite Consciousness or the Supreme Being. And, the Infinite Consciousness or Supreme Being is not involved in the creation. Moreover, they are one and the same with no division.

The Infinite Consciousness thinks of its own intelligence, in its own heart, as it were, though it is non-different from it; just as the wind is non-different from its own movement. At that very moment, an unreal division



arises in that Consciousness, the idea of space. The element known as Space appears due to the power of consciousness. The very space itself later believes itself to be air and then fire. From such an idea, there arises the presence of fire and light. Further, that itself entertains the idea of water with its inherent nature of taste, and it believes itself to be the earth with its inherent nature of smell and the characteristic of solidity. Thus, the water and the earth elements appear to manifest themselves in turn.

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### UTPATTI PRAKARANAM : 3<sup>rd</sup>. March

NO.63: *Naa~stameti na chodeti kvachit kinchit kadaachana / Sarvam shaantam ajam brahma chidghanam sushilaaghanam// III-61-31.*

Vashishtha continued: "The same Infinite Consciousness, instantaneously, held the idea of a unit of time that is equal to 'one-millionth' of the twinkling of an eye, and out of this evolved the time-scale right up to an epoch comprising several revolutions of the four ages, which is termed the lifespan of one Cosmic Creation. In all these, the Infinite Consciousness itself is uninvolved, as it is without any rising and setting, which are the essential qualities of time-scales, and it has no beginning, middle or end.

The Infinite Consciousness is ever the same, in reality. It is ever awake and enlightened. Even after the creation, it is the same. When one realizes that the Infinite Consciousness alone is the reality, and further realizes in the self by the self that Consciousness is no other than the Absolute Brahman, then he experiences that the one energy is pervading in all his limbs.

The world is the manifestation of Consciousness alone and hence it appears to be real. Its appearance also is

real as far as direct experience is concerned. But, when the world is grasped through the mind and the sense-organs, then, it is unreal. For example; Wind is perceived as real in its motion but when motion is not there, it appears to be non-existent. In the same way, the world-appearance is regarded both as real and unreal too. Even though, all the three worlds are like mirage in their appearance, yet their existence is non-different from the absolute Brahman.

The creation is Brahman alone; it exists in Brahman as a sprout exists in the seed, liquidity in water, sweetness in milk and pungency in capsicum. But, because of ignorance, it appears to be independent and different from Brahman. There is no cause at all for the world's existence as a pure reflection in the Absolute Brahman. When there is an idea of creation in the mind, the creation seems to be so, but when there is an understanding of non-creation, through self-effort, then, there is no world.

*In reality, nothing has ever been created any where, at any time, and hence, nothing comes to an end either. The absolute Brahman is everything.* He is the supreme peace, unborn, pure consciousness and permanent too. Know that the worlds within worlds appear in every atom. What can be the cause and how do they arise is mystery.

Remember that the ideas of 'I am this', 'I' and the 'world' are the cause for the sole bondage here. As and when, one turns away from such notions of 'I' and the 'world', etc., that very moment one is liberated. Those who know clearly, that the Infinite Consciousness as the nameless and the formless is the substratum of the universe, such a man gains victory over samsara - the repetitive birth and death cycle.



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UTPATTI PRAKARANAM : 4<sup>th</sup>. March

NO.64: *Astiha niyatir braahmii chich chakttih spandaruupini / Avashya bhavitavyaika sattaa sakala kalpagaa // III-62,63-62/8.*

Rama asked Vashishtha: "O' Holy sage! It is very clear that Brahman alone exists. In such a case, why do these sages and men of wisdom still exist in this world, as if they are ordained by God – and what is God?

Vashishtha replied: "O' Rama! The power of Infinite Consciousness alone is the reality of all inevitable future events, as it penetrates all the epochs in time and is in motion all the time. The nature of every object in the universe is ordained by that power. The power of that Infinite Consciousness, the '**Chit Shakti**' is also known as '**Mahaasaattaa**' the great existence, **Mahaachiti** (the great intelligence), **mahaashakti** (the great power), **Mahaadrushti** (the great vision), **Mahaakriya** (the great action), **Mahodbhavaa** (the great becoming), **Mahaaspandaa** (the great vibration). It is endowed with all these powers. But, this power is not independent of the Absolute Brahman. It is as real as a pie in the sky. Realised sages and saints make a verbal distinction between Brahman and the power and declare emphatically that the creation is due to that power alone.

The distinction is verbal, just as one speaks of the body, as a whole. Just as one is aware of his limbs, in the same way, the Infinite Consciousness becomes well aware of its inherent power. Such awareness of its inherent power is termed '**Niyati**'. It is also known as "**Divine dispensation**".

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Everything is ordained by Niyati, the inherent power of the Infinite Consciousness alone. Whatever questions you are asking, the very questioning is also is ordained by 'Niyati'. And that you should act according to my teaching is also ordained by 'Niyati'. Suppose, one says that 'The Divine will feed me', and remains idle, that is also the work of 'Niyati'. Even Gods like Rudra cannot set aside this 'Niyati'. But, one thing you should remember, that **wise men should not give up self-effort**, because of the working of the 'Niyati', and **Niyati functions only through self-effort**. And, the self-effort has two aspects; one is human and the other super-human. The human effort is visible as it bears fruit, whereas, super-human effort does not.

In case one remains idle, without doing anything, entirely depending upon 'Niyati' to do everything for him, then, in such a case, he soon finds that his life departs, because, the very nature of life is action. One can do so, by entering into the highest super-conscious state, stop the breath and attain liberation. Then, it is in reality the greatest self-effort.

The Infinite Consciousness appears variously, as one thing in one place, and another in other place. There is no division between the Consciousness and its power, just as there is no division between a wave and water, between limbs and the body. They are one and the same. Only ignorant persons experience such a division.

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Ramana Maharshi was a great jnani. He used to shed tears at the sight of suffering. Jnana softens the heart and makes it so tender. You could see the tenderness in his eyes. By his very look he saved people. It is called 'Kripa Drushti'.

**SWAMI RAMDAS**



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UTPATTI PRAKARANAM : 5<sup>th</sup>. March

NO.65: *Brahmanah sphuranam kinchid yad  
avaataambudher iva / Dipasyevaa~py avaatasya tam  
jiivam viddhi raaghava // III-64,65-64/8.*

Rama asked: "It is understood that the Infinite Consciousness along with its own inherent power (Niyati) is the only reality. In such a case, how does the jiiva acquire an apparent reality, in such unity?"

Vashishtha replied: "This jiiva, the dreadful goblin arises as a reflected appearance in the mind of the ignorant alone. The jiiva is only a reflected reality. It is very difficult to say what exactly it is. It has no specific indications of its nature. Even men of wisdom and sages cannot say what exactly it is.

The Infinite Consciousness is exactly resembles like a mirror where the countless reflections are seen which are the jiivas that constitute the appearance of the world. **Jiivas are caused with just a little agitation on the surface of the Ocean of Brahman. It appears like the little movement of the flame of a candle in a windless room.** Even with that slightest agitation, the infinitude of the Infinite Consciousness is veiled; and thus, making the Consciousness appears to arise with certain limitation. Even this limitation too is inherent in that Consciousness. Such a limitation of that Consciousness is known as the jiiva. This is the fact to be understood well."

You must have observed that a spark from a flame, when it comes into contact with flammable objects, bursts into an independent flame. In the same way, when this limitation of consciousness is fed by latent tendencies and memories, then, they get condensed into egoism 'I-ness'.

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Actually, this 'I-ness' is not a solid reality. Still then, the jiiva sees it as real, like the blueness of the sky. When the egoism, 'I-ness' begins to entertain its own ideas, then, it gives rise to the mind-stuff, the concept of an independent and separate jiiva-hood, mind, Maayaa or cosmic illusion, cosmic nature, etc.

The intelligence of the jiiva, in a mysterious way (seemingly magical tricks) mixes up with the natural elements (earth, water, fire, air and space). After having associated with these elements, thus, the same intelligence becomes a spark of light, which is no other than the cosmic light in truth. The cosmic light then condenses into countless forms - such as, a tree, a bird, a goblin, demi-gods, etc. The first and the foremost of such modifications becomes the creator Brahmaa and in turn, Brahmaa create others, by mere thought and will. Thus, the slightest vibration in consciousness alone is the jiiva, karma, god, etc., etc., which follow further.

Creation is within the mind alone. Creation of the mind is nothing other than the slightest agitation in consciousness. The world exists in the mind, due to imperfect vision, and imperfect understanding. It is like a long dream. When, one understands this clearly, all the duality comes to an end. One will be able to perceive the one non-dual Infinite Consciousness in all, - i.e., in the jiiva, in the mind, in Maayaa, in the doer, in action and in the world.

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Guru makes the disciple like himself. A Guru awakens the  
divine potentialities of the disciple.

Renunciation is the secret of Self-realisation.

**SWAMI SIVANANDA**



UTPATTI PRAKARANAM : 6th. March

PAGE.66: *Chidghanenaikataam etya yadaa  
tishtthathi nishchalah / Shaamyam vyavaharan vaa api  
tadaa samshaanta uchyate// III-66,67-66/12.*

Vashishtha continued: "The one non-dual Brahman never became many. O' Rama! Just as several candles are kindled from one single candle it is the same flame that burns all the candles. In the same way, one Brahman alone appears as many. While a person contemplates on the unreality of the world, etc., he is freed from sorrow."

"Know that the jiva is no other than limitation of consciousness. And, when such a limitation goes away, then, there is peace. For such a person, the whole world is nothing but an appearance, just as the plantain stem is nothing but leaves. Even as liquor is able to work havoc in a drunkard, and make him visualize diversity in unity, and a tree appears to be moving, etc., in the same way, the ignorant one visualizes all movements in the world.

In a mind that perceives duality, then, duality and its counter part, unity, both will be there. When the mind stops perceiving such a duality, then both duality and unity get extinguished. *The one who is firmly established in the oneness of the Infinite consciousness, such a person is considered to be at peace with him, in spite of being actively engaged in work or keeping quiet.* The one who is thus established in the supreme state, such a state is known as the state of non-self or the state of knowledge of the void or emptiness.

Owing to the agitation of the mind, consciousness appears to become the object of knowledge. In such a case, all sorts of false notions like "I am born", etc., arise in the

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mind. Such knowledge is purely not different from the mind. Hence, it is termed delusion or ignorance.

This samsara or the world-appearance is compared to a sort of disease. And, for such a disease, there is no remedy at all other than the acquisition of Self-Knowledge or wisdom. Just as the false perception of the snake in a rope is removed with the real knowledge, in the same way, the false appearance of the world, etc., gets removed as soon as one acquires the Self-knowledge. When such knowledge dawns in a person, then, there will be no craving in the mind for sense-pleasure as such pleasures aggravate the ignorance. Hence, in case you have any craving, then, do not fulfill it. I think there is no difficulty in this."

"Remember, when you entertain ideas of objects, there is agitation (disturbance) in the mind and in the absence of such ideas of objects, there will be no such disturbance in the mind. When there is movement of such thoughts, then the world-appearance persists; otherwise, there is the cessation of world-appearance. *The very movement of thought itself is known as Jiiva, cause and action. The thought is the seed for world appearance.* After which follows the creation of the body.

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**UTPATTI PRAKARANAM : 7<sup>th</sup>, March**

NO.67: *Yathaa Sampadyate Brahmaa Kiitah Sampadyate tathaa / Kiitastu Ruuddhabhuutaugha Valanaat Tuchhakarmakam*// III-67 -69.

Vashishtha continued: "Due to various causes, there is this movement of thought. Some one is freed from this (jiivahood) in one lifetime, and some one is freed from this



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in a thousand lifetimes. Truth cannot be perceived as long as thought-movement is there; instead, there is the feeling of "I am", "This is mine", etc.

The perception of the world and its appearance is the **waking** state of consciousness. Egoism (ahamkara) is the **dreaming** state. The mind-stuff is the **deep sleep** state. **Pure consciousness** is the fourth state that is unopposed to truth. Even beyond this state, there is the fifth state - **the absolute purity of consciousness**. Whoever is established in this **fifth state**, the Absolute purity of Consciousness, goes beyond sorrow.

It is said that the Absolute Brahman is the cause of the world-appearance, just as the sky (space) is the cause of the growth of a tree, as it does not obstruct its growth; rather, it promotes or causes it. The truth can be revealed by enquiry, that Brahman is not an active causative factor. When one continues to dig the solid earth, he finds empty space. In the same way, when the enquiry is continued for a protracted period, you will find the truth that all this is none other than the Infinite Consciousness.

Rama asked: "Please tell me how this creation becomes so extensive."

Vashishtha continued: "The vibration in the Infinite Consciousness is not different from that consciousness. Jiiva becomes manifest because of such vibration. Even so, the Jiiva thinks and the mind becomes manifest from it. In turn, the mind itself entertains the ideas of the five elements and it transforms itself into those elements. The mind sees only whatever it thinks. After this, the jiiva acquires the sense-organs, one by one, - the eyes, the tongue, the nose, the sense of touch, etc. In this, there is no casual connection between the mind and the senses, except

the coincidence of the thought and of the manifestation of the sense organs. This coincidence is like a crow sitting on a palm tree and the accidental dropping of fruit from it, and it appears as if the crow dislodged it. In this way, the first Cosmic Jiva came into being.

Rama asked: "Revered Sir, It is understood that the ignorance does not exist in truth, then, why at all, one should bother about liberation or about enquiry?"

Vashishtha replied: "O' Rama! That thought should arise in its time, not now; just as a flower blooms and fruits ripen in due time."

"The first Cosmic Jiiva utters 'Om' and by pure will creates the various objects. Like even the creator Brahma was willed into being, even so is a worm brought into being; because the worm is caught up in impurity, and hence, its action is insignificant. The distinction is rather illusory. Actually, there is no creation and hence no division at all."

### UTPATTI PRAKARANAM : 8th. March

NO.68: *Swaartha kriyogra saamarthyaaad yaati bhaavanaaya~nyataam / Padaartho ~bhimataam shaadhya nihshvaaseneva darpanah// III-68-70,70/19.*

Vashishtha continued: "In connection with this, there is an ancient story I shall now narrate to you."

A terrible demoness known as 'Karkati', lived in the northern region of the Himalayas. Her outward appearance was dreadful to look at. She was huge, black and fearful. She could not get enough food to eat and she



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was ever hungry. She was of the opinion that if she could eat in one meal, all the living people in Jambudviip continent then her hunger can disappear. This would be possible only through penance; otherwise, not. Hence, she decided to do penance on one of the snow peaks and started it. In course of time, she became so thin, and looked like a skeleton clad in transparent skin.

Quite pleased with her penance, Brahma appeared before her, after a lapse of thousand years, and asked her to ask for a boon of her choice. She expressed her wish, that she should become a living steel pin (**Suuchikaa**), an embodiment of disease. Brahma said, 'So be it.' He said further, that she shall also be '**Vishuuchikaa**'. By remaining as a subtle thing, she enters their hearts and can inflict pain on those who eat wrong food and indulge in wrong living.

"O' Rama! The demoness with her mountainous body began to shrink gradually into a size of a pin. Her subtle existence could only be imagined and she was constantly followed by her other form known as '**Vishuuchikaa**' (Cholera disease). Vishuuchikaa was radiant and as subtle as the aroma of a flower. She ever depends upon the life of others. "See, how the deluded ones do not foresee. **The selfish persons meet with selfish ends that often lead to unexpected results, just as a person, after physical exhaustion, when he runs to the mirror, and unable to see his face, because of puffing and panting with his own breath, mists the mirror.**

"Suuchika enters into the physical body of the suffering people. She transforms herself into Vishuuchikaa (Cholera), and enters even into the hearts of healthy and intelligent persons and makes their intellect perverted.

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However, she leaves that body when a person undergoes a healing treatment with the aid of drugs, or through mantra-japa."

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UTPATTI PRAKARANAM : 9<sup>th</sup>. March

**NO.69:** *Aapatadd hi mano moham puurvamaapat prayachchhati / Pashchaad anartha vistaara ruupena parijrumbhate//*

Vashishtha continued: "Suuchikaa had her various hiding places. It dwells in various dirty places. They are, i) dust and dirt over the ground, ii) unclean fingers, iii) dirty clothes, iv) inside one's muscles, v) dirty skin covered with dust, vi) unclean furrows on the palms and on other parts of the body due to senility, vii) places where flies flourish, viii) in a dim (lusterless) body, ix) in places filled with decaying leaves, x) in unhealthy trees, xi) in people dressed in dirty dress, xii) amongst people of unhealthy habits, xiii) in tree-stumps where flies breed, xiv) in a pool of stagnant water, xv) in polluted water, xvi) in open sewers passing through the middle of the roads, xvii) in rest houses used by the travelers, and xviii) in the dwelling places of many animals, like elephants, horses, etc.

Suuchikaa without getting hurt by others works for the destruction and death of others. It is also known as **Jiiva-suuchikaa**, as she moves in all beings as the life force with the help of praana and apaana, subjecting the jiva to sharp pain, like gout, rheumatism, etc., through which one loses his mind. She enters into the feet, like a needle, and sucks blood. It rejoices in other's sorrow, like wicked people.



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(Vashishta while continuing the discourse, thus, the day came to an end. The assembly adjourned for prayers.

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(SEVENTH DAY)

Vashishtha continued on the next day. The demoness, Karkaati, lived for a long period, in this manner and at last repented for her foolish desire to devour people. She spent a thousand years in penance and got degraded into a tiny needle (and cholera virus). She felt much for her self-inflicted misfortune.

She came to her consciousness, and visualized the past, "Alas, where is my gigantic body and how did it become the size of a needle? I have lost my mind and my senses.' When the mind that proceeds towards calamity, first delusion and wickedness in the mind are created, and these develop at a later stage into misfortune and sorrow. I desired to fulfill the worst desire to devour all; but it has led to a remedy worse than the disease of such a desire, and a greater goblin has arisen. I am surely a brainless fool; for this reason, I threw away such a great gigantic body and intentionally choose this tiny body of a virus (or a needle)."

On a sudden, Karkaati abandoned all such desire to devour living beings and she again went to the Himalayas. She began her penance, till her whole being become completely purified. Thus, she gained the highest wisdom. As it were, the energy of her penance set the Himalaya on fire. Indra, the king of heaven, came to know from the sage Narada of Karkaati's sudden undertaking of such penance.

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**UTPATTI PRAKARANAM : 10<sup>th</sup>. March**

No.70: *Vidita parama karanaa~dya jaataa svayam anuchetana samvidam vichaarya / svamanana kalanaanusaara ekastviha hi guruh paramo na raaghavaa ~nyah// III-73-77, 74/28.*

Vashishtha continued: "Indra ordered Vaayu, the wind-god to know where exactly Suuchikaa dwelt. Vaayu saw over the Himalayas, the ascetic Suuchikaa standing like another peak of the mountain. She was almost completely dried up. Vaayu entered her mouth, but, she threw it out again and again. Thus, she had withdrawn her life-force to the crown of her head and stood as a perfect yogini. Vaayu returned to heaven and reported the matter to Indra. Indra went to Brahmaa and prayed. Brahmaa went to Suuchikaa, where she was engaged in penance.

She became pure completely by her penance, by the time Brahmaa reached her. By her intense penance, she had gained direct knowledge of the supreme causeless cause of all, by her own examination of the intelligence within her. *Direct enquiry into all the movements of thought in one's own consciousness is the Supreme Guru.* O' Rama! Brahma said to her '**Direct enquiry**' is the Supreme Guru, no one else. Brahmaa urged her to ask for a boon. She reflected for a while within herself, and thought, 'I have reached the realization of the absolute. What shall I do with boons?'

Brahmaa said to her: "O' Ascetic! The eternal world-order has to be accepted. Hence, you should regain your previous body and live happily for a long time and then attain liberation. You will live as an enlightened living being, afflicting only the wicked and sinful, just to appease



your natural hunger." Suuchikaa accepted Brahmaa's words and soon her body (needle-like) grew into a mountainous body, as was earlier. Thus, Karkaati regained her former body.

Karkaati, after assuming her previous body, it experienced hunger and thirst. It is natural as long as the body lasts; it is within the purview of physical laws, such as, hunger and thirst. She heard an aerial voice, "O' Karkaati! Approach the ignorant and deluded people, only to awaken wisdom in them. This is the only mission of an enlightened being like you. But, those who fail to awaken to the wisdom are fit for your consumption. You shall incur no sin, by eating such ignorant people."

Karkaati understood the aerial voice well, moved into a dense forest where hill tribes and hunters were dwelling. There was a king named Vikram in that forest region. In order to protect his subjects from robbers and dacoits, as was his custom, the king along with his minister, went out in the dark night, into the dense forest. Karkaari saw these two men and at the first instance, thought they were ignorant and therefore a burden on earth, and were sufficient to appease her hunger. Such ignorant people suffer here and hereafter and that is the only mission in their life and it is possible after death they will awake and seek their salvation. She reflected further: "Surely these men are wise enough and I do not kill wise men. Because, those who wish to enjoy unalloyed happiness, fame and long life, should be honoured and worshipped, by providing them all that they might wish to have. So, let me therefore test them and if they found wise, I shall not harm them. Wise and good people are without doubt great benefactors of humanity."

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UTPATTI PRAKARANAM : 11<sup>th</sup>. March

NO.71: *Samrambha dvaaram utsrujya samataa svachchhayaa dhiyaa/ Yukttyaa cha vyavahaarinyaa svaarthah praanena saadhyate // III-78,79-78/25.*

Vashishtha continued: "Karkaati in the process of testing both the king and his minister, she shouted thus: "O' Little worms! Why do you roam in this dense forest? What made you to do so and who are you? Time has come for both. I shall quickly devour you both. Tell me your identity without any further delay." Thus, she shouted at them.

Both the king and his minister thought over for a while and visualized this dreadful form of her and with serene mind, with least agitation in the mind, the minister said to her, thus: "O' Demoness! It appears that you are much angry over us. Of course, it is but natural to all living beings to find ways and means in search of food. And, in so doing one's natural functions, it is not needed to one to be bad-tempered. The wise people even for the fulfillment of their selfish desires, they do so by appropriate means and with proper behavior. And, such wise men keep their mind ever calm and serene, by completely giving up anger and mental agitation and with such a clear mind, they work to fulfil their selfish ends. O' Karkaati! We have come across thousands of insects like you and dealt with them, justly. More over, it is the duty of a king to punish the wicked and protect the good natured people. So, I advise you to please give up anger; make yourself calm and serene, then, try to achieve your desired end. Such a conduct is itself proper and suitable and appropriate to one - irrespective of whether one is able to achieve one's ambition or not, one should



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make it a point to be ever keep oneself remain peaceful. Now, you are at liberty to ask us, do not hesitate. We have never turned away a begger, without fulfilling his desire. No one has ever left empty handed from us.

On hearing the words of the Minister, Karkaate admired their courage and wisdom. She thought for a while, and made up her mind to utilize this great opportunity to clear her doubts from them. (A person, when he is amidst the company of the wise, it is his duty to clear his doubts; instead, if he neglects himself and loses such an opportunity; then, he is surely a great fool who is filled with full of ignorance.) She questioned them, thus: "O' Young men! It is my inherent nature to devour both, as and when I find you both are not endowed with Self Knowledge. For this purpose, so as to know, whether you possess the Self Knowledge or not, I shall ask you a few questions. Give me the correct answers. In case, you fail to give correct answers; then, I shall devour you both, according to my inherent nature. So, act effectively, by keeping in view of the fact."

**KARKAATI'S QUESTIONS:** Karkaati started questioning thus: 1. A thing that is one alone, yet it is many, in such a thing, millions of the universes merge. What is that? 2. Even though it is Pure Space, but it appears to be not so. What it is? 3. That which dwells in me as well as in you is the same. What is that? 4. It actually moves but it does not appear to be so. What is that? 5. It dwells in a rock as consciousness - unobserved, and it plays wonderful tricks in empty space. What is that? 6. Even though, it is not the sun and the moon and the fire, still then, it shines eternally. What it that? 7. The atom that seems to be far and yet it is very nearer. What is that? 8. It

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is of the nature of consciousness; yet it is not known. What is that? 9. It is everything but it is not any of these. What is that? 10. It is the very self of all, yet, it is not known; but it is veiled by the ignorance, and it is regained only after many many life-times of intense and persistent effort. What is that? 11. It is atomic, yet, it contains even a mountain within it. What a great wonder, it is! What is that? 12. It has the capacity to transform the three worlds into a blade of grass. What is that invisible power? 14. It is like an atom, in which the entire universe rests, like a seed, at the time of Cosmic Dissolution. What is that? 15. Even though, it does nothing at all, at any time, yet, it is responsible for the function of all the elements in the universe. What is that? 16. What is meant by the Seer, the Sight and the Seen? 17. A thing that reveals and veils too, the entire three-fold manifestation. What is that thing? 18. Which is responsible for the apparent three-fold division of time? 19. A thing that comes into manifestation and at the same time vanishes, alternately. What is that thing?

**UTPATTI PRAKARANAM : 12<sup>th</sup>. March**

**No.72:** *Sarvaatmakatvaan naivaa ~sau shuunyo bhavati karhichit/ Yad asti na tad astiiti vakttaa mantaa iti amrutah // III-80-10.*

The Minister replied: O' Lady! All your questions pertain to the Supreme Self alone. I shall definitely answer your questions.

"The self has no name and cannot be described as it is subtler than even space. The self is not within the reach



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of the mind and the senses and they even cannot understand it. The self is atomic and is pure consciousness. The entire universe exists in that very consciousness, just as a tree exists within the seed. The universe exists as consciousness but not as universe. Every one experiences consciousness alone, as it is the self of all.

The self (consciousness) is like empty space, but it is not emptiness, as it is consciousness. The self cannot be experienced by the mind and the senses, just as the object of experience, but it is the self of all. Though It is one, the self is reflected in the infinite atoms of existence and hence It appears to be many. However, such reflected experience is unreal, just as 'bracelet' is an imaginary appearance of gold; gold alone is real. **The self is the real, but not void, nor emptiness as it is the self of all.** It is the self of all and is the very self of one who says It is not. Furthermore, its existence can be experienced indirectly but cannot be proved, just as the camphor can be experienced by its smell (fragrance). It is the self of all in the form of consciousness and makes the world appearance possible.

The self is the infinite ocean of consciousness, and the three worlds arise like whirlpools spontaneously (suddenly, instinctively, unexpectedly) and very naturally; just as the whirlpools are caused by the running waters. For this reason, the consciousness is beyond the reach of the mind and the senses. It appears to be void, but it can be known only by Self-knowledge. Consciousness cannot be divided, hence, I am you, and you are I, but consciousness itself has not become I or you. As and when the wrong notion of I and you are given up, there arises the awareness

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that there is neither you nor I, and everything is the self, the consciousness alone.

The Self is infinite. Though it moves, it does not appear to be moving. It is established in every atom of existence. The space and time derive their meaning from consciousness alone. The Self does not go nor does it ever come. Where can the Self go when everything that is, is within It? Suppose a pot is taken from one place to another place; the space within it does not move at all from one place to another, and everything is within that space.



**UTPATTI PRAKARANAM : 13<sup>th</sup>. March**

*No.73: Yaavat katakasamvittis taavan naa ~stiiva hemataa/ Yaavach cha drushyataapattis taavan naa~stiiva saa kala// III-80-48.*

The Minister continued further: "The self is of the nature of Pure Consciousness, appears to be inert and insentient when it is associated with inertia (inactivity, lethargy). This Infinite Consciousness has made infinite objects appear in the infinite space; as if, all this seems to have been done, out of a mere fancy, but nothing has been done. For this reason, it is both consciousness and inertia, too; the doer as well as the non-doer.

The Self or the consciousness is the reality in fire; however, the Self does not burn nor is it burnt. Thus, it is the reality in all and is infinite. It is the Eternal Light that shines in the sun, the moon and the fire; but it is independent of them. It illumines all from within. It shines eternally. It is the intelligence that dwells within all, even



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trees, plants and creepers, preserves them too. That Self or the Infinite Consciousness is the Creator, the Protector and the Overlord of all, from the general point of view. Nevertheless, from the absolute point of view, being the Self of all, in reality, it has no such limited roles to play.

Everything is dependent on this consciousness alone. There is no world free of this consciousness. Mountains are within this atomic Self. The time-scales appear to be real, like an object seen in a dream. Just as the entire city is reflected in a small mirror, in the same way, there exists an epoch, within the twinkling of an eye. Then, how one can assert the reality of either duality or non-duality? There is nothing apart from this consciousness or the atomic Self, which appears to be a moment and an epoch, near and far and there is nothing apart from it.

When one sees the bracelet as a bracelet, gold in it is not seen. But, when one understands that 'bracelet' is just a word and not the reality; then, one will be able to see the gold in it. As long as one sees the world and assumes it to be real, the Self is not seen. As and when this notion is discarded, consciousness is realized.

All appearances are but the jugglery of Mayaa. It creates a division in consciousness into subject and object. It is like a dream-city. It is neither real nor unreal, but a long-standing illusion. The assumption of the division creates diversity, even from the creator Brahmaa down to the little insect. You will observe that in a single seed, the diverse characteristics of the tree remain at all times. In the same way, this apparent diversity exists in the self at all times; as consciousness.

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UTPATTI PRAKARANAM : 14<sup>th</sup>. March

No.74: *Aatmaa yatnashatapraapyo labde ~smin na cha kinchana/ Labdham bhavati tach chaitat paramam vaa na kinchana // III-81-9.*

Karkaati said: "I am pleased with your minister's answers. O' King! Now I would like to hear your answers."

The King said: "O' Noble Lady! Your questions relate to the eternal Brahman which is pure existence. And, when the mind stuff is free of all thoughts, Brahman is known. The creation and dissolution of the universe, (i.e., extension and withdrawal) *is expressed in silence, as it is beyond all expression.* It is extremely subtle, and in between the two extremes, and such mid-point itself has two sides. The multiplicity of the universe seems to be divided in itself; but really, it is undivided.

Wind is nothing but Pure Consciousness. Brahman wished and wind came into being. Similarly, when sound is thought of, there is a fanciful projection of what sounds like sound. That Supreme subtle atomic Being is everything as well as nothing. By its omnipresence all this appears to be.

This self can be attained through a hundred ways and means. Still then, when it is attained, nothing has been attained. It is the Supreme Self, but it is nothing. One roams in the forest of samsara till the root-ignorance lasts. As and when the wisdom dawns which is capable of dispelling the root-ignorance (muula ajnana), in which the world appears to be real, the truth is that the Infinite Consciousness perceives the universe within itself, with its own power known as Maaya.



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The Self is extremely subtle and atomic and of the fundamental nature of Pure Consciousness, and is pervaded the entire universe. The existence of the very Self, this omnipresent being, inspires the world-appearance, to dance to its tunes. Thus, the Self is subtler than a hundredth part of the tip of hair. Still, it is greater than the greatest, due to its omnipresence.

The Light of Self-knowledge illumines all the experiences. The self shines by its own light. Such inner light appears to be outside to illuminate external objects. All the other sources of light are no other than the darkness of ignorance and only appear to shine. In a mysterious way, the inner Light of Consciousness shines for ever within and without, uninterruptedly, day and night. Moreover, it illumines the effects of ignorance without removing the darkness of ignorance.

All experiences exist, within the atomic space of consciousness, just as the subtle essence of flowers, leaves and fruits, is within a drop of honey. All experiences swell from that consciousness, and it is the sole experiencer too. Indeed, the infinite consciousness is everything and all the hands and eyes are its own, and it is extremely subtle, even then it has no limbs.

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UTPATTI PRAKARANAM : 15<sup>th</sup>. March

No.75: *Drashttaa drushyatayaa tishtthan  
drashttrutaam upajiivati / Satyaam katakasamvittau  
hema kaanchanataam iva // III-81-80.*

The King continued further: "In the course of a brief dream, one experiences, youth, old age and even death. All the objects that appear in the consciousness are indeed

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consciousness alone and there is no difference at all; in the same way, the Infinite Consciousness, in the twinkling of an eye, experiences an era (aeon - 'an indefinite and a very long period, a period of a thousand million of years', period, time) within itself. The self is the experience of all experiences, even though it is neither the doer of actions nor the person of experiences. There is none apart from it. How wonderful it is to know, that the doer-ship and the person are both inherent within the atom of Infinite Consciousness!

The world is regarded as unreal only from the relative point of view, as it has been never really created, nor does it disappear. The world is not different from the Infinite Consciousness, from the absolute point of view.

The seer sees himself by remaining unseen. The seer does not even become an object of consciousness. The words of sages who speak of the inner and the outer are words without any corresponding substance. Such words they use, in order to educate and instruct the ignorant ones. The seer is the sight only. Upon the latent psychic impressions having ceased, the seer regains his pure being; and when the external object is imagined, a seer has been created. In case there is no subject, there is no object also; just as there is no son without the father. It is the subject alone that becomes the object. There is no object without a subject. Again, the subject is subject only in relation to the object. The subject (the seer) is pure consciousness. Hence, it is able to invoke the object. But, **the object cannot produce the subject.** Therefore, the seer (the subject) alone is real, the object being illusion; just as the gold alone is real, the 'bracelet' being only a name and a form. **The pure gold is not held as the notion of the object persists, and**



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the separation between the seer and the seen also persists. It is due to the consciousness in the bracelet, that gold realizes its goldness, the seer (the subject) manifesting as the object (the seen), realizes Its consciousness (subjectivity). Here, there is no real duality, except the reflection of the other. The subject exists only because of the object. And, the object is nothing but a reflection of the subject. There cannot be any duality, if either of the one is not there. Moreover, if one alone exists, the notion of unity does not arise either. In this way, real knowledge is obtained by means of *right enquiry and right understanding*, and only such a thing remains as is not expressible in words. It is beyond words.

The supreme self is the truth. The guess-work concerning unity and diversity is only to overcome sorrow, and the division is not a negation of unity.

UTPATTI PRAKARANAM : 16<sup>th</sup>. March

No76: *Mahataam eva samparkaat punar duhkham na baadhate / Ko hi diipa shikhaa hastas tamasaa paribhuuyate*// III-82-85/82-8.

Vashishtha continued: "Karkaati became peaceful (serene, calm, tranquil) on listening to the wise words of the King; by which her demonical nature left her. She addressed both of them: "O' Wisemen! You are both fit to be worshipped by everyone and to be served by all. Moreover, I have been awakened in the presence of your holy company. Remember that whoever enjoys the company of enlightened men does not suffer in this

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**world, just as one who holds a candle in his hand does not see darkness around."**

The king requested her to assume the form of an attractive young woman and live with him as his guest, for which she acceded to the request. She continued to be a pleasant woman in day time, but, in the nights, she resumed her demoniac form and consumed the criminals and sinners sent to her by the king.

"O'Rama! I remembered her questions and the king's answers; hence, I narrated this story to you. The quintessence of the multiplicity of the universe extends only from the Infinite Consciousness, just as the complex products of the tree, such as, its leaves, flowers, fruits, etc., extend from the seed where there is no such diversification."

"O'Rama! You will be enlightened just merely by hearing attentively to my words. There is no doubt at all. Know well, that the universe is Brahman alone and it has arisen from Brahman. In order to facilitate imparting instructions, certain words have been used in the scriptures; such as, cause and effect, pain and pleasure, the self and the Lord, knowledge and ignorance, difference and non-difference, etc. All these pairs of words are projected to instruct the ignorant. In truth, they are not real in themselves. Duality is unavoidable, as long as words are used to denote a truth. All duality is illusory."

"O' Rama! Once I asked the creator Brahma to describe how this universe was created first. And, Brahma gave me the following reply."

"Brahmaa said: "My dear child, listen. It is the mind alone that appears as all this. There was the Cosmic Night



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at the end of the previous epoch (era, aeon). As I woke up at the end of the Cosmic Night, and after offering my morning prayers, I looked around, wishing to create the universe. I viewed the Infinite Void which was neither illumined nor dark. And, I saw subtle visions in my heart. In my mind within my mind, I visualized many apparently independent universes. I saw my own counterparts – creators, and all kinds of beings. I was confused (mystified, perplexed): ‘How is it that I am visualizing all these with my mind in this great void?’ I thought of one of the suns in one of the Solar systems and questioned him.”

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UTPATTI PRAKARANAM : 17<sup>th</sup>. March

No.77: *Sad asaditi kalaabhiraatatam yat  
sadasadabodha viinoha-daayinibhih /  
Aviratarachanaabhir iishvaraatman pravilasatiha mano  
mahan mahaatman // III-85,86-85/39.*

The Sun replied: “O’ Lord! You are the omnipotent Creator of all this. The mind alone appears as all this ceaseless and endless creative activity, because of nescience which makes one to think that it is real, unreal, etc. O’ Lord! You know the truth. But, as per your command, I answer your query.”

“O’ Lord among the Lords! There is a place known as **Suvarnajata**, adjacent to the holy Kailaasa Mountain where your beloved sons had established a colony. There was a holy man known as **Indu**, a descendent of the sage **Kashyapa** who along with his wife enjoyed everything, except an offspring. On their intense prayer, Lord Siva blessed them with a boon.”

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"Soon the holy man became the father of ten sparkling and brilliant sons. And, at the age of **seven**, they mastered all the scriptures. In due course, their parents discarded their bodies and became liberated.

They were distressed at the loss of their parents. At one time, all got together and questioned themselves: "O' Brothers, what is the most desirable goal for us to aspire for happiness? To be a King, or an Emperor or even to be Indra, the god of heaven, are all insignificant, because, Indra rules heaven just for an hour and a half of the Creator's life-span. So, let us go in for the attainment of Creator-ship as it will last for a whole epoch."

All agreed to this conclusion and soon decided to reach Brahmaa-hood which is without old age and death.

The eldest brother advised them all to follow his guidelines, and contemplate as 'I am Brahmaa, seated on a full-blown lotus'. All the brothers followed his suggestion. "They have started keeping such notions - 'the sages, Saraswati, the goddess of wisdom, are within, with their personal forms. Heaven is within me along with all the celestials. Mountains, continents and oceans are all within me. Now, the creation takes place, it exists and now it is the time for the dissolution. An epoch is over. The night of Brahmaa is at hand, I have self-knowledge and thus I am liberated."



Go to the centre. Get fixed up there. Why should you go around on the circumference? The centre is the Truth or Reality. Let us think, talk, act, all in terms of the Atman, in the light of the Atman, identifying everything with Him. That was how Ramdas was taught by Ram. Whenever he spoke of anybody or anything, he would add 'Ram' as the suffix. There is nothing but He.

**SWAMI RAMDAS**



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UTPATTI PRAKARANAM : 18<sup>th</sup>. March

No.78: *Tathaiva karmakarane kaamanaa maasti dhiimataam/ Tathaiva karmasamtyaage kaamanaa naasti dhiimataam* // III-87,88-88/12.

The Sun continued: "All the ten holy men stood in deep contemplation, on their intention to be the creators of the universe. Their bodies had shrunk and the left over was consumed by wild beasts. Still then, they continued to stand there in their disembodied (spiritual) state for a very long time, till an epoch came to an end. The terrible heat of the sun and the terrible clouds destroyed everything. All the holy men still continued to stand in their spiritual state, with the **one aim** of becoming the creators of the universe.

"Even at the new creation, these holy men continued to stand in the same place without budging an inch and with the same objective. **At last, they became Creators.** Those whom you saw were all the ten creators in their universes. And, I am one of the suns that shine in the universes created by them."

The Creator asked the Sun: "When all these universes were created by these ten creators, what is there for me to do?"

The Sun replied: "O' Lord! The Creation of the universe is a motiveless amusement to you. You derive no benefit from creating the universe. And, you have no wishes, nor any motives of your own. Hence, there is no need for you to do anything."

"O' Lord! You have no desire or motive behind creation. Lord! You engage yourself in the non-volitional act of creation, and it is your natural function, just as the sun, shines with no intention, and gets reflected in a pool of

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water without the intention of the water to reflect it. It is like the sun that causes night and day without any motive behind, to do so. In the same way, you too function naturally."

**Wise men are those who do not do anything or do not desire to discard action either.**

"O' Lord! You are viewing those created universes of the holy men, with your own mental eye. One observes objects with physical eyes that have been created by the mind and which are indestructible, whereas, the objects that are put together with material substances disintegrate. A person is firmly established as the truth of his being in his own mind; nothing else.

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**UTPATTI PRAKARANAM : 19<sup>th</sup>. March**

**No.79: *Mano hi jagataam kartru mano hi purushah parah / Manah krutam krutam loke na shariirakrutam krutam // III-89-1.***

**The Sun continued: "O' Lord! The mind alone is the Supreme Person and the Creator too. The body can do nothing on its own. Whatever action is done by the mind, alone is action. By holding the powers of the mind along with determined thinking, the holy men became creators of the universe. In the same way, when one thinks 'I am a little body', then, he becomes a mortal being. The consciousness when it is extroverted, experiences pleasure and pain; whereas, the yogi whose vision is introverted never entertains such ideas of pain and pleasure. O' Lord!**



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In this connection, there is a legend which I shall narrate to you."

"There was a king of Magadha named **Indradyumna** and his wife was **Ahalya**. There lived a handsome young man of loose moral character known as Indra. Once, the queen listened to a story of the seduction (temptation into sexual activity) of the famed Ahalyaa by Indra, the king of heaven. After that, she conceived a great love for the young Indra."

"Ahalya, with the help of one of her maids, managed to have the young Indra brought to her. Since then, both of them used to meet in a secret house for enjoyment."

"Ahalya was very fond of him and the very thought of him radiated her face. In due course, their relationship reached the king's ears.

"The irritated king punished them in a variety of ways: they were immersed in ice-cold water, fried in boiling oil, whipped, tied to the legs of an elephant, etc. But, Indra laughingly said to the king: "O' King! The entire universe is nothing before my beloved. Hence, we are unaffected by all these. Sir, *you can punish the body but you cannot punish the mind to bring about the least change*. I am only mind and mind alone is the individual. When the mind is saturated to the brim with something, with some idea, the happenings to the body do not affect the mind. Even the boons and curses cannot affect the mind, just as the mountain is not moved by the horns of a beast. The mind creates the body but not so, with the body. Hence, the mind alone is the seed for the body; when the tree dies, the seed does not, but when the seed perishes, then, the tree is no more. Even when the body perishes, the mind can create several bodies for its sake."

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UTPATTI PRAKARANAM : 20<sup>th</sup>. March

No.80: *Pratibhaasam upaayaati yadyad asya hi chetasah/ Tattat prakataam eti sthairyam saphalataam api // III-90,91-91/17.*

The Sun continued: "O'Lord, the king after that approached sage **Bharata** and pleaded that the couple should be punished by cursing. In turn, the sage pronounced a curse on the couple. However, the couple said to the sage and to the king: "Unfortunately, both of you are of little knowledge and understanding. By cursing us, you are losing the merit acquired by penance. And, your curse, will no doubt, destroy our bodies, but they cannot destroy our minds. In fact, *no one can destroy the minds of others*. Thus, after leaving their bodies, they were born together as animals and then as birds, and then as human couple in a holy family. On account of their dedicated love towards each other, they are born together as husband and wife. The supreme love and devotion of this couple inspired even the trees of the forest."

"The sage's curse could not bring about any transformation in the couple's mind. Lord! In the same way, you cannot interfere with the creation of the ten sons of the holy man. Moreover, what have you to lose, if they are engaged in their own creations? Such creations cannot be destroyed by you, as they are like reflection in a crystal. They are unavoidable (inevitable)."

"O' Lord! In truth, the Infinite Consciousness, the mind, i.e., one's own consciousness, and the infinite space are all of one substance alone, pervaded by the Infinite Consciousness. In your own consciousness, you create the world as you like. Therefore, O' Lord! You can create as



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many worlds as you like, apart from what the young men have created."

"Brahmaa said to Vashishtha: On hearing the words of the Sun, I began to create worlds instantaneously as the natural expression of my own being. I requested the Sun to be my first partner in this task. Thus, the Sun acted in the creation of the young men and this is the progenitor of the human race. In accordance with my ideas, the sun brought about the creation of the worlds. Thus, he played the dual role. Whatever appears in one's consciousness, appears to come into being, and even bears fruits. Such is the power of the mind. All things that appear here are due to the power of the mind. It brings about the appearance of the body, etc."

UTPATTI PRAKARANAM : 21<sup>st</sup>. March

No.81: *Kathyate jiiva naamnaitach chittam pratanuvaasanam / Shaanta deha chatmatkaaram jiivam viddhi Kramaat param // III-91-23.*

"The Creator Brahmaa said: The mind, (individual consciousness) has its own multiple potentialities (capabilities), just as spices are having diverse tastes in them. The consciousness appears as the subtle or ethereal body and it itself appears to be physical body when it becomes gross. That individualized consciousness is called the jiiva or the individual soul, when its capacities are in an extremely subtle state. And the jiiva itself shines as the Supreme Being when it emerges out of all this jugglery.

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"The Pure and Infinite Consciousness alone thinks of itself as the jiiva and as the mind and then believes itself to be the body. If such dream-like fancy continues for a long time, then, this long dream appears to be a reality. It is perceived; hence, it appears to be real. But, the inherent nature contradicts such apparent reality - hence, it is unreal. The perception of the mind is based on consciousness. When the mind perceives an object, it takes the role of the object of perception, but not the reality, just as when it perceives an object, - a bracelet, it sees only the object, even though in truth it is gold.

"Brahmaa is all this. Even what is inert is pure consciousness. But, from me (Brahmaa) down to the rock, everything is rather indefinable - neither inert nor sentient. Perception is possible only when there is a resemblance between the subject and the object. The words, 'inert' and 'sentient' are only words without any substance (whose existence is uncertain). The subject is believed to be sentient and the object is believed to be as inert. Thus, the jiiva is caught around in delusion. To make it clear, this duality itself is the creation of the mind. The Infinite Consciousness alone exists."

"The false division of subject and object ceases, as and when the mind enquires into its true nature. And, the very moment one realizes the homogenous Infinite Consciousness, it attains great bliss."

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Steady the mind. Fix it on the Lord. Plod on patiently like farmer at his plough. Be persevering. This is real Sadhana. Be regular in your Sadhana. This will give you freedom, Bliss, Peace and Immortality.

**SWAMI SIVANANDA**



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UTPATTI PRAKARANAM : 22<sup>nd</sup>. March

No.82: *Manasaiva manas tasmaat pourushena pumaan iha / Svakam eva svakenaiva yojayet paavane pathi// III -92-23.*

Vashishtha asked Brahmaa: "O' Lord! The sage's curse affected Indra's body only and not his mind. How is it possible? If the body is not different from the mind, then, the curse should affect the mind too. Please explain to me how the mind is not affected."

The Creator Brahmaa replied: "Please hear me attentively. In this universe, every embodied being, from Brahma down to a hill, has a twofold body – a mental body and the other made of flesh. The mental body is restless and acts quickly, whereas, the body made of flesh, do not really do anything. The body that is made up of flesh, is over-powered by curses and boons. It is dumb, powerless and weak like a droplet of water on a lotus-leaf. Moreover, it is entirely dependent upon fate, destiny, etc. Mind, though it appears to be dependent, is independent. When the mind engages itself in self-effort, effectively and sincerely, in that case, it is beyond unhappiness, and achieves always positive results."

"The mental body alone gets results for every action, but not the physical body. The mind is unaffected (protected) by the effects of curses, when it constantly dwells on purity. The mind experiences what is contemplated upon, even though the body may fall into fire or mire (sludge). Indra has demonstrated this clearly. A sage named Diirghatapaa, had the ardent desire to perform rites, but suddenly fell into a deep well, while collecting the material needed for the rite. But, he performed the rite mentally and derived the same benefit

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of performing it, physically. Also, the ten sons of the holy man were able to achieve Brahmaa-hood with their sincere mental effort and I could not prevent it."

"The mind that is devoted to the Self will have no effect of either mental or physical illness, or curses, or 'evil eye', just as the falling of a lotus flower cannot split a rock into two. Hence, one should try with the mind to make the mind take to the pure path, and with the self make the self walk the path of purity. Whatever the mind contemplates it materializes instantly. Essential changes can be had by intense contemplation within itself. It corrects the defective vision where illusions were perceived as real. The mind experiences truth. The mind can make one experience burning heat while sitting in moonlight and make one experience cool while sitting under the burning sun. The mind has such a mysterious power."

UTPATTI PRAKARANAM : 23<sup>rd</sup>. March

No.83: *Eshaa jagaj jaangala jiirnavallii samyak samaaloka kuttahaarakruttaa/ Valliiva vikshubdha manahshariiraa bhuuye na samrohati raamabhadra // III-93,94-93/24.*

Vashishtha continued: The absolute Brahman pervades everything in an undifferentiated state and condenses of its own accord and becomes the Cosmic Mind. And an intention arises in that mind leading to the existence of different elements in their extremely subtle state. The totality of all these elements in such an extremely subtle state becomes the luminous cosmic



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person, known as 'Brahmaa' the Creator. Hence, the Cosmic Mind (the absolute Brahman) becomes Brahmaa, the creator of the universe."

"O' Rama! All the substances and objects in this universe emerged from the absolute Brahman, but are not really created, just as waves are noticeable in the ocean. In such an uncreated universe, the cosmic mind, the mind of Brahmaa, perceives itself as egoism. Thus, Brahmaa, the Cosmic Mind, has become Brahmaa the Creator of the universe. All the varied (different, miscellaneous) forces that appear in the Universe are that of Cosmic Mind alone. An infinite number of different creatures manifest themselves in this Cosmic Mind. They are the varied Jiivaas that arise in the infinite space of consciousness."

"All these varied jiivaas who arise in the infinite space of consciousness, appear to have been composed of the elements and enter into each body through the aperture of life-force. And, thus forms the seed of all bodies, both moving and unmoving. Hence, birth as individuals take place, where, each individual being is accidentally brought into contact with various potentialities, the resultant expression giving rise to the law of cause and effect – and thence the differences in evolution. After that, desire alone became the cause of all this."

"O' Rama! The world appearance is like a forest. And, whoever cuts its very root with the axe of investigation (enquiry) gets freed from it. Generally, one understands this after a very long time, whereas as few understand soon."

"O' Rama! I shall now narrate to you, the divisions of beings, the best, the middling and the worst, as had

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happened at the time of the beginning of this cycle of creation."

"The first and foremost, the good and devotional creatures are born. They are devoted to good deeds and get themselves liberated in a few life times. They are full of Satva – full of purity and light."

"The middling-type are of full of dynamism – the quality of Rajas. They are a mixture of Satva and Rajas. Such people attain liberation after their departure from this world."

"The third category is full of Tamas, immersed in darkness of ignorance. They live in darkness, even after thousands of births and are un-awakened. They may take a long time to reach liberation. All these varieties of beings seem to arise and then dissolve in It, by the will of the Infinite Brahman."

**UTPATTI PRAKARANAM : 24<sup>th</sup>. March**

No.84: *Karmanaashe manonaashe manonaashe hy akarmataa / Mukttasyaisha bhavatyeva naa~mukttasya kadaachana // III-95,96 -95/36.*

Vashishtha continued further: "The moment the Cosmic Mind is projected in the absolute Brahman, instantaneously, the natural tendencies of various beings and their behavior are born. Such embodied beings are known as Jiivaas. No division is noticed between mind and action. Every action arises in the mind. Hence, the movement of energy in consciousness assumes the form of action, and every action bears its fruit. **The mind comes to**



an end, when it ceases from all actions. Of course, this applies to the liberated sage only, and not to the ordinary social people."

"The mind perceives and such perception is movement in consciousness. The expression of this movement is action, and action bears fruit, in turn. Whatever the mind thinks of, the organs of action strive to fulfill. Hence, words like 'mind', 'intellect', 'egoism', 'individualized consciousness', 'action', 'enjoyment', 'birth' and 'death', 'latent tendencies', 'knowledge', 'effort', 'memory', 'the senses', 'nature', 'Maayaa or Illusion', 'activity' and such other words are all of unreality with no corresponding reality. The Infinite Consciousness alone is real and all these words, all these concepts appears to exist, by accidental coincidence, much like the crow lodged on a cocoanut tree and the instant falling of a cocoanut. Such a perception of objects in the Infinite Consciousness is due to self-forgetfulness."

"The consciousness that views multiplicity because of the veil of ignorance, in an agitated state and identifies objects as such is called the mind. Such a mind, when it is firmly established with sincerity in a certain perception, is known as intellect. And, when it ignorantly and foolishly identifies itself as a separate individual, then it is known as egoism. (Ahankara). When the consciousness abandons enquiry, and engages in multiplied thoughts, entering and leaving, then, it is known as the individualized consciousness or mind-stuff."

"Pure movement in consciousness is karma or action, without an independent doer. When the result of such action is pursued, it is termed karma or action. When one entertains an idea, such as, 'I have seen this before', with

regard to either seen or the unseen, then, it is known as 'memory'. Suppose, when the past events, enjoyments, etc., remain latent in the field of consciousness, then, it is termed as 'latent tendencies'. When the consciousness knows well, that the vision of division is the product of ignorance, then, it is termed knowledge. And, when the consciousness moves in the wrong direction towards self-forgetfulness, and deeper involvement in false fancies, then, it is termed impurity. When the consciousness entertains the indweller with sensations, then, it is known as the senses - indriyas. When the consciousness remains un-manifest in the Cosmic Being, it is termed nature. When the consciousness creates confusion between the real and the unreal, then, it is known as Maayaa (illusion). The individual consciousness when it dissolves in the Infinite Consciousness, then, liberation results. When the consciousness thinks that 'I am bound', then, there is bondage; and, when it thinks 'I am free', then, there is liberation."

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**UTPATTI PRAKARANAM : 25<sup>th</sup>. March**

**No.85:** *Yatah kutashchid utpannam chittam yat kinchid eva hi / Nityam aatma vimokshaaya yojayed yatnato~nagha// III -97,98 -98/1.*

Vashishtha continued: O' Rama! "The material world exists in the Physical space, the divided consciousness exists in the Finite space and the undivided consciousness exists in the Infinite space. In this way, the space is of three-fold: 1) the Infinite space, 2) the Finite space and (3) the Physical space.



"The undivided consciousness, that is, the Infinite space is termed 'Chid Aakaasha'. Chid-aakaasha exists in all, both inside as well as outside, as the Pure Witness; that which is real as well as that appears to be so. The divided consciousness that exists in the finite space is termed as 'Chitta Aakaasha'. The 'Chitta Aakaasha' creates the division of time and it pervades in all beings. It is also interested in the welfare of all beings. The physical space, in which exists the material world including the other elements, such as, air, etc. The finite space (Chitta Aakaasha) and the physical space (Bhuuta Aakaasha) are not independent but both depend upon the Infinite space (Chid Aakaasha). The fact remains that both Chitta Aakaasha and the Bhuuta Aakasha do not exist."

"O' Rama! One should constantly direct the mind towards liberation through self-effort, irrespective of the origin of the mind. The pure mind alone attains self-knowledge, as it is free from latent (dormant, hidden) tendencies. The idea (concept) of bondage and liberation rests within the mind alone, as the entire universe is within the mind. To put across this point very clearly, let me narrate a legend I heard from the creator Brahmaa himself. Listen to it carefully."

"There was a **GREAT FOREST** comprising millions of square miles, and it is like the space within an atom. In that great forest, there was just one person living, who had thousand arms and limbs. He was ever restless. He had a mace in his hand, and used to beat himself with it, and afraid of his beating himself, used to run away far, and again, beat himself. Finally, he fell into a blind well. He came out of the well. Again, he continued beating himself, and this time he ran away to a forest. He continued beating

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himself and this time he reached a banana grove. There was no person at all, except him. Still then, he wept and cried aloud out of fear. He kept running and continued beating himself as before."

"Brahmaa continued: Through intuition, I visualized all this, and with my will power, I restrained him for a while, and asked him, "Who are you? He could not answer. But, he was much distressed and called me his enemy and wept bitterly and then laughed aloud. After that, he started abandoning his body - limb after limb."

"I saw another person, after this incident, who was running exactly like the earlier one, beating himself, weeping and wailing. I restrained him in the same way, and he began to abuse me and ran away on his own. Thus, I came across several persons. A few listened to my words and by abandoning their previous way of life, they became enlightened. Some others refused to come out of the blind well or come out of the forest.

"O' Rama! Such is the great forest, where they could not find a resting place, whatever the way of life they adopted. You see such people even today in this world and you yourself have visualised such a life of ignorance and delusion. Of course, as you are young and ignorant, it may take time to understand such."



Give up tea, coffee, chillies, excess of sweets and excess of sugar. Have occasional fasts (fasting once a week will benefit you).

Do not drink even water on this day. Do not drink milk without Mixing ginger in it. Fast and eliminate all filth. Fast and cleanse.

Fast and vitalize. Fast and conserve energy. Fast and cure all Diseases. Fast and pray. Fast and meditate.

**SWAMI SIVANANDA**



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 26<sup>th</sup>. March

No.86: *Karanam karma kartaa cha jananam maranam sthithi / Sarvam Brahmaiva nahyasti tadvinaa kalpanetaraa // III-99,100 -100/30.*

Vashishta continued: "O' Rama! Listen to me. The great forest that was mentioned earlier is not very far away. So, the strange man in a strange land is also like that. The world itself is like a forest; and it is a great void. But, this void is not visible for an ordinary person. It is visible only in the light of enquiry. One has to make enquiry about 'I'. And, the wisdom accrued by such enquiry, may be accepted by a few and rejected by some. By such rejection of the wisdom accrued out of enquiry, people continue to suffer uninterruptedly.. This is all due to one's ignorance alone. The one whoever accepts such wisdom arose out of enquiry, enjoys happiness and are enlightened with the Truth.

In the previous story of a person having thousands of arms is no other than the mind which manifests in an innumerable ways. What to say about it! The mind suffers by its own latent tendencies and wanders aimlessly and restlessly in this world. The blind well that is depicted in the story is hell. The banana groove is compared to heaven. The worldly man's life is compared to the thorny bushes of the dense forest. And, the wife, children, wealth, etc., are compared to numerous thorns of the bush; those hurt him all the while without any rest. In this way, the mind wanders in various spheres for some time in hell, at another time in heaven and at times amongst the worldly persons.

"The deluded mind foolishly rejects even when the light of wisdom shines in his life, considering wisdom as its enemy. Thus, he weeps and wails in distress. How foolish

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this ignorance is! Sometimes, one renounces the pleasures of the world without proper understanding, because of imperfect awakening. Such a renunciation leads one to still greater sorrow. True renunciation leads to blessedness, i.e., Supreme Bliss, provided renunciation arises out of the clear understanding and of wisdom born of enquiry into the nature of the mind. Such an awakened mind, visualizes its past pleasures with bewilderment (confusion). For the person, who wisely renounces the world, all the latent tendencies fade away (disappear) from the mind completely, just as the limbs of the person fell down and disappeared as they were cut. Ignorance plays a crucial part in hurting oneself out of one's own decision (choice, wish, will), and thus makes him run frustrated hither and thither."

"The person who gains wisdom, engages himself in persistent enquiry, and preserves such wisdom for a long time and he does not experience sorrow at all; rather he always aims at dwelling in that blissful wisdom. Sorrow arises only in an uncontrolled mind, and when understood effectively, then, all sorrow vanishes (disappears) like the mist at sunrise."

"Everything is within the purview of the omnipotent, absolute Brahman. There is nothing outside Him. The power or energy that pervades all things and beings is His alone. It is '**Chit-shakti**', the power of consciousness or intelligence, in all embodied (in persons, in material form) beings. It is the power of motion in the air, stability in the earth, the void in the space, and is the power of self-consciousness ('I am') in all created beings. The power of Brahman is beyond human perception. Everything is Brahman. It is beyond expression. The action and the instruments of action, the doer, birth, death and existence, -



and everything is Brahman alone. Nothing else is found even in imagination, except Brahman. There is no duality at all. In such a case, in that homogeneity, where is the question of existence of delusion, greed, craving and attachment? The question of bondage does not arise, and non-existence and liberation are false, too. When there is no bondage at all, then, liberation does not arise at all."

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### UTPATTI PRAKARANAM : 27<sup>th</sup>. March

No.87: *Sangkalpajaalakalanaiva jagatsamagram sangkalpameva nanu viddhi vilaasachetyam / Sangkalpamaatramalam utshrujya nirvikalpa maashritya nishchayam avaapnuhi raama shaantim // III-101 -39.*

"Vashishta continued: O' Rama! "There is no such thing that exists as bondage at all and in such a case, it is a fact that there cannot be any liberation too. There is an interesting legend in order to explain this with point well with more clarity. Please listen to it with rapt attention."

"The story of **THE THREE NON-EXISTENT PRINCES**: At one time in the past, there was a city which did not exist. In that great city, there lived three princes who were brave, chivalrous and cheerful. Among these three princes, two were not yet to born and the third one has not been conceived yet. More over, all their relatives died due to their misfortune. All these princes discarded their native city and proceeded to some where else to an unknown place. But, then, they were unable to bear the heat of the scorching sun and they got fainted. The sand was burning hot where their feet were burnt. In addition to this, the grass that was lying on that ground, their tips were sharp

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enough and pierced into their feet while walking. Such was their horrible condition. At last, they reached a shade of three trees. It is rather funny; two of those trees did not exist and the third one had not even been planted yet. Under the shade of such trees, they rested for a while and ate the fruits of those trees. After having rested thus, they further proceeded to another place."

"At last, they reached the banks of three rivers. Out of these three rivers, two were completely dry and in the third, there was no water. That is to say, all the three rivers were completely dry enough and unserviceable. In those rivers, the princes had a very nice bath and quenched their thirst too. After thus, getting refreshed themselves, at last, they reached to a huge city that was about to be built. They entered into such a beautiful city and found three beautiful palaces. Amongst these three, two had not been yet built and the third one had no wall yet erected. They entered into such beautiful palaces. They found in those palaces, three golden plates; out of them, two had been broken into pieces and the third one had been pulverised (reduced to fine particles). They picked up that pulverised golden plate and cooked in it ninety-nine minus hundred (99 - 100) grams of rice. What a great marvel it is! Further, they invited three guests - holy men. Among those three guests, the two had no body and the third had a body with no mouth. All these three holy guests took meals to their satisfaction. After having served the holy guests, the three princes took the rest of the food. They were thus much satisfied and enjoyed the food. In this way, all the three princes lived happily in that beautiful city for a very long time in peace and harmony. 'O' My dear child, this is an extremely nice story. I request you to remember this story



always. Never forget this at any time. You are sure to come up into a learned person. This is certain."

O' Rama! "The young boy, on hearing this story, got thrilled."

O' Rama! "Understand well that this creation of the world is as real as this story of the young boy. In this way, this world is unreal and pure hallucination (experience a seemingly real perception). Remember that everything is only a concept or an idea. That is all. The concept of creation arose in the Infinite Consciousness. That is what this world is. O' Rama! This world is no other than a mere concept or an idea. Such an idea is like dirt. Reject forthwith this error and do not entertain such ideas in the mind and be ever free from such concepts. By so doing, remain ever rooted in truth. Be ever peaceful at all circumstances. Remember this point well."

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### UTPATTI PRAKARANAM : 28<sup>th</sup>. March

No.88: *Abaddho baddha ity uktvaa kim shochasi mudhaiva hi/ Anantasyaa ~tmatattvasya kim katham kena badhyate// III -102-9.*

Vashishtha continued: "No wise man harbours such notions. Only a fool is deluded by his own ideas, and regards the imperishable as the perishable. Ahamkaara or egoism is only an idea based on a false involvement (connection, association, relationship, union) of the self with the physical elements. Ahamkaara or egoism is a false entity. How does such a false thing arise in the infinite consciousness? In fact, egoism is like water existing in a

## MAHAA RAAMAAYANAM

mirage and it does not exist at all. For that reason, O' Rama! Rest in the perfect vision that is based on the fact, and discard your imperfect vision. Perfect vision is based on truth which is of the nature of Bliss. Be always get established in that Perfect vision."

"Discard falsehood and enquire into the nature of truth. You are ever free and you are never bound at any time. In that case, why do you call yourself and bound and then grieve? How can you say, or think, the self is bound, when it is ever free, infinite, with no divisions in it, and is the absolute Brahman? The Self is infinite and in that case, how and by whom it is bound? The Self is a homogenous whole, with no divisions in it at all. It is absolute Brahman alone. In such a case, what is that that is called bondage and liberation? You think so because of your utter ignorance, and as a result you experience pain, etc., even though you are untouched by it. Such pains, etc., do not exist in the self."

"I am not confined (limited, restrained) to the body. It may fall or rise or go on to another universe. What does it matter to me? The relation between the body and the self is like an affinity between the cloud and the wind, and that between a lotus and the bee. The wind becomes one with the space as and when the cloud disappears. *The bee flies away into the air when the lotus withers.* In the same way, the self ever remains forever, even when the body is destroyed. Even the mind does not die away, until it is roasted in the fire of self-knowledge; what to talk of the self."

"A few ignorant foolish people fear death. Death is just a veil by time and space. The Self is eternally present."



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All these tendencies are born out of ignorance. Discard such latent tendencies forthwith, just as a bird desiring to fly away into the sky breaks open out of its shell. All these tendencies that are born out of ignorance are very hard to break and they give rise to endless sorrow. The mind with its self-limiting tendencies views the Infinite as finite. Of course, such ignorant self-limiting tendencies can be dispelled, just as the sun dispels mist, by an enquiry into the nature of the self. *Even the very thought and a desire to undertake this enquiry itself will bring in a considerable change.* Austerities and such other practices are of little use in this. The mind is purified of its past with the dawn of wisdom. The very moment, instantly, it discards its old previous tendencies. Then, *the mind seeks the self alone to dissolve itself into the self.* This is the true nature of the mind. This is the supreme goal. O' Rama! Strive hard for such a goal and stop not till it is reached."

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ANOTHER DAY (7<sup>th</sup>. DAY) HAD DRAWN TO CLOSE, BY THIS TIME.

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## : EIGHTH DAY :

UTPATTI PRAKARANAM : 29<sup>th</sup>. March :

No.89: *Tiivramandatva samvegaad bahutvaalpatva bhedatah/ Vilambanena cha chiram na tu shakttim ashakttitah // III-103,104-103/15.*

Vashishtha continued: "The mind is manifested in the Infinite Consciousness. The mind, by its own nature, spreads itself in a variety of ways. By its very nature, it makes the long appear as short, and vice versa and makes one's own self appear to be different and vice versa. The mind when it contacts even with a little thing, magnifies it and makes it as its own. Thus, the mind creates countless worlds in the twinkling of an eye and destroys them too.

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The mind assumes several aspects one after another, just as the actor plays several roles one after the other. The mind makes the unreal real, vice versa, and because of this, it appears to enjoy and to suffer. *The mind, even, grabs with hands and feet, and with the result of this false sense of ownership, it suffers its consequences."*

"The mind makes one thing appear as another by its power of thought and motion, just as time changes seasons and is able to bring about changes indirectly in the trees and plants. All these, - the time, the space and all things - are under the control of the mind. **The mind does what is to be done immediately, or with some delay or much later, depending upon its intensity (either active or dull) and depending upon the size (either big or small) of the object that is either created or influenced. Thus, the mind is quite capable of doing anything and everything."**

*"O' Rama! Listen to another interesting legend to highlight the above fact, that 'the mind is quite capable of doing anything and everything.'"*

**"THE STORY OF THE KING LAVANA":** A king named Lavana ruled a country known as Uttaraa-paandava, and he was a descendent of the famous king Harishchandra. He was righteous, chivalrous, noble, charitable and thus in every way, a worthy king. He had conquered all his enemies, and his followers were afraid of him. All the sages of forest dwellers were very happy. And, all the villages in the country were very beautiful and prosperous too."

"The king Lavana ascended the throne one day and all the ministers and other visitors paid their homage unto the king. In the mean time, a juggler had entered into the court, saying 'I shall show you something wonderful'. Saying thus, he waved a bunch of peacock feathers and



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immediately there entered a cavalier (a courteous gentleman) into the court along with a beautiful horse. He prayed to the king to accept the horse as a gift and ride on that horse and roam about freely throughout the world. The king visualised the horse."

"After that, the king sat motionless with closed eyes. He saw everyone who assembled and became silent. No one in the court dared to disturb the king's peace."

UTPATTI PRAKARANAM : 30<sup>th</sup>. March

No.90: *Anabhyasta vivekam hi  
deshakaalavashaanugam/ Mantrau-shadhivasham yaati  
mano nodaaravruttimat// III-105,106-105/15.*

"O' Rama! The king was in a frightened and perplexed mood and after some time, he slowly opened his eyes. He began to tremble in fear and he was about to fall down. But, the ministers supported him from falling down. The king visualized for a while, all those who have assembled, with sadness and asked thus; "Who are you and what are you doing to me?" On hearing the king's words, the minister was worried much for his mental state and said to him; "O' Lord! You are a great mighty king endowed with wisdom. Even then, this delusion has overpowered you. What a tremendous power this delusion has! It is beyond mental perception; how it happened so suddenly. It may be possible, of course, in the case of ordinary people, those who are ever attached to the petty objects of this world and to the so-called false relationships of wife, children, etc., to get subjected to such mental aberrations. But, it is not the case with you who are ever

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devoted to the Supreme Knowledge. More over, it is a fact, that whoever has not cultivated wisdom is sure to get affected badly by the spell of drugs, etc., but not like you whose mind is fully matured and developed and under control

"On hearing this, somehow, the king regained his self-control to a certain extent, though, on looking at the juggler, he trembled as if in fear, telling the magician: "O' Magician! What have you done to me? A net of illusion you have spread over me. In fact, even the most intelligent and wise persons are sure to get overpowered by the jugglery of Maayaa. In the same way, though I am still in this body, I experienced wonderful delusion within a short period." The king patiently visualized all those who had assembled in the court, and recounted his earlier experiences."

"I saw the juggler wave his bundle of peacock feathers. Soon, I jumped on to the horse which stood in front of me and experienced a sort of mental delusion. After that, I moved away on a hunting expedition. At last, the horse led me into an arid desert. There was no water, and no one lived, and was bitter cold. I spent the whole day, grief stricken. Later, I crossed the desert and reached another place, which was somewhat less dreadful. Here, I rested under a tree till sun-set. During that period, the horse ran away. The night was longer than an epoch. Frightened, I hid myself under a bush."

"The sun rose at day break, and a little later, I saw a dark complexioned girl clad in pitch-black clothes carrying a plateful of food. I approached her and begged for food. I was extremely hungry. But, she ignored me. I pursued her. At last she expressed her wish, "I shall give you food



if you consent to marry me.” At this critical juncture, as the survival was the first and foremost consideration, I had no alternative but to say yes, to give consent to marry her. Immediately, she offered food and later she introduced me to her father, who was even more terrible to look at him. Soon, we the three of us reached their village, which was flowing with blood and flesh. Such was the condition of the village. Her father introduced me to one and all, as her husband and his son-in-law. Of course, they treated me with respect. They entertained me with several terrible stories which frightened me and pained me too. At last, I got married to that girl, in a befitting manner.”

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UTPATTI PRAKARANAM : 31<sup>st</sup>. March

No.91: *Aakrushttamuddharataram ruditam vipatsu  
bhukttam kadannamushitam hatapakvaneshu/  
Kaalaantaram bahu mayopahatena tatra  
durvaasanaanigada bandhagatena sabhyaah // III-107,108-  
107/48.*

The king continued: “From that very moment, I became a member of the primitive tribe. My wife gave birth to a daughter, who was the source of much more unhappiness to me. Three more babies took birth, in course of time. Thus, I was here for many years with this tribe, sharing the sufferings of a family man with a wife and children to feed and to protect. I cut firewood for the home. I often had to sleep under a tree at night. And, I hid myself in a bush, to keep myself warm, in winter. Pork was my staple food. That was the condition of mine.”

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"In due course of time, I grew old. I adopted the business of selling meat, for which I took meat to the villages on the Vindhya-mountain and sold the best part of it. And, the rest of the meat, unsold, I cut into bits and dried in a filthy place. I would often fight with others in the tribe just for a piece of meat to eat, when I was hungry. My body became black as dirty as ever."

"In this way, I was engaged mostly in sinful acts, and my mind got inclined towards such activities. God-thoughts have ceased completely. My heart became stone-like, all compassion shed, just as a snake sheds its slough. Moreover, I caused untold suffering to birds and animals, with the help of weapons and traps."

"I endured much to the inclemencies of the weather, with a single loin cloth. In this way, I spent seven long years. I was ever filled with the evil tendencies, grew wild with anger and used abusive words. I wept in misfortunes, and ate rotten meat. Thus, I lived for a long time in that place. I lived there as if my only mission in life was searching for food, procuring it and eating." I moved from one place to another like a dry leaf blown by the gush of wind.

"At one time, there was a terrible draught in the land. The air was so hot and it seemed to blow sparks of flame. The entire forest got caught in flames. Everything got reduced to ashes. People died of hunger and thirst. They mistook pebbles to be balls of meat and began to chew them. Such was the pitiable condition."

Some had even started eating corpses. While doing so, they chewed their own fingers that were soaked in the blood of those dead bodies. Such was their pitiable and wretched state of starvation."



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"The entire forest which was flourishing once, changed into a huge crematorium.

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UTPATTI PRAKARANAM : 1<sup>st</sup>. April

No.92: *Manovilaasah samsaara iti yasyaam pratiyate / Sarvashaktter anantasya vilaaso hi mano jagat // III -109-25.*

The king continued: "Many people migrated elsewhere, due to famine. Those who were deeply attached to their families, (wife and children) perished in that land that enveloped great famine. More over, the wild animals of the forest killed most of them."

"Due to unbearable famine, I was rather forced to leave that place, along with my wife and children. At last, reached the border of the country, and halted there. I took rest under a tree for a long time, in the cool shade of a tree after alighted the children on the ground from my shoulders."

"The youngest of my children was dear to me. Weeping he demanded food of me. Although there was nothing to eat, still the boy persisted because of hunger. I said in despair to him, "Eat my flesh." The innocent child without thinking asked to provide with it."

"I saw that the child was unable to endure the pangs of hunger. I thought that the best way to end all miseries was to end my life. I raised a funeral pyre with the help of forest wood available nearby and ascended over it. And, at the same time, I found myself in this court, being greeted by all of you."

(As the king narrated all this, the juggler vanished suddenly.)

The Ministers said: "O' Lord! The juggler was not interested in money as a reward for his show. The divine entity must have demonstrated to you and to all us, the *power of cosmic illusion*. It is very clear from the happenings, that all the world-appearance is nothing but a play of the mind; and the mind's play is nothing but the play of the Omnipotent Infinite being. Even men of great wisdom are fooled by the veil of the mind. How it happened to a king who was well versed in all learning?

"A juggler performs tricks only to earn his living, for material gains. Surely this is not a juggler's trick. It is the power of illusion alone. Hence, the juggler vanished without expecting any reward for the performance of his tricks."

Vashishtha said: "O' Rama! I was in that court at that particular juncture. So, I know all this first-hand. In this way, *the mind veils the real nature of the self*. Such power of illusion further creates an illusory appearance with several branches, flowers and fruits. O' Rama! Destroy this dreadful illusion forthwith with the sword of wisdom and rest in peace for ever."



Devotion should pervade the entire life-process of man here on earth. To live is to adore the Divine each moment of your life. To know and to be aware that God resides in all living beings, nay, in all things animate and inanimate, is verily the source of all righteousness. This knowledge is the root and support of Dharma. No man will injure another if he is intensely aware that God is in him. For he would be directly offending Him! Therefore, see Him in all and act with devotion and reverence towards all.

*Sarvam Shivamayam, Sarvam Vishnumayam.*

**SWAMI CHIDANANDA**



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 2<sup>nd</sup>. April

No.93: *Manomaatram jagat krutnam manah paryantamandalam / mano vyoma mano bhuumir mano vaayur mano mahaan // III-110-15.*

Vashishtha continued: "It is the impure mind alone that contaminates all relationships by creating suspicion among friends and relatives, and makes them enemies, just as a drunkard visualises that the world is revolving around him. Such a worried mind makes the food into poison and it further causes disease and death. The impure mind alone is the cause of all delusions. So, one should strive hard to uproot these delusions. Mind is a bundle of thoughts and man is nothing but the mind. Mind is the greatest of all, as it is the whole world, the atmosphere, the sky, the earth and the wind. When the body loses its intelligence at the time of death, the corpse is not said to be foolish. Only the one whose mind is foolish is called a fool. The length of time, i.e., *the longevity of a man is decided by the mind*. King Lavana experienced only for a period of less than an hour and he felt that it extended to a life-time, even. Such was the malady of delusions of the mind."

"O' Rama! The mind is able to veil the Omnipresent, Pure, Eternal and Infinite Consciousness. That is the mystery of the mind. Thus, the mind confuses you with this inert physical body. The mind itself appears in various forms, as wind in the moving element, as luster in the lustrous, as solidity in the earth and as void in space. What is more mysterious than this?"

"O' Rama! The senses are born of the mind. In case the mind is elsewhere, at the time of taking food, the taste of the food eaten is not experienced. More over, when the

mind is somewhere else, one does not see a thing that is in front of him."

"The body and the mind are said to be quite different; this is the view of the ignorant persons. In fact, the body and the mind are not different but one alone. Sages have realized this truth. One should salute those sages."

"The sages who have realized this truth that the mind and the body are one, such a one is not disturbed even if the body gets in touch with the woman. For such a sage, it is like a piece of wood coming in contact with the body. *Even if his arm is cut off, he does not experience it.* (Sage Sadaashiva Brahmendra). The sage is able to convert all unhappiness into bliss."

"The mind is capable of creating a variety of states of consciousness – like waking and dreaming; just as an Actor is able to play different roles of personalities. The mind is a mysterious one, which made the king Lavaṇa feel that he was a tribesman. How mysterious it is! The mind is nothing but the bundle of thoughts put together. Know this well, and act in a befitting manner."

"One should make it a point and train the mind not to move around the objects of pleasure. Whoever restricts the mind from its roaming in objects of pleasure is able to conquer it. The mind of a noble man does not move a bit from the reality; just as one who holds firm to a pillar does not move naturally. Such a well-controlled person alone is a real human being, and the rest of all are like worms. Through constant meditation, he attains to the abode of the Supreme Being."

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## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 3<sup>rd</sup>. April

No.94: *Yat tu chanchalataahiinam tan mano  
mrutam uchyate / Tad eva cha tapah shaastra siddhaanto  
moksha uchyate // III-111,112-112/8.*

Vashishtha continued: O' Rama! "The mind is compared to a goblin (a devil, a ghost); and with the aid of Self-effort, one attains Self knowledge. With the aid of such Self Knowledge one will be able to discard the cravings of the mind, such as, pleasure, etc. In this way, only with self-effort, one can gain victory over the mind goblin. This can be easily achieved by all. It is not difficult at all. But, one should cultivate the proper attitude. It is rather a pity on him, who is unable to give up cravings. Intense self-effort is needed to gain victory over the mind and in such a case, without any effort, the individualized consciousness is absorbed into the Infinite Consciousness, consequent upon the cessation of the individuality. This can be easily accomplished. But, those who are unable to do self-effort are indeed vultures in the human form only.

"Forget about your old notion of relying on fate or on gods. Such notions belong to dull-witted people. Make the mind as no-mind, with the acquisition of Self Knowledge through intense Self-effort. Thus, the Infinite Consciousness envelopes the finite mind, and then goes beyond everything. The Self is imperishable. Hold on to the Self, which is imperishable, by uniting intelligence with the Supreme."

"With the help of self-effort, make the mind calm and unagitated; by so conquering the mind, you will be able to conquer even the three worlds. **This does not involve any study of the scriptures, or such other acts, except Self-knowledge.** In that case, why do you consider it difficult?

And, without self-knowledge, no one would be able to live in this world."

"The nature of the Self is death-lessness and those who know thus are not afraid of death. Nor, are they affected by the separation from friends and relations. The mind alone thinks, 'This is I' and 'This is mine'. As and when these notions are removed, automatically, the mind ceases to be. Then, one will not fear for any one and becomes fearless. The material weapon, like a sword, generate fear in man, whereas, the weapon of Wisdom destroys egoism (ahamkara) and makes one fearless.

The mind moves with intensity towards an object, in order to fulfill its craving. Of course, the mind is ever restless. It is the very nature of the mind. Restlessness of the mind is based on the Infinite Consciousness appearing as this world. O' Rama! It is indeed the power of the mind. The mind, when it is deprived of its restlessness, is referred to as the dead mind. Such a state of the mind is itself the penance (tapas) and liberation, as laid down in the Scriptures."

"O' Rama! The mind swings uninterruptedly like a pendulum between reality and appearance, and between consciousness and inertness. When the mind constantly contemplates on the inert objects for a considerable time, then, it assumes the characteristics of such inertness of the objects. Instead, when the same mind is devoted to enquiry and wisdom, then, it shakes off all conditioning and returns to Pure Consciousness which is its original nature."



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 4th. April

No.95: *Maa vaa~kartaa bhava praajna kim akartrutayehite / Saadhyam saadhyam upaadeyam tasmaat svastho bhavaa ~nagha // III -113-7.*

Vashishtha continued: O'Rama! "Mental conditioning or mental disposition or psychological tendency are one and the same and are unreal too. Even then, it arises in the mind of an ignorant person, due to ignorance. To the wise person, it is just a verbal expression, like a barren woman's son. O' Rama! Make every effort to renounce the mental conditioning or limiting, and strive (put in great effort) to be wise."

"O' Rama! Why do you think that you are the doer, when you are actually not the doer of any action? **One alone exists and in such case, the doer of the activity, what and how do not arise.** Though you are not the doer, be active always. What has to be done has to be done. **Therefore, be rooted in the Self, under all circumstances.** Performance of all actions is natural to you, and if you are unattached to such activities and their results, then, you are doing nothing, you are the non-doer, and you become the doer to that non-doer-ship. All this world appearance is like the juggler's trick and in that case, what is to be given up and what is to be aspired for?"

"The ignorance is the seed or root of this world-appearance. ***Ignorance is nothing but mental conditioning.*** Such ignorance is acquired by a man naturally and effortlessly. Moreover, ignorance seems to result in pleasure, but in truth it is the producer of grief alone. Ignorance veils Self-knowledge completely, and creates the delusion of pleasure. The king Lavana experienced several

years of long duration, in less than an hour, due to the veil of ignorance. How great the ignorance is!"

"In fact, ignorance or mental conditioning has a momentary (temporary, fleeting) existence. Yet, it seems to have its permanent existence, like a river. The ignorance is able to veil the reality and hence it appears to be real. When you try to grasp it, you will understand that it is nothing. The world-appearance is within it, and is endowed with the qualities of strength and firmness which attract the ignorance; just as a delicate fibre when put together and rolled into a rope acquires great strength. Such mental conditioning seems to grow but when you try to take hold of it, then, it vanishes like the tip of a flame. Due to mental conditioning, the sky appears to be blue, and seems to have some sort of real appearance. It exists like the dream-objects and thus it creates some sort of confusion; just as people sitting in a moving boat visualize as if the shore is moving. As long as it is active, it creates a veil and the delusion of a long dream of world-appearance. It causes corruption and confusion of all relationships and of all experiences. This ignorance or mental conditioning is responsible for the creation and perception of duality, which results in consequent confusion of perception and experience.

"Master this mental conditioning or ignorance, and become aware of its unreality. In such case, the mind ceases to be; just as the flow of the river ceases when the river dries up. Thus, you will attain the Self Knowledge."

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**SERVE! LOVE! GIVE! PURIFY! MEDITATE! REALISE!**  
**SWAMI SIVANANDA**



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 5<sup>th</sup>. April

**No.96: *Naa~ham brahmeti sankalpaat sudrudhhaad badhyate manah / Sarvam brahmeti sankalpaat sudrudhhaanmuchyate manah // III-114-23.***

Vashishtha continued: "O' Rama! Ignorance disappears as soon as you turn towards the light of the Self. It is like the darkness that disappears in the presence of the light. Natural yearning for Self-knowledge is very great indeed. This ignorance or mental conditioning reveals or projects an endless stream of world-appearance as long as one does not turn up towards natural yearning for Self Knowledge. As and when the ignorance turns towards Self-knowledge, it perishes then and there; just as shadow vanishes is the presence of light."

"O' Rama! Everything from Brahmaa, the creator, down to a blade of grass is nothing but the Self, and ignorance is not there at all. There is nothing known as mind here except the Self. The veil (the ignorance) also is of that self, creating the division (split) of subject-object; and then the Infinite Consciousness itself is termed as the mind. In that Infinite Consciousness, the veil is a sort of an idea, an intention, a concept or a thought; no other than that. The mind itself is a bundle of thoughts, and it has got to vanish with the help of thought; that means, coming to the end of such a thought. Then the mind is no mind and the Self alone remains in truth."

"The mind gets bound with the idea; "I am not the absolute Brahman". The idea, that "Everything is the absolute Brahman", liberates the mind. The very ideas and thoughts of any kind are bondage, and their coming to an end is liberation. Therefore, make sincere self-effort to get freed from thoughts and dwell in the Self, the Infinite

## MAHAA RAAMAAYANAM

Consciousness. The mind visualizes the world as real, just as the thought of blueness in the sky."

"For this reason, one should ever dwell in the Self, without dwelling on any such thoughts, in order to enjoy peace and happiness. Absolute Brahman alone is, from the beginning, and exists for ever and none else exists. Contemplation on such an idea bestows peace, because Brahman is the embodiment of peace. One should thwart (prevent, uproot) the hope of enjoyment, using one's utmost intelligence. Hopes and attachments to things and the individuals, etc., in this world are caused due to mental conditioning, out of ignorance. One should not contemplate on anything else, at any time, in any manner anywhere, except to dwell in the Self, Absolute Brahman. In truth, where is that 'I', in this empty physical body? O' Rama! There is no existence for 'I', 'mine', etc., at all. The Self alone is the truth at all times, and under all circumstances."

"O' Rama! It is natural for the people to forget the truth that the absolute Brahman alone is, due to ignorance. They are convinced of the existence of the unreal and the non-existence of the ignorance. Rama! Do not entertain such foolish ideas of the existence of ignorance, and see that your consciousness is not polluted, thus. Such pollution of consciousness invites endless suffering. Everything, other than Brahman is unreal. Even then, unreality can cause real suffering due to ignorance. One visualizes a number of visions like flying in the air, flying in space and experiences heaven and hell. For that reason, O' Rama! Give up mental conditioning that alone is responsible for the perception of such duality and ever remain calm fixed in the Self, totally unconditioned. In such a case, you will attain superiority over all. There is no doubt at all."



## MAHAA RAAMAAYANAM

UTPATTI PRAKARANAM : 6<sup>th</sup>. April

**No.97:** *Sarveshu sukhaduhkheshu sarvaasu kalanaasu cha / Manah kartru mano bhoktru maanasam viddhi maanavam // III-115-24.*

Rama contemplated for a while, and asked, thus: "O' Holy sage! It is indeed hard to believe that this non-existent nescience (ignorance) creates such an illusion that though this world is, non-existent it appears to be very real. How such a thing is possible? Please explain to me why king Lavana underwent all sorts of sufferings. And, what is it that actually experiences all these sufferings."

Vashishtha replied: "O' Rama! Consciousness is not related to this body in any way. This is the truth. Moreover, the consciousness alone fancies the body, as if in a dream. The consciousness by its own energy limits itself and considers itself as Jiiva. Jiiva endowed with this restless energy is caught up in this world appearance."

"The Jiiva is also known as egoism and the mind. And, the embodied (in the flesh, in material form) being which enjoys or suffers the results (fruits) of past actions and takes on a varieties of bodies is known as egoism, the mind and the Jiiva. It is only the ignorant mind that suffers. The body never suffers or the enlightened being does not suffer. The suffering is only for the mind. The mind dreams of the world-appearance only in a state of ignorance, but not when it is awakened to enlightenment. Hence, the embodied being that suffers thus is known as the 'mind', 'ignorance', 'jiiva', 'mental conditioning' and as 'the individualized consciousness. All these are the synonym terms."

Nescience or ignorance results in un-wisdom. Such un-wisdom or ignorance alone enjoys or suffers. The body does nothing. The body is insentient (insensible, lifeless) and hence it can neither enjoy nor suffer. It is the mind alone that is born, weeps, kills, goes, abuses others, etc., but not the body. The mind alone is man. **It is the mind that experiences all this, - happiness, unhappiness and also all hallucinations and imaginations.**

"I shall let you know the reason for the sufferings of the king Lavana. O' Rama! Listen attentively. King Lavana was the descendent of Harishchadra. He thought, "My grandfather performed a great religious rite and became a great and renowned (prominent) person. For this reason, I should also perform the same rite." While sitting in his garden, he gathered mentally the necessary materials and the religious men, and performed the rite, through out the whole year."

"He had thus completed the religious rite successfully, by performing it mentally, for which he was entitled to the fruits. The mind alone is the performer of all actions and hence it is also the experiencer of all varieties of happiness and unhappiness. O' Rama! For that reason, it is better to guide your mind along the path to salvation."

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### UTPATTI PRAKARANAM : 7<sup>TH</sup>. APRIL

No.98: *Bijajaagrat tathaa jaagran mahaajaagrat tathaiva cha / Jaagrat svapnas tathaa svapnah svapna jaagrat sushuptakam / Iti saptavidho mohah punareva parasparam // III-116,117-117,12.*

Vashishtha continued: "I was very much present in King Lavana's court and witnessed all that had happened.



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They wished to know, who was the juggler, but he had abruptly (suddenly, immediately) disappeared from the court. I visualized his identity through my subtle vision and found that he was a messenger of the gods. It is the usual practice for the Indra to send all types of afflictions to test the strength of the person, who engages himself in that particular type of religious rite. King Lavana was thus tested by Indra, while he was performing the rite mentally. Every act occurred here through the mind, i.e., the rite that was performed with the mind and the hallucinations, were experienced by the mind alone."

"The same mind when it is carefully purified, then, all duality and diversity created by it, cease forthwith."

"O' Rama! I have explained everything to you, the process of cyclical creation, i.e., the creation after the previous Cosmic Dissolution; and of how one entertains the false notions of 'I' and 'Mine'. Through self-effort, one should achieve the highest wisdom. Having attained wisdom, one should ascend gradually the **seven steps** to perfection in yoga. *Perfection in the seven steps of yoga leads finally to liberation.*"

Rama asked: "Holy sir, please explain those seven steps you have referred to, in detail?"

Vashishtha replied: "O' Rama! There are seven descendent steps of ignorance and there are seven ascending steps of wisdom. To remain established in Self-knowledge is liberation. As and when disturbance arises in the mind, there appears egoism and bondage. In a state of Self-knowledge, there is no mental agitation; neither distraction nor dullness of the mind, neither egoism nor perception of diversity."

**THE SEVEN-FOLD DELUSION:** The delusion is of seven-fold that veils this Self-knowledge. - 1) The Seed-state of wakefulness, 2) Wakefulness, 3) Great wakefulness, 4) Wakeful dream, 5) Dream, 6) Dream wakefulness and 7) Sleep.

1) In the seed-state of wakefulness, i.e., in Pure Consciousness, the mind and jiiva exists only in name. 2) In wakefulness state, notions, such as, 'I' and 'this' arise. 3) In the Great wakefulness state, these notions that arise in wakefulness state, (such as, 'I' and 'this') get strengthened by the memory of previous incarnations. 4) In wakeful dream state, the mind is fully awake to its own fancies. 5) In dream state, the false notions of experiences during sleep which are yet to appear as real. 6) In dream wakefulness state, one recalls the past experiences as if they appear real, at that moment. 7) In sleep state, all these notions are neglected (discarded) in order to achieve total dullness. In addition to these, they have their own innumerable subdivisions.



*Parinaama Taapa Samskaara Duhkhaairguna Vrutti  
Virodhaachha Duhkhameva Sarvam Vivekinah// PYS-II-15.*

For a man of discrimination, everything is full of pain. It is said real permanent happiness can be had only through spiritual quest and attainment of Infinite Bliss.

The attainment of union of the individual soul with the Supreme Soul is the ultimate goal. And, Yoga is the answer to that. The jiiva has come from that Great Reality and it has to go to unite with That. As soon as one becomes united with Supreme Soul, the joy of Infinite freedom arises.

**SWAMI SARASWATI**



UTPATTI PRAKARANAM : 8<sup>TH</sup>. APRIL

No.99: *Jnaanabhuumih shubechchaakhyaa  
prathamaa samudaa-hrutaa / Vichaaranaa dvitiiyaa tu  
trutiiyaa tanumaanasaa // III-118-50.*

*Sattvaapattish chaturthii syaat tato~samsakttinaamikaa/  
Padaarthaabhaavanii shashti saptamii turyagaa smrutaa  
// III-118-6.*

Vashishtha continued: "O' Rama! I shall now illustrate to you, the seven states or planes of wisdom. By knowing these states, you will not get trapped in delusion.

**THE SEVEN PLANES OF WISDOM:** The seven planes of wisdom are, 1) Pure wish or intention (Shubechchaa), 2) Enquiry, 3) Subtleness of the mind, 4) Establishment in Truth, 5) Total freedom from attachment or bondage, 6) The cessation of objectivity, and 7) beyond all these states of wisdom, Consciousness.

After having experienced all the vicissitudes of life, at one time, the jiiva stops for a while and thinks, "Why should I continue to be a fool?" "I shall seek the company of holy men and scriptures, without any further delay". Thus, jiiva cultivates such an intense dispassion in life. This is termed as the first state of wisdom - 'Shubechchaa'. 2. Thereupon, one engages in the practice of 'Self enquiry' (direct examination). 3. In the third state, after having dispassion and enquiry; 'Non-attachment' arises, and as a result, the mind become subtle and transparent. 4. In the fourth state, (when all these three states are practiced uninterruptedly, then), the seeker naturally turns away from sense-pleasures and ever dwells in the truth, naturally.

One should dwell always in all the states, with no exception. 5. In such case, there arises a total non-attachment and at the same time a deep confidence in the nature of truth. Thus, '**total freedom**' from bondage ensues. 6. The cessation of objectivity results. One rejoices in one's own self and the perception of duality and diversity within oneself as well as outside oneself cease completely, and the efforts made with the inspiration of others, result in direct spiritual experience."

7. Ultimately, there is no support of any kind, no division, no diversity, at all. Unbroken Self-knowledge is spontaneous and natural, and this is the transcendental state, the highest state of wisdom consciousness, for the one who is thus liberated while living here. 8. Beyond this, there is another state, finally, of the one who has transcended even body consciousness (**Turiyaatiita state**)."

"O' Rama! Those great men who have ascended these seven planes of wisdom consciousness are holy men and they are liberated. They do not fall into the sludge of happiness and unhappiness. Even though, they do not work and are not active in any way, yet, they rejoice in the Self and are ever happy within themselves. They do not need anybody's help to make them happy, or so.

One can achieve such a highest state of consciousness, even by animals and by primitive men, those who are endowed with a body. Even the disembodied beings can achieve such a highest state of wisdom. Only one has to attain such wisdom needed.

Such great men who have reached the highest planes of consciousness are indeed great and are adorable. Compared to such holy men, even an emperor is like a worthless blade of grass, since, they are liberated here and now.



UTPATTI PRAKARANAM : 9<sup>TH</sup>. APRIL

**No.100: Tvattaa~hantaa ~tmataa tattaa  
sattaa~sattaa na kaachana / Na kvachid bhedakalanaa na  
bhaavo na cha ranjanaa // III-119-21.**

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Vashishtha continued: O' Rama! "Out of delusion, the Self ignorantly imagines an egoistic existence; just as gold, by forgetting its goldness, one might think it is a ring, it is a chain, etc., and weep and wail - "O' I have lost my goldness."

Rama asked: "Holy sir! How can such ignorance and egoism arise in the Self?"

Vashishtha said: "O' Rama! One should make it a point to enquire with regard to Reality only, not with regard to the unreal. In truth, there is no such thing as gold-less, ring-ness or limited egoism. And, as the ring is made of gold, the goldsmith weighs the gold and sells. The existence of the unreal is unreal, and it arises out of ignorance, and it vanishes the moment wisdom dawns through enquiry. It is because of ignorance, one sees silver in the mother-of-pearl, but it cannot serve the purpose of silver. Here, the ignorance of silver in mother-of-pearl lasts only as long as it is not seen, and the moment one sees it, then, the ignorance vanishes. There are no two things in this universe. The one Infinite Consciousness alone shines in all names and forms."

"The Infinite Consciousness alone exists and shines resplendent in all names and forms, whatsoever present in this universe. There is no such thing as universe, except the Infinite Consciousness. It is all due to sheer ignorance, the mind gets deluded and hence the appearance of the

would results. It is the illusory idea of egoism is the sole cause for such appearance as the universe, etc. Such egoism does not exist at all in the Infinite Self or the Infinite Consciousness. More over, the Infinite Self does not possess at all, in it, such as, the creator, the creation, the worlds, the heavens, humans, demons, bodies, elements, time, existence and distruction. **And, in the Infinite Self, there is no such thing as 'You', 'I', 'Self', 'That', 'Truth', 'Falsehood', etc. In it, there is no idea of diversity, no contemplation, and no enjoyment.** — Whatever that is present as the universe is no other than the Supreme Peace; that alone is the Infinite Self. Infinite Self is always full, in all respects and at all times and in all conditions, and hence there is no such thing as the beginning, the middle and the end. It is beyond the comprehension of such ideas of the mind and speech. In reality, there is no creation. The Infinite Self is ever Infinite alone and it never discaerded its infiniteness or infinity. Such Infinite Self never became this universe. And, the Infinite Self is like an ocean but without having any movement. Infinite Self is self-luminous, just like the sun, with no activity at all. The Inifnite Self, the Supreme Being is viewed as the object, as the world, etc., because of ignorance. Just as space exists in space, one with space; in the same way, whatever that appears to be the creation is no other than Brahman. That is to say, that Brahman exists in Brahman as Brahman. The very concept of far and near, the notion of diversity, the notion of here and there, are all as valid as the distance between two objects in a mirror, wherein the whole city is reflected. That is to say, such concepts are unreal and invalid.

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UTPATTI PRAKARANAM : 10<sup>TH</sup>. APRIL

No.101: *Ityevam raaghavaa ~vidyaa mahati  
bhramadaayinii / Asat sattaam nayatyaashu sachchaa  
~sattaam nayatyalam// III-120,121-121/10.*

Vashishtha continued: "King Lavana thought on the next day after his hallucinatory experience thus: "I should actually visit places those that I saw in the vision; perhaps they exist in reality." With this thought, he suddenly proceeded along with his retinue, in the southern direction. He came across the very scenes of his vision and the type of people whom he had visualized then. He met the very tribesmen and even he saw his own poor children."

"He visualized from a distance, an old woman weeping and wailing in agony, thus: "O' my beloved husband, where have you gone leaving us all here. I have lost all my kin including my daughter, and others." The king reached the spot where the old woman was and consoled her and understood that she was the mother of his tribal wife. On hearing this, he was very much moved with compassion. Instantly, he gave them wealth out of sympathy, just to meet their needs and to help them from the draught that had affected the whole country, as he had seen the day before. He stayed with them for some time and then returned to his palace."

"The king approached me on the next day and requested me to explain the mystery, and replied him suitably. For this, he was completely satisfied. O' Rama! Know that the power of nescience is quite effective in creating a total confusion between the real and the unreal."

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Rama asked: "O' sage! This is rather confusing. How is it possible to experience a thing that is seen in a dream, in the reality of the waking state?"

Vashishtha answered: "O' Rama! All this is due to ignorance. The concepts, such as, far and near, a moment and eternity, are all hallucinations alone but not real. Due to ignorance, the real appears as unreal, and vice versa. The individualized consciousness, due to its conditioning, becomes aware of whatever it thinks. It is because of ignorance alone, the concept of egoism arises and at that very moment, the delusion of a beginning, the middle and an end also arises. Because of such delusion, one thinks that he is an animal and experiences so too. All this happens due to accidental coincidence; just as when a crow alights over the cocoanut tree, a fruit falls down from the tree, as if the crow has dislodged it. Exactly so, by pure coincidence and in ignorance, the unreal seems to be real.

UTPATTI PRAKARANAM : 11<sup>TH</sup>. APRIL

No.102: *Avidyayaa ~tmatattvasya sambandho nopapadyate / Sambandhaha sadrushaanaam cha yah sphutah svaanubhuutitah// III-121-33.*

Vashishtha continued: "**KING LAAYANA**, while he was in a hypnotic state, probably in his own consciousness, saw a reflection of the marriage of a prince with a tribal woman, etc., and he experienced it as if it really happened to him. A man generally forgets the past deeds of his early life, even if he had devoted a lot of time for that action. In the same way, now he thinks that he did not do what he



actually did. Such discrepancies in memory are seen frequently."

"King Laavana also experienced in his vision, some old incident connected with the tribesmen. Such a thing is quite possible. There is every possibility of the experiencing of what others have experienced. Hence, there is possibility of king Laavana and the tribesmen having visualized in their own minds whatever was experienced by the other. When the same experience experienced by many, then, the hallucination becomes a reality; just as a statement made by many people is accepted as true. Moreover, when these are applied or adopted in one's life, then, they assume their own reality."

**"Ignorance is not at all a real thing; just as oil in sand is not a real entity. Both, the Self and the ignorance cannot have any relationship, as there is possibility of relationship between same or similar entities. This is the experience of every one. The universe and everything that is in it, becomes knowable, because of the Infinite Consciousness. The object has no luminosity of its own. But, because of the Consciousness, everything becomes self-luminous, without having the aid of a perceiving intelligence. Though the subject appears to have illumined the object, it has no luminosity of its own. Hence, the subject is not involved in illumining an object. Consciousness does not capture an inert object, as it is. The manifestation of consciousness in the form of intelligence enables one to become aware of it along with its activity. Hence, consciousness on its own cannot capture or pick up an inert object.**

In this universe, the sentient and the inert cannot mix together. This is the fact. All things are full of

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consciousness alone. Knowledge arises as and when this consciousness comprehends (grasp mentally, understand) itself, thus.

A few things in the universe, for example, one may see a relationship between a tree and a rock. They appear to be inert. But, relationship exists in their very fundamental constituents, which have undergone a certain kind of change for one to become a tree and for another to become a rock. For example, taste-buds in the tongue respond to the sense of taste. These taste-buds respond to varieties of tastes in the food, etc., due to their similarity in their fundamental principle.

### UTPATTI PRAKARANAM : 12<sup>TH</sup>. APRIL

No.103: *Aparijnaayamaanaishaa mahaamoha-pradaayini / Parij-naataa tv anantaakhyaa sukhadaa brahmadaayini // III-121,122-122,29.*

Vashishtha continued: "All relationships pave the way to the realization of the already existing unity. The previous deluded assumption of a division into subject and object results in the false relationships."

"There is a relationship in the middle between the sight and the seen which is known as the seer. As and when the abolition of the division between the seer, the sight and the seen is established, then, that is the Supreme. With the 'Cosmic Intelligence' alone, the mind travels from one country to another. Be ever in tune with that cosmic intelligence. No one becomes busy with the affairs of a future village. In the same way, do not get twisted



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with the moods of the mind, but be established in truth forever. Do not give importance to the mind, but regard it as foreigner or a piece of wood or stone. Infinite Consciousness is free from the mind. In truth, there is no mind at all in the Infinite Consciousness. The activity of this non-existent mind is also unreal. Realise this and be free for ever. Get established in this realization. O' Rama! I have investigated the truth for a considerable period of time concerning the mind and have found nothing, except that Infinite Consciousness alone exists."

Ignorance is like an endless stream constantly moving till it reaches its origin - ocean. It is only possible to cross over this ignorance by constant company of the holy ones. From such company of holy men, one can acquire wisdom that is worth seeking and know well what is to be avoided. By such company, there arises a pure wish to attain liberation. As a result, it leads one to serious enquiry. The mind becomes subtle due to such intense enquiry and the mind gets thinned out from its mental conditioning. Pure wisdom dawns on him and one's consciousness starts moving in the territory of reality. Then, the mental conditioning vanishes completely and with the result, Non-attachment reigns supreme. Bondage to the actions and their results ceases forthwith. The vision is firmly established in Truth and the apprehensions of the unreal get weakened. Even while living in this world, he who has this unconditioned vision performs his normal activities which have to be done, as if he is asleep, without thinking of the world and its pleasures. He lives like this for some years, and after that, he is fully liberated and transcends all these states. Such a person is called liberated while living.

The illusion that deludes the ignorant person comes to an end, as and when the mental conditioning ceases and the mind made perfectly serene (calm, peaceful, quiet and soothing). As long as one has not clearly understood this (Maaya) illusion, it creates this great delusion. But, when once it is clearly understood, such illusion is seen as the infinite, and it becomes the very source of happiness as well as the realization of the Absolute Brahman. One speaks of the Self, Brahman, etc., only for the sake of scriptural instruction, but in truth 'One' alone is. It is not an embodied being. It is Pure Consciousness alone. It is, whether one knows it or not, whether one is embodied or without a body, it is Pure Consciousness alone. All happiness or unhappiness, etc., in this world, belong to the body alone. The self is not grasped by the senses, and hence, it is not touched by sorrow or happiness. *There is no desire in the self.* The world simply appears in it without any wish or motive or purpose, on its part. O' Rama! Your consciousness has become pure, devoid of duality, such as the false concept of a creation and its existence through my precepts (teachings). The false notion of a creation and its existence has been dispelled too."

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(THUS ENDS - UTPATTI PRAKARANA -DEALING WITH CREATION)



*Agniryatraabhimathyaate Vaayuryatraadhirudhyate /  
Soemoe Yatraatirichyate tatra sanjaayate Manah // Sv.Up.-II-6.*

When the fire, i.e., the Supreme Self (the knowledge of Brahman) which burns all ignorance, has been kindled by rubbing in the body with the sacred syllable Om 'ॐ', where the Anahata sounds are generated by the practice of Pranayama, then one attains Brahman, Self-realisation. Fire stands for knowledge of the Self. This supreme knowledge is churned out by study of philosophical books under a competent Guru and constant Meditation on Brahman, the Absolute.

**SWAMI SIVANANDA**





## CHAPTER - IV

# STHITI

## PRAKARANAM

**STHITI PRAKARANAM : 13<sup>TH</sup>. APRIL****{SECTION DEALING WITH EXISTENCE}**

No.104: *Saakaara bata dhaanaadaavankuraah santi yuktimat / Naakaare tanmahaakaaram jagadastiity ayukttikam*// IV-1,3 -1/33.

Rama asked: "It has been understood from thy Holiness, that this universe remains in a seed-state in the Supreme Being in order to manifest itself again in the next epoch. How can this be so? And those who hold this view - are they regarded as enlightened or ignorant?"

Vashishtha continued: "For those who have the firm faith that this universe exists in a seed-state after cosmic dissolution, such a notion is out of pure ignorance. O' Rama! Such a perverted view deludes both the teacher and the taught. *How is it possible for a thing which is beyond the reach of the mind and the senses to be the seed for the worlds?* For example: the seed of a plant contains the future tree; both the seed and the sprout are material objects. And, hence, they are capable of being grasped by the senses and the mind. This does not apply to the universe. At the time of cosmic dissolution, *the universe is in a subtler state, even subtler than space.* In such a case, how can it be that the universe exists in a seed state, and how can it emerge from Supreme Being?

"How is it possible that something exists in nothing? When you say there is something known as the universe in the supreme, in that case, why is it not seen? How can you expect that a tree springs out of the empty space in a jar? Brahman and the universe as two contrary things cannot exist together, just as darkness cannot exist in the sun. It is quite suggestive and proper to say that the tree exists in



the seed, as these have proper forms. As Brahman has no form, it is not correct to say that this cosmic form of the world exists. Assuming causal relationship between Brahman and the world is rather pure foolishness. Brahman alone exists. This is the truth. And, whatever appears to be the world is that Brahman alone. It is as real like a dream-vision, because, it is produced out of nothing."

"At the end of the cosmic dissolution, the Creator of the universe emerges who was nothing more than a memory. The world appearance is of the thoughts that arose from the memory, and the thoughts that sprang from the memory have no valid basis. When there is none to remember, how memory exists. Rama! In case the universe existed in a seed form in the absolute Brahman during cosmic dissolution, then, there is need for a unified cause for its manifestations after the dissolution. Such an assumption is irrelevant like a daughter of a barren woman.

"In the Infinite Consciousness (Chid Aakaasha), millions of universes appear, like specks of dust in a beam of light passing into a room through a hole in the roof. Even in a small atom all the three worlds appear to be there along with their workings like space, time, actions, substance, day and night. There are other atoms where such world appearance is possible; just as there is an invisible figure in an uncarved marble slab."



**STHITI PRAKARANAM : 14<sup>TH</sup>. APRIL**

**No.105:** *Manah sarvam idam raama tasmin antash chikitsite / Chikitsito vai sakalo jagaj jaalamayo bhavet*  
// IV-4,5,6-4/5.

Vashishtha continued: "O' Rama! To cross this ocean of world-appearance, there is only one way left, i.e., the effective control of the senses. There is no other way. Endowed with wisdom gained by the study of the scriptures and the company of saints and sages, and with the aid of the control of senses, one has to understand clearly and realize the absolute non-existence of all objects of perception."

"O' Rama! It is the mind alone that perceives all objects and the jugglery of world-appearance. The mind, with its thinking faculty, conjures (appear by means of a magic ritual) up the body. When the mind does not function, then, the body is not seen. Hence, the mind's perception of objects (the psychological illness) is to be treated. The mind creates various types of thoughts; delusion, the idea of birth and death, etc. With its own thoughts, it is bound as well as it is liberated."

Rama asked: "O' Holy Sir! How does this vast universe exist in the mind?" Please explain.

Vashishtha replied: O' Rama! "It is like the universes that are created by the brahmana boys and it is like the king Lavana who suffered from hallucinations. I shall narrate to you another illustration, the story of sage Shukra.

**THE STORY OF SAGE SHUKRA**

At one time, long long ago, sage Bhrugu was performing intense penance (tapas, self-punishment) on a mountain peak. When Bhrugu sat motionless in



meditation, his young son, Shukra was used to attend to the needs of his father. One day, the young son, Shukra, caught hold in the sky with his vision, a beautiful nymph flying. Soon, his mind was disturbed with a desire for her, and at the same time, the nymph's mind also got disturbed when she saw the radiant young Shukra and desired him.

Shukra closed his eyes and pursued her mentally and reached heaven. He saw radiant celestial beings, gods and their consorts, the celestial elephants and horses. He further saw the creator, Brahmaa himself along with other deities governing this universe. He saw the Siddhas. He listened to celestial music, visited celestial gardens in heaven, and finally he saw the king of heaven, Indra himself, seated in all glory, attended by various beautiful nymphs. Shukra saluted Indra and Indra got up from his throne and greeted the young sage Shukra and prayed him to stay in heaven for a long time. Shukra acceded to his request to stay over there.

### STHITI PRAKARANAM : 15<sup>TH</sup>. APRIL

No.106: *Vividha janmadashaam vividhaashayah samanubhuuya shariiraparamparaah / Sukham atishtthad asau bhrugunandano varanadiisutatte drudhavrukshavat*  
// IV-7,8,9-8/29.

Vashishtha continued: "Intense love for the nymph made the sage Shukra to forget his previous identity. He was in search of the nymph but he could not find her. Shukra, after spending some time in the court of Indra, roamed heaven extensively and soon found out the where

abouts of the nymph. Thus, they were overcome by desire for each other.

Shukra was anxious and waited for the night to envelop the pleasure garden to meet the nymph. Shukra and the nymph entered the beautiful rest house in that garden. She pleaded thus: "O' Great one! I whole heartedly desired you. The delight of the company of the loved one is beyond comparison and even the lordship of the three worlds is nothing before such a loved one. I pray, please give me shelter in your heart." Saying thus, she collapsed on his chest lovingly.

Shukra roamed with the nymph for a very long time in heaven. In this way, he lived **for a period equal to eight world-cycles. Such was the mental delusion.**

Shukra got all his merits exhausted in heaven, and fell from heaven along with the nymph. Their subtle bodies fell on earth, in the form of *dew-drops*. Those dew-drops entered food-grains and they were consumed by a holy brahmana, and from whom his wife received the essence. Shukra was born as their son. The nymph became a female deer and Shukra begot through her, a human child and he became attached to his son. Such an attachment to his son caused worries and anxieties; while longing for the pleasures, both Shukra and his son died.

Due to such longings, Shukra became the ruler of a kingdom in the next birth. In the next birth, he became a holy man, because of his longing for a life of austerity and holiness. **In this way, he passed from one embodiment to another while enduring all vissitudes of destinies. He practiced intense austerity, standing firm, on the bank of a river in order to achieve the desired goal.**



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Shukra spent a long time in contemplation in front of his father. His body became extremely withered (thin, shrunk). For this reason, his restless mind created successive life-spans, birth and death, ascent to heaven and descent to earth and then the modest and peaceful life of a sage. His body became reduced to skin and bone, due to the inclemencies of all types of weather. Such was his intensity of tapas and was so engrossed in it. Even to look at the body was rather frightening. Even then, the body was not consumed by beasts as it stood right in front of his father, the sage Bhrugu who was engaged in deep meditation. Shukra kept the body through the practice of yoga discipline. Shukra himself was capable enough with psychic strength, and such was his austerity.

STHITI PRAKARANAM : 16<sup>TH</sup>. APRIL

No.107: *Svayam uurdhvam prayaaty agnih svayam yaanti payaamsy adhah / Bhokttaaram bhojanam yaati srushttiim chaa~py antakah svayam // IV-10-29.*

Vashishtha continued: "Sage Bhrugu got up from his intense meditation after a hundred celestial years, and he did not see his son, Shukra, in front of him, except the dried up body. The body became an abode of worms, dwelling in the eye-sockets. Bhrugu was deeply concerned with what he visualized and without reflecting over the natural course of events, he became furious and resolved to curse Time for the untimely death of his son.

Time had a physical form; a sword in one hand and a noose (a loop with a running knot) in the other. He had unimaginable, tough armour. He had six arms and six

faces. And, he was surrounded by a host of his messengers. Flames of destruction emanate from his body as well as from his weapons that he held in his hands. With all these, he was quite radiant enough to look at him.

Time or the Lord of Death approached physically in a trice and addressed Bhrgu in a gentle voice: "O' Sage! You are a great sage endowed with wisdom, and how could you take to such an unworthy conduct? Wise men are not offended even when they are disturbed. You have lost your balance of mind on your own. You are indeed an adorable being. And, I strictly adhere to the correct mode of behaviour. Hence, I salute you in reverence."

"Please do not waste your merit accrued with your contemplations in useless exhibition of your power to curse. Know this well that I am not affected even by the fires of cosmic dissolution and your curse will have little effect on me. How childish you are?"

"Remember well, I have destroyed countless beings including gods who preside over this universe. Nature itself ordained thus; I am the consumer and you are our food. Such a relationship is natural, but it is not based on mutual likes or dislikes. **Naturally, the flames of the fire move upward and water naturally flows down. The food sought to be consumed by the consumer and all created objects seek their end. Lord has ordained thus in the self of all and the self dwells as itself.** In fact, there is neither a doer nor an enjoyer, for the purified vision. But, the unpurified vision alone sees such division as if it seems to exist, out of sheer ignorance."

"O' Sage Bhrgu! You are indeed a knower of the truth and you know very well that there is neither doership nor non-doership involved here. Just as flowers bloom on



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trees naturally, creatures of every kind come and go. Everything is attributed to time. As and when the surface of the lake is disturbed or agitated, then, the very moment, the reflection of the moon seems to be distorted. This has to be considered both true and false. This is the fact.

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STHITI PRAKARANAM : 17<sup>TH</sup>. APRIL

No.108: *Kartavyam eva niyatam kevalam  
kaaryakovidaih / Sushuptivruttim aashritya  
kadaachittvam na naashaya // IV-10-39.*

Time continued further: O' Sage! Anger is the sure path to destruction and disaster in every way. So, do not give vent to anger. What is to happen is sure and certain to happen. Realise this truth. We are naturally inclined to fulfil our natural functions. Such is the nature of the wise ones also. **Wise men remain egoless here, and unselfish as if in deep sleep, conduct themselves, well as what has to be done has to be done. Let this not be violated by you."**

"You are a man of great wisdom, and what has happened to your greatness and your moral courage? O' Sage! You are a man of wisdom and know the 'Path to Blessedness'; still then, why do you act like a fool? You know very well that *the ripe fruit is sure to fall* to the ground, still why do you think of cursing me?"

"You know well, that every one has two bodies; the one is physical and the other mental. The physical body seeks its own destruction as it is insentient. The mind is finite but methodical and systematic but at the same time gets disturbed in you. The mind alone is responsible for

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everything; it makes the body dance to its tunes, and causes successive changes in it, like the child playing with mud. Actions are done with the command of the mind. Its thought causes bondage as well as liberation in its pure state. Mind alone creates the body with all its limbs. Mind is the cause for all this endless diversity. Mind creates both the sentient and insentient beings. Mind is the determining factor known as the intellect and its identifications are known as the ego-sense. The physical body comprises physical matter only, still then, the mind deems it as its own. As and when the mind turns towards the truth, immediately, it abandons its identification with the body and attains the Supreme abode - Brahmanhood."

"O' Sage! You are engaged in deep contemplation, and during which period, your son Shukra went far, far away in his own fancy with his mind, leaving his body here as the son of Bhrgu and rose up to the heaven. He enjoyed the celestial nymphs there and after exhaustion of his merit, he fell down on earth like a ripe fruit along with the nymph. He had to leave his celestial body in heaven before falling on to earth. Thus, he was born with a physical body. He had to undergo a series of births; successively, a braahmana boy, a king, a fisherman, a swan, again a king, a great yogi with innumerable psychic powers, a celestial demi-god, the son of a sage, a king again and then as worms and plants, a donkey, a bamboo, a deer in China, a snake, a bird, and once again a demi-god, and now again he has become the son of a brahmana known as Vaasudeva. He is well read in scriptures. And, he is at present engaged in penance on the bank of the holy river Samanga. That was the condition of your son."

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STHITI PRAKARANAM : 18<sup>TH</sup>. APRIL

**No.109:** *Nanu vijnaata samsaara gatayo vayuam  
aapadaam / Sampadaam chaiva gachchaamo  
harshaamarsha vasham vibho // IV-11-13.*

Vashishtha continued: "The sage Bhrgu, after thus hearing from Time (the Lord of death), entered into the eye of wisdom to behold the life of his son. Instantaneously, he visualized in his own intelligence, the entire story of his son's transmigration. He was wonderstruck at what he saw, and he re-entered his own body."

Bhrgu got the true vision, and completely freed of all attachment towards his son, said thus:

"O' Lord! You are the knower of the past, present and the future too, whereas, we are of little understanding. Even though it is unreal, the world appears to be real; thus, it deludes even the man of wisdom. Surely, everything is in you, within you, and you know the true form of this creation, created by the imagination of the mind."

"My son is not dead; yet, taking him to be dead, I got puzzled. Actually, I thought that my son had been taken away from me ahead of his appointed time. O' Lord! We understand the course of earthly events, even then, we are moved to joy and sorrow considering them as good fortune and misfortune.

"Anger impels (forces) a person in this world to do what one should not do whereas, tranquility enables one to do what should be done. The delusion of world existence makes the distinction between appropriate and inappropriate action and inappropriate action is taken to be valid. Such an inappropriate action agitates your mind

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from its natural function and causes apparent death of beings here. There is nothing other than this."

"O' Lord of Time! I could see my son again, with your grace, and now I realize that **the mind alone is the body** and it is the mind alone that conjures (to appear by some means of magical ritual) up this world-vision."

Time said: "O' Sage! You are very correct. Truly speaking, mind is the body; it creates the body by mere thoughts, like the potter makes a pot. The mind creates new bodies and by a mere wish, destroys of what exists. Within the mind, exists all the faculties of delusion for hallucination, dreaming and irrational thinking, which create a pie in the sky. In the same way, the mind creates the appearance of the body within itself; but the ignorant person, with his gross physical vision, visualizes the physical body as different and independent of the mind."

"The faculties of the mind express themselves as the three worlds; of waking, dream and sleep. And, such an expression can be considered neither real nor unreal. The mind, conditioned by the perception of diversity, when it 'sees', it visualises the diversity alone."

**STHITI PRAKARANAM : 19<sup>TH</sup>. APRIL**

No.110: *Naa~sti bandho na moksho~stī tanmayastviva lakshyate / Grastam nityam anityena maayaamayam aho jagat // IV-11,12,13-11/63.*

Time continued: O' Sage! "Mind entertains innumerable notions, such as 'I am weak' 'I am happy', 'I am unhappy', etc., and thus it gets involved in this world-appearance. When a person knows very clearly that all this



is no other than the false creation of the mind, then, the very moment, peace of the supreme reigns in his consciousness."

"This is compared to the vast ocean embedded within a variety of creatures, and on the surface of which waves and ripples of various dimensions rise and fall constantly. The small wave thinks itself small and the big thinks as big. A few waves that are broken by the wind think they are destroyed. One wave thinks it is cold. Another wave is of the opinion that it is warm. What ever the case may be, all the waves and ripples are water of the ocean. It is very correct to say, that there are no waves or ripples in the ocean; and that the ocean alone exists. Even then, it is also true that there are waves and ripples.

Just like the waves in the ocean, the absolute Brahman alone exists. Brahman is omnipotent. Hence, the natural expression of Brahman's infinite faculties appears as the infinite diversity in this universe. Diversity is nothing but one's own imagination. Hence, it has no real existence except in one's own imagination. Remain ever established in this Truth that 'Everything is indeed the absolute Brahman'. Give up all other ideas or concepts forthwith. Just as waves, ripples, etc., are not different from the ocean, all these things are non-different from Brahman. The entire tree is hidden in a seed in a potential form. In the same way, the entire universe exists in Brahman. All the diversity is seen in that one Brahman, just as the multi-coloured rainbow is produced by the sunlight. This inert world-appearance sprang up from the Infinite Consciousness, just as the inert web emanates from the living spider,."

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"The Infinite being fancied this universe and thus get caught in it, as the silk-worm weaves its cocoon and binds itself in it. The self liberates itself from its bondage as the elephant effortlessly breaks loose from the post to which it is tied. In fact, there is neither bondage nor liberation for the Lord. How such ideas or concepts have come into being is not known. Only that Infinite being alone is seen; until then, the Eternal is veiled by the transient and this is indeed a great wonder or a great illusion."

"One gets involved in revolving round and round in the wheel of ignorance and delusion. But, on attaining the wisdom concerning the Supreme Truth, he is instantly relieved of from such bondage."

Time said: O' Sage Bhrgu! "Your son is engaged in penance, after enjoying the pleasures of the heaven." Let us go there. Saying thus, Yama (Time) caught hold of Bhrgu and took him to the spot where his son was in deep meditation.

Thus, Sage Vashishtha said that the eighth day came to a close and the assembly dispersed as usual.

*Pranavo Dhanuh Sharo Hyaatmaa, Brahma Tallakshyamuchyate /  
Apramattena Veddhavyam Sharavattanmayoe Bhavet //*  
Mu.Up.II-ii-4.

Pranava 'ॐ' is the bow, the Atman is the arrow, and Brahman is called its aim. It is to be hit by a man who is self-controlled (with concentration) and then as the arrow becomes one with the target, he will become one with Brahman.

The constant repetition of 'Om' purifies the mind. When the mind is purified by Japa of Om, it becomes fixed in Brahman.

Thus, Sravana, Manana and Nididhyasana of Brahman have been taught. This is the method of Brahma-upasana, Jnana-abhyasa or Brahma-abhyasa.

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NINTH DAY

STHITI PRAKARANAM : 20<sup>TH</sup>. APRIL

No.111: *Jnasyaa~jnasya cha dehasya yaavad  
dehamayam kramah / Lokavad vyavahaaro~yam  
sakttiyaa~sakttiyaa~thavaa sadaa // IV-14,15-15/35.*

Vashishtha continued: "O' Rama! Both the sage Bhrugu accompanied the deity presiding over Time and moved towards the Samanga river bank. The sage Bhrugu visualized his son endowed with another body and whose nature was entirely different from the earlier one. He was having peaceful composture of the mind and rooted in tranquility of enlightenment. On seeing these two radiant beings in front of him, Shukra, the son of Bhrugu greeted them with utmost reverence and offered seats to them on a huge rock. Shukra said thus: "O' Divine Beings! I am most fortunate and most blessed to behold you." Sage Bhrugu said to him: "Remember that you are not an ignorant person. Recollect yourself as to what you really are." Shukra with his eyes closed for a brief period, instantly remembered his past and came to know all happenings."

Shukra said: "I have traversed through several innumerable embodiments and passed through infinite experiences of pain and pleasure, wisdom and delusion. Once, I was a cruel king, a greedy trader and a wandering ascetic too. I have enjoyed every kind of pleasure; performed every kind of action and endured every type of unhappiness and happiness. Now, I do not aspire for anything nor do I wish to avoid anything. Let nature take its own course." O' Father! Let us go to where the previous body stands, completely dried up."

In a trice, they reached the place where the body of Shukra lay in a dried-up and decomposed condition. On seeing the condition of his body, Shukra wailed for a while. What a pitiable condition of this body, which was at one time admired and adored by even celestial nymphs. Now, it has become the abode of worms and most frightening in appearance. O' Body! In the guise of this corpse, you are frightening me. Even wild beasts are afraid of your terrible (aweful, shocking, dreadful) appearance. Now, the body stands with no sensations, and remains in a state of absolute freedom from thoughts and notions. Now the body is free from the mind, and it remains unaffected even by the natural calamities. This body has thus got uprooted after having been rid of all restlessness of the mind. I am really fortunate enough to visualize this body, resting in this dense forest, liberated thus from sorrow."

Shukra in this incarnation, he is known as Vashudeva. He lamented for the body for a while, which was born of Bhruгу, as all other bodies were the hallucinations of this original body, which was that of Shukra, the son of sage Bhruгу. Irrespective of whether one is wise or ignorant, whatever the case may be, the functions of the body continue as long as the body lasts, and can never be altered according to its nature. In this world, the embodied person continues to function appropriately, either attached or unattached. The attachment or non-attachment to the body, etc., lies within their (one's range of knowledge or sight) mental dispositions. Pain and pleasure lasts as long as the body lasts. This is certain. Hence, in the case of the wise, they get liberated from all these attachments where as, an ignorant man caught in delusion gets attached to the body, etc. Moreover, the wise are not at all attached to either.



They rejoice in joy as well as suffering, and such great ones appear to behave like the ignorant, eventhough they are enlightened and liberated while living. Inwardly, the wise are ever free from all needs and behave appropriately in society without getting exposed outside. They ever rejoice in their inner peace.

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### STHITI PRAKARANAM : 21<sup>ST</sup>. APRIL

No.112: *Matputro~yam iti sneho bhrugum apy aharat tadaa / Paramaat-miiyataa dehee yaavad aakrutibhaavini* // IV-16,17-16/18.

Vashishtha continued: "Time heard from the young ascetic Vasudeva, of his mourning over the fate of his previous body. Time interrupted and said to Shukra thus: "O' son of Bhrugu! Discard your present body forthwith and re-enter into your other body. You will give up that body also at the end of the epoch, and after that you will not be born again." Time narrated thus and vanished from that place.

There upon, Shukra sat in meditation and discarded his body as advised by Time. At that very moment, Vasudeva's body fell down and became a corpse. Sage Bhrugu while uttering sacred hymns sprinkled holy water over the body. Instantaneously, the body got revived and it became youthful and radiant.

Bhrugu was very much happy and delighted to see his son thus resurrected from the dead. Shukra got up from meditation and fell prostrate at Bhrugu's feet. As long as there is body consciousness, the feeling of affection, 'This is my son' is natural to every one. It is

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also the same with the sage Bhrugu over his son. Bhrugu and Shukra both performed the funeral rites to the body of the braahmana boy Vasudeva; according to the social customs.

Bhrugu and his son Shukra shone with the radiance of the sun and the moon. In due course of time, Shukra became the spiritual preceptor of the demons. His father, Bhrugu, reached the state of a sage of highest wisdom.

Shukra wandered thus in countless wombs because of his infatuation (intense fondness, fascination, passion, love, craze) with a nymph. Such is the story of sage Shukra.

Rama asked: "Holy Sir! Shukra's wish materialized in his ascent to heaven, etc. In the same way, why does not the wish of others materialize?"

Vashishtha replied: "In Shukra's case, his mind was pure, as it was his first embodiment (**first birth**). Mind was not yet polluted with the impurities of other previous embodiments. In such a pure mind, all such cravings are in a state of quiescence. Because of extreme purity, whatever the mind wishes, that materializes instantaneously. Whatever happened to Shukra is quite possible for everyone.

Bhrugu taught Shukra about the succession of births and such teaching had conditioned Shukra's mind which rose up to the expansion of such conditioning. As and when the mind is completely purified of all conditioning and regained its utter purity, then, such purified mind experiences liberation. A purified mind alone is fit to experience liberation.

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*Om Brahmadevadaapnoeti Param/Tadeshaa~bhuyuktaa /  
Satyam Jnaanamanantam Brahman/Yoe Veda Nihitam Guhaayaam  
Parame Vyoemaan/ ... Tait.Up.11-1<sup>st</sup> Anuvaka.*

**Om. The knower of Brahman attains the Supreme (the Highest)  
Satyam, Jnaanam, Anantam serve to define Brahman.**

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STHITI PRAKARANAM : 22<sup>ND</sup>. APRIL

No.113: *Drushyam pashyan svamaatmaanam na drashttaa samprapashyati / Prapanchakraanta samvitteh kasyodeti nijaa sthithi// IV-18-27.*

Vashishtha continued: "O' Rama! Whatever that is seen in this creation is only an appearance of diversity. The one Infinite Consciousness alone is the source and goal, either for Evolution or Involution. At the time of evolution, there seems to be an apparent diversity in the one Infinite Consciousness, in accordance with the ideas that appear in that consciousness. And, some of these notions intermingle and produce infinite variety in this diversity. Some notions do not intermingle. The fact is that all these ideas appear in every atom of existence. Moreover, these atoms exist independent of one another. All these atoms that existed put together is known as the Absolute Brahman.

"An individual sees only those objects, the ideas or concepts that are rooted in his own mind. When such ideas in the mind do not bear fruits, then there is a change in the mind. A succession of births follows, in order to suit to these psychological changes. Firm belief of fulfilling these psychological changes leads to the reality of birth and death. As and when such firm belief (conviction) is given up, the cessation of the embodiment (birth and death) results. This is the fact."

"O' Rama! The seed gets destroyed in order to sprout and the tree to grow out of it. It is but natural. But, Brahman creates this world without destroying itself. Hence, it is not possible to compare the incomparable Brahman with anything whatsoever. One should keep this fact in mind. Trees, etc., are definable material substances, whereas, Brahman is nameless and formless being.

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Brahman alone has become everything that appears to be of different natures; even then, from another point of view, Brahman is eternal and changeless, and hence, it has not become anything."

"As long as the objective universe is perceived, one does not realize the Self. That is to say, as long as the self is seen as an object, the Seer (Brahman) is not realized or seen. Due to defective perception, one sees water in a mirage, and he never experiences the rising hot air. As and when one perceives the hot air, he is no more perceive water in a mirage.

"The truth is realized only when the division between the seer and the seen is given up and both the seen and the seer are of one substance alone. There is no object which is completely different from the nature of the subject. There is no division at all in such perception. In this way, the subject (the self) is grasped or seen as if it were an object."

STHITI PRAKARANAM : 23<sup>RD</sup>. APRIL

No.114: *Chitraamrutam naamrutameva viddhi chitraanalam naanalameva viddhi / Chitraanganaa nuunamananganeti vaachaa vivekastv aviveka eva // IV-18,19-18/69.*

Vashishtha continued: "Each jiiva experiences within itself, every kind of activity, with the help of its own life-force. O' Rama! Behold the truth, with the eye of your inner wisdom, that there are countless world-appearances in every atom. Such world-appearance is rather a long dream. Even though it is a dream-like experience only, yet, it is true during the course of the dream itself.



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The potential experience of every kind is embeded within every atom. Therefore, give up all your ideas and concepts; both of unity and diversity. Time, space, action or motion, and matter are all of different aspects of the one Infinite Consciousness. That is to say, that the Infinite Consciousness alone has become the various aspects, such as, the time, motion and matter. Only a few exceptionally wise persons realize that the world appearance seen within them is illusory, and the Infinite Consciousness alone is true. And, it is due to this Infinite Consciousness alone, the world appears in the jiiva and there are jiivas within jiivas, ad infinitum - unending. He is freed from illusion when one experiences the truth thus. There is no more illusion for such a person. And, at the same time, the craving for pleasure is thinned out. Such non-seeking of pleasure alone is the only proof of wisdom. **A painted pot of nectar is not nector, nor a painted flame - a fire, nor a painting of a woman is a woman, nor wise words are of wisdom but are mere words of ignorance, unless they are devoid of desire and anger."**

"Whoever contemplates on the absolute Brahman becomes Brahman. There is no doubt at all. Hence, one should resort to the contemplation on Brahman, which is not limited, conditioned or finite. Shukra was bound because of his contemplation on the form of the nymph. As soon as he realized that the purity of the self is Infinite Consciousness alone, instantly he got liberated."

Rama asked: "Holy Sir! Please tell me the true nature of the waking and dreaming states."

Vashishtha said: "In the waking state, the jiiva experiences everything and endures all vissitudes. Dream state is of transcient nature, a short duration with

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momentary experience; even then, it takes on the characteristics of the waking state. When one realizes that the waking state is of a fleeting nature, like the characteristic of a dream, then he understands well that both these states are of the same fleeting nature. Thus, the one whose consciousness is ever awake, even in deep sleep and also the light that shines in waking and dreaming; such a one is the transcendental consciousness, termed as the Turiya state."

"The first and foremost thought 'I am' arises due to the seeds of ignorance and the spread of delusion. In such a case, one perceives thought-forms within the mind in dreams. And, in dream state the external sense-organs do not function at all, but the inner senses function and there is perception within oneself. This is known as the dream state. Again, when the life-force activates the sense-organs, then there is the wakefull state, once again.

**STHITI PRAKARANAM : 24<sup>TH</sup>. APRIL**

No.115: *Shuunya eva kusuule tu simho~stiiti bhayam yathaa / Shuunya eva shariire ~ntar baddho~smiiti bhayam tathaa // IV-20,21,22-21/49.*

Rama asked: "O' Lord, please tell me, how does the mind ever tainted (contaminated)?"

Vashishtha replied: "Very nice of you. You have put a beautiful question. But, this is not the fittest time to ask this question. You will find the answer to this question, with utmost clarity, only when you hear to my saying attentively. Those who strives for liberation, knows for



certain that his mind is impure. Each describes it in a different way, depending upon one's particular point of view."

"The mind entertains different moods and notions, and creates bodies suitable to it for experiencing such ideas, and it enjoys the results of its own notions with the help of the senses that get activated by the energy - life-force. It is like the air coming in contact with different flowers carrying on their scent. Moreover, the mind alone is the provider of fuel for the functioning of the organs of action. Mind itself is action and action is mind alone - the two are like the flower and its scent. The mind's firm belief (conviction) determines the action and the action get strengthened by such firm belief."

"Mind is ever devoted to dharma, wealth, pleasure and freedom. But, this definition differs from individual to individual and one keeps firm faith that their definition alone is the truth."

"O' Rama! The very idea or concept of an object is itself bondage. There is no such thing as bondage, except than this. Such a notion is Maayaa or ignorance, and it makes one blind to the sun of truth. Moreover, doubt arises in one because of ignorance and its perception is perverted. **A person who is already afraid of darkness and when one approaches even a lion's empty cage, he is afraid of it. In the same way, due to his utter ignorance, he believes that he is imprisoned in this empty body.** The notions such as 'I' and 'the world' are nothing but shadows. They are not the truth. Such shadowy ideas alone create 'objects'; and these objects are neither true nor false. For that reason, O' Rama! Discard the notions of 'I' and 'this', and be ever remain established in truth."

"O' Rama! The mind is freed from the cage of delusion, only when it fulfils these conditions, such as, 1) it must be devoid of all attachments, whatsoever, 2) it is not carried away (swayed) by the pairs of opposites, 3) it is not get attracted by objects, and 4) it is not dependent but totally independent of all supports. In addition to these, all the doubts must come to rest and there is neither elation (great happiness and exhilaration) nor depression. After fulfilling all these conditions enumerated above, then, the mind shines like a full-moon."

"Consequent upon the mind, after having ceased from all impurities, there arises in one's heart all the auspicious qualities, and experiences equal vision everywhere. As and when the sun of Infinite Consciousness arises in one's heart, the world illusion gets dispelled just as darkness is dispelled by the rising sun. Those who are endowed with such wisdom, gladdens the hearts of all beings in the universe. There will be no confusion in the mind, at all, consequent upon the absence of egoism. And, such a mind functions naturally and knows perfectly that the world arises and vanishes; just as waves rise and subside in the ocean. He knows perfectly well, that one thing which is permanent - the Infinite Consciousness, alone is worth knowing. By knowing which, one transcends all coming and going."

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*Mahaabhuutaanyahangkaaroe Buddhiravyaktameva cha /  
Indriyaani Dashaikam Cha Pangcha Chendriyagocharaah // Gita-13-5.*

The great elements, egoism, intellect, and also the Unmanifested Nature, the ten senses and one (mind), and the five objects of the senses. The field and its modification are described in this verse. The twenty-four principles of the Sankhya school of Philosophy are mentioned here.

**SWAMI SIVANANDA**



STHITI PRAKARANAM : 25<sup>TH</sup>. APRIL

No.116: *Mayi sarvam idam protam suutre maniganaa iva / Chittam tu naa~ham eveti yah pashyati sa pashyati // IV-22-31. (Gita)*

Qualifications required to know the Truth:

Vashishtha continued: "O' Rama! Understand well, the following points carefully, so that you will be able to know the qualifications needed in order to know the Truth.

- 1) The body is a product of deluded understanding and it is the very fountain-source of unhappiness and of all misfortunes, and that the body is not the Self, at all. Those who know thus see the Truth.
- 2) Know well, that the pleasure and pain are experienced in this body because of the passage of time and circumstances, where one is placed. More over, the time, place and circumstances do not pertain to him. Those who know thus see the Truth.
- 3) Know well, that he is the Omnipresent Infinite Consciousness, spreading within it and whatever that takes place, any where, and at all times, uninterruptedly. By knowing thus, one see the Truth.
- 4) The Self is as subtle as the millionth-part of the tip of a hair, divided by a million times (i.e.,  $1/\text{Millionth} \div \text{Million}$ ), and at the same time, It pervades everything. Those who know thus, see the Truth.
- 5) The unity prevails at all times between the Self and the other and that the one Infinite Light of Consciousness alone exists and shines as the sole reality in all. And, there is no division at all, at any time. Thus, he who knows thus sees the Truth.

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- 6) The Omnipotent and Omnipresent, the non-dual consciousness alone indwells in all beings. Those who know thus, see the Truth.
- 7) It is natural that the body is subject to illness, fear, agitation, old age and death. For this reason, he should not think that he is the body. The one who is not deluded thus, and who is ever aware of his true identity, see the Truth.
- 8) The one who knows perfectly that he is not the mind and that all things, whatever seen are strung together in the Self alone, just as beads are strung on a thread; such a one see the Truth.
- 9) The one who knows well, neither 'I' nor the other exists, except Brahman. And, everything is Brahman alone. There is no doubt about it. Those who know thus, see the Truth.
- 10) The one who understands well that all the beings in the three worlds are his own family (kith and kin), not less than that and hence deserves his sympathy and protection as well. Who ever knows thus, sees the Truth.
- 11) The Self alone exists but there is no such substance in objectivity; who knows thus, sees the Truth.
- 12) The one who knows that pleasure, pain, birth, death, etc., are all the Self alone. Such a one sees the Truth.

After having understood well, all these facts about the Self, and whoever feels "What should I acquire, what should I renounce", one gets firmly established in the Truth.



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Thus, one becomes the abode of all-auspiciousness and is filled with the Supreme realization and one knows well, that the entire universe is really Brahman alone. There is no doubt about it. "**Sarvam Brahmayam Jagat**". Brahman is ever pure, unchanged under all circumstances and during all the apparent creation, existence and dissolution of the universe. Salutations unto that abode of All-auspiciousness."

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**STHITI PRAKARANAM : 26<sup>TH</sup>. APRIL**

**No.117:** *Ajnashyaeyam anantaanaam dukkhaanaam  
koshamaalikaa / Jnasya tviyam anantaanaam  
sukhaanaam koshamaalikaa // IV-23,24-23/18.*

Vashishtha continued: "O' Rama! Whoever treads the superior path is not tainted by the actions that might be performed, even though one dwells in this body; just as the potter's wheel does, by past momentum. The body exists for his pleasure as well as for the liberation of his soul and he does not experience unhappiness at all."

"The body is the source of suffering only for the ignorant, and for the enlightened man, it is the source of infinite delight. And, such an enlightened man never feels sorry for the loss of the body, when its life-span comes to an end because the body itself transports him to this world in order to roam freely and delightfully. Hence, the enlightened man considers the body as a vehicle of wisdom. More over, for the man of wisdom, the body does not cause temptation of lust and greed, nor it does allow ignorance or fear to subjugate (invade) him. Such an enlightened being comes lightly into contact with the body

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during his life time, as long as it lasts, but he is not at all attached to it, when once it is gone; just as the air touches a pot only when it exists, but not the one which does not exist at all."

"The enlightened man reigns supreme in the body who is rid of all doubts and in whom there is no image of self. Such a person should discard all cravings for pleasure and attain wisdom. One should discipline the mind effectively in order to experience such happiness. For example: The captive king, who is delighted even with a piece of bread as and when he is freed. But, the king who has not become subjected to such captivity does not enjoy. For this reason, the wise enlightened man, as a first step, to strive hard to conquer his mind and the senses. This is a must in spiritual evolution. Such a conquest of the mind is far far superior even to the conquest of external foes. One should ever keep this point in mind."

"O' Rama! Evil actions dwell and roam about freely in a dreadful hell like mighty elephants. The senses are responsible for these actions supported by the unfathomable dump of cravings. For this reason, these senses are tough to conquer. And, these senses mercilessly destroy the body of their own support and dwelling."

"Nevertheless (on the other hand, however), the wise man equipped with true wisdom, is able to restrain such cravings without injuring the being; just as the noose restrains the elephant without harming its being. The one who has his senses under control, enjoys bliss (Bliss Absolute), which is beyond expression, superior even to the enjoyment of a king, who rules over a city that is built with brick and mortar. Such a wise, enlightened man, with senses under control, attains clarity in his vision, and,



as a result, his sense pleasures and cravings get worn out completely and disappear. This is possible only after the visualization of the Supreme Truth. That is to say, that the dawn of Supreme Truth in an enlightened, enables him to be completely freed of all cravings, and ever enjoys the Bliss of Brahman."

"For an enlightened and wise person, the mind is an obedient servant, a good counsellor, an able commander over his senses, a pleasing wife, a protecting father and a trust-worthy friend too. The mind always impels such an enlightened person, to do good actions. This is the fact.

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#### STHITI PRAKARANAM : 27<sup>TH</sup>. APRIL

No.118: *Yasyaa~ntar vaasanaa rajjvaa  
grathibandhah shariirinah / Mahaanapi bahugno~pi sa  
baalena~pi jiiyate // IV-25,26,27-27/20.*

Vashishta continued: "O' Rama! Live in freedom in a mindless free state by dwelling ever in truth. Never behave like the demons, Daama, Vyaala and Kata. I shall now tell you their story. Listen attentively."

#### **"THE STORY OF DAAMA, VYAALA AND KATA":**

There was a mighty demon in the nether-world known as Sambara. He was the master of the art of magic. Once, he created a magic city and was a terror to the gods of heaven. At one time, when he was asleep, the gods took advantage of this opportunity and killed his army. After knowing this, the demon invaded heaven. The gods got afraid of his magic powers and hid themselves. He could not find these

gods. The demon, in order to protect his army, he created three other demons: Daama, Vyaala and Kata."

"All these three demons, *because of their first incarnation, they were free from every type of mental conditioning.* They had no fear, doubt or such sort, and hence, they did not flee before the enemy. They were not afraid of death. In fact, they were unaware of the meaning of the war, victory or defeat. They were robot-like projections of the Demon sambara."

"All these three demons were invincible and unarmed too. Sambara despatched an army under the protection of these three demons to fight against the gods. But they could not find the gods. This was reported to Sambara. All these gods took refuge under Brahma for protection and begged him to find a solution to destroy the demons."

"Brahma said: "O' Gods! Sambara cannot be slain now. It is better for all of you to go back and stay away from war. In due course, all the three demons will get entangled in the ego-sense, due to engagement in this war. And, in due course, they will become psychologically conditioned and slowly they will develop latent tendencies. At the present moment, they are completely devoid of ego-sense - i.e., conditioning and tendencies."

Know well, those in whom there is neither ego-sense nor desire nor anger, such people are invincible. **The one who is bound by ego-sense, the sense of me and mine, and by such conditioning of the mind, he can be defeated even by a child, even though he may be learned, and regarded as a great man.** The notions or ideas of 'I' and 'mine' are the root causes of sorrow and suffering. Anyone whose mind is conditioned can be defeated very easily and in the absence of such conditioning, even a mosquito becomes immortal, what to speak of a human being.

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STHITI PRAKARANAM : 28<sup>TH</sup>. APRIL

No.119: *Naikathyaatishayaad yad vad darpanam  
bimbavad bhavet / Abhyaasaatishayat tadvat te  
saahankaarataam gataah // IV-27,28,29,30,31-29/6.*

Vashishtha continued: "Brahma finally advised gods thus: "These demons are purely ignorant creatures of demon Sambara. So, you have to create the feelings of 'I' and 'Mine' in these demons, so that they will easily tempted by this bait. After which, they can be defeated easily."

The creator Brahma, after advising the gods, vanished. The gods took rest for a while in their abodes, before preparing a fresh attack (onslaught) on the demons. Both the gods and demons renewed their fighting much more fierce than earlier."

Such continued fighting generated a feeling of 'I am' in the three demon leaders. Their ego-consciousness got reflected in their behaviour, just as a mirror reflects an object when held close to it. If this behaviour is held at a distance from the consciousness, then there would not be any identification with such behaviour. And there is little chance of the ego-sense creeping in.

The ego-sense instantaneously desired the prolongation of one's life in the body, acquisition of wealth, health, pleasure, etc. These desires affected their personalities greatly and incapacitated them. Confusion arose in their minds and gave rise to the notion, 'this is mine' and 'this is my body'. All these ego-feelings lead them to inability and inefficiency even to do their own work. They were much attached to eating and drinking. Objects gave them a sense of pleasure and thus robbed

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them of their freedom. Along with the loss of freedom, their courage completely left them and a sort of fear crept in. Thus, they lost both freedom and courage. A thought that 'we shall die in this war' crept in their minds and made them worry terribly."

"The gods observed all these changes in them and took advantage of such a situation of the demons and began to attack them. All the three demons fled away for their lives. On seeing the plight of their protectors, who fled away from the battle-field without invading gods, the army got demoralized thoroughly, and thousands of demons fell on the ground."

The news reached the ears of Demon Sambara that his three demons including his army got destroyed by the gods and he became furious. He was very much particular about these three demons, who fled from the battle field, - Daama, Vyaala and Kata, of their whereabouts. Out of fear, these three demons fled away and took refuge in the netherworld."

"Even though all these demons were really free from the cycle of birth and death, due to their ego-sense, they had to be subjected to birth and death. They took several births in different sub-human species, and at last they now live as fish in a lake in Kashmir. What a pitiable state of those demons?"

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"Of all renunciations, the most natural, so to say, is that of the Bhakti-Yogi. Here, there is no violence, nothing to give up, nothing to tear off, as it were, from ourselves, nothing from which we have violently to separate oneself. The Bhakta's renunciation is easy, smooth, flowing, and as natural as the things around us.

SWAMI VIVEKANANDA



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STHITI PRAKARANAM : 29<sup>TH</sup>. APRIL

No.120: *Chidaakaasho~ham ityeva rajasaa ranjitaprabhaha / Svaruupam atyajanneva viruupam api buddhyate // IV-31,32-32/31.*

Rama asked: "O' Holy Sage! Please explain to me when and how these demons will attain liberation?"

Vashishtha replied: "O' Rama! These three demons will get liberated as and when they listen to the narration of their story and are thus reminded of their own essential nature as pure consciousness."

"After some time, a city by name, **Adhishtaana** will arise in the middle of Kashmir. There will be a high peak in the middle of that city, known as **Pradyumna**, and on top of that there will be a high skyscraper. The demon **Vyaala** will be born as a sparrow and live in one corner of the building."

"A king **Yashaskara** by name will reside in that building. The demon **Daama** will be born as a mosquito and reside in a hole of one of the pillars of the building."

"In another corner of the city, there will be a palace known as **Ratnaavalii-vihaara**, where the state minister known as **Narasimha** will reside. Here, the demon **Kata** will be born as a bird - myna and live in that palace."

"At one time, the minister **Narasimha** will recite the story of these three demons - **Daama**, **Vyaala** and **Kata**, to the myna bird. The myna bird will get liberated or enlightened on listening to the story. It understood well that its original personality was nothing but a magical form of the creation of **Sambara**. Thus the demon **Kata** will get liberated."

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"On hearing the story through some one else, the demon Vyaala in the form of sparrow will also get liberated."

"In the same way, the demon Daama in the form of a mosquito will also get liberated by listening to the story."

"O' Rama! Such is the story of these three demons - Daama, Vyaala and Kata, the magical creation of demon Sambara. It is because of their ego-sense and sense cravings that they fell into hell. It is all a play of ignorance and delusion that causes the notion of 'I-ness' and 'Minenss'. O' Rama! Whatever is seen as you and I, are unreal alone, and they appear to be real entities and such unreality does not alter the truth; just as the dead person is a dead person alone."

"The truth remains that everything is nothing but the Pure Consciousness. But, It entertains playfully, the impure notion of 'I am', as it were, without ever renouncing its essential nature as Pure Consciousness. Thus, It experiences the distorted Image of Itself within Itself. Eventhough such distorted image is in fact unreal, yet, the ego-sense - 'I am' - believes it to be real and thus gets deluded. O' Rama! This is the fact."

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### STHITI PRAKARANAM : 30<sup>TH</sup>. APRIL

No.121: *Achaarachaaru charitasya vivikttavrutteh  
samsaara-saukhya-phala-dukkhadashaasvagrudhnoh /  
Aauryashaamsi cha gunaash cha sahaiva lakshmyaa  
phullanti maadhavalataa iva satphalaaya // IV-32-60.*

Vashishtha continued: "O' Rama! Those who are established in Truth, i.e., the state of Liberation, as



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enumerated in the scriptures, they will surely cross this ocean of world-appearance. The consciousness of such people ever flows towards the Self alone. But, those who are mercilessly caught in the net of samsara, the cause of sorrow and confusion, sacrifice their own highest good. It is clearly mentioned in the scriptures that it shows the path, but one's direct experience alone lead one along the safest path to the supreme goal."

"Such a greedy person will leave a handful of ashes that is all. What a pity it is. But, the one who looks upon the world as a blade of grass never grieves. He ever rejoices in his own Self. Those who tread the safest path, realize fully that the infinite is protected by cosmic deities, and knows that he should not set foot on the wrong path even at the time of great distress. The one who is ever devoted to the teachings of scriptures and who ever strives to tread the path of truth, alone is considered to be a human being. Others are equal to animals in the human cloak (an over-garment that hangs loosely from the shoulders). As a human being, one should be kind to each and every being of His creation and such people alone are able to reach the abode of Lord Hari, who dwells in the ocean of milk."

"For a wise man, there is nothing to seek in the world as *whatever has to be enjoyed or seen, everything else, has already been experienced*. One should, after having given up all craving for pleasure, be devoted to one's duty as ordained by the scriptures. Adoration to the saints will save one even from death. (Eg. Sw.Ramaswarupananda, of Sivananda Ashram).

"Perfection in any field comes in its own time. So, one should adhere to the injunctions of the scriptures, with

care and caution, and *patiently wait for perfection*. One should *have full faith* that perfection will come in due time certainly. There is no doubt about it. Completely arrest the downward trend of thought by studying carefully **this 'Holy Scripture'** and get liberated from the clutches of samsaara. Enquire constantly into the nature of Truth. Simply studying of the Holy Scriptures for obtaining liberation will not do. Enquire constantly into the nature of the truth, and know full well that 'this is only a reflection'. *Do not get led away by others. Only animals are led by others*. One should utilize one's own human intellect, the discriminative faculty. Wake up from the slumber of ignorance. Strive hard to end old age and death."

Remember well, all the while, that wealth is the mother of evil; sense-pleasure is the source of pain and misfortune is the best fortune. Rejection by all is victory. Those whose conduct and behavior are good and pleasant, who is ever devoted to seclusion and who does never crave for the pleasures of the world (that lead to suffering), in such a person, life, honour and noble qualities blossom and attain fruition.

### STHITI PRAKARANAM : 1<sup>ST</sup>. MAY

No.122: *Aham artho~parijnaatah paramaarthambare malam / Parijnaato~ham arthas tu paramaatmaambaram bhavet*// IV-33-24.

Vashishtha continued: "O' Rama! *At any time, never discard the right-effort and weigh always the worthiness of the end result*. Know well, that every



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zealous (enthusiastic, keen, fervent, ardent, eager) effort is always adorned with fruition. You will come to know for yourself that self-knowledge alone is capable of effectively destroying all pains and pleasures. For this reason, such zealous effort has to be without fail diverted towards Self-knowledge alone. Discard forthwith completely all such ideas or concepts that are connected to the pleasure-seeking desires within you. *Remember that there is no such happiness without the taint of unhappiness.* This is the proven fact. Please keep it in mind."

"The absence of restraint and the practice of restraint, both these concepts are in the absolute Brahman alone and there is no such real division between them. Still then, the practice of restraint bestows great joy and auspiciousness upon you. Therefore, give up ego-sense completely and choose Self restraint."

"World appearance is nothing but Pure space of Consciousness alone. And, in essence, the world is unreal. I have explained to you in more than a thousand ways, the essential **unreality** of the world - as an object of Perception. The world is the pure space of consciousness only and in accordance with its own nature, it opens and closes its eyes; thus, results the dissolution and creation of the universe."

"The 'I' appears to be an impure idea in the Infinite Consciousness, due to lack of proper understanding, but, when the 'I' is rightly understood, its meaning is seen as the Infinite Consciousness. Such a truth can be revealed to the pure mind, as and when the ignorance is dispelled, and in the case of others, they cling to their own false notions, just as a child clings to the idea of a ghost and its existence."

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"After knowing fully well that the notion of 'I' has no separate entity, and in such a case, how can one believe that the other ideas of heaven, etc., are related to it? As long as the notion of 'I' exists, craving for heaven and even for liberation arise in one's heart. For such a person, only unhappiness remains ever with him in his life. And this 'I' notion can never be got rid of by any means except through Self-knowledge. Self-knowledge alone is the remedy to get rid of this dire disease of 'I' concept."

The Higher-form concept of 'I-ness', that is conducive to Liberation is of three kinds:

The higher-form of 'I-ness' concept is quite conducive and beneficial too, in achieving Self-knowledge. And, it is of three ways:

" 1. An enlightened person keeps a peculiar higher form of 'I-ness', that give rise to the feeling, that '**I am one with the entire universe**' and '**there is nothing apart from me**'. 2. There is another higher type of 'I-ness', where one feels that the 'I' is extremely subtle and atomic in its nature. (Ref.No.116: It is mentioned very clearly, with regard to the subtlety of the Truth, that it is so subtler than the subtle, - as the millionth-part of the tip of a hair that is divided by a million times; '**1/millionth ÷ million**'. Such is the subtlety of that great 'I-ness' concept which is quite desirable and conducive to Liberation.) Therefore, it is different and independent of everything in this universe. This sort of idea is also desirable and conducive to liberation. But, the idea of 'I-ness' which identifies the self with the body, as described earlier, is to be abandoned forthwith firmly. 3. Constant practice of higher form of 'I-ness' will eradicate the lower form. This is certain."



"There is no fear of downfall for such a person, who, ever dwells in that higher form of 'I-ness', engages himself either in all activity or remains in seclusion."

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**STHITI PRAKARANAM : 2<sup>ND</sup>. MAY**

No.123: *Shruuyataam Jnaana-sarvasvam shrutvaa chaivaa~vadhaaryataam / Bhogechchaamaatrako bhandas tatyaago moksha uchyate // IV-34,35-35/3.*

Vashishtha continued: "O' Rama! Sambara realized that the three demons, Daama, Vyaala and Kata, have come to grief because of their foolish egoistic notions and fled away from him out of fear. Therefore, he determined to create more demons with a little modification, i.e., endowed with self-knowledge and wisdom, so that they might not fall prey to ego-sense."

**THE STORY OF BHIIMA, BHAASA AND DRUDDHA:**

"Sambara, therefore, created with his own magic power three more demons known as Bhiima, Bhaasa and Druddha. All these three demons were endowed with self-knowledge and they were omniscient too. They were full of dispassion and sinless and regarded the entire universe as of little value like a blade of grass. Such was their highest degree of dispassion."

"These demons fought with the army of gods very effectively and in spite of fighting for such a long duration, the ego-sense did not arise in them. Instead, whenever the ego-sense rose its head, they subdued it forthwith with Self-enquiry - 'Who am I'. That was the reason, why they were free from fear of death; and more over, devoid of the

feeling 'I did this', and thus they devotedly did their duty as allotted by the master, Sambara. The whole army of gods was in no time defeated by them. This time, the gods fled away from the battle field and reached Vishnu for refuge. Lord Vishnu commanded them to take their abode in another region."

"Now, Lord Vishnu himself fought with the demon Sambara and killed him, and instantly took him to His abode. All the three demons Bhiima, Bhaasa and Druddha became enlightened due to absence of their ego-sense and Lord Vishnu liberated them too after their demise."

"O' Rama! The mind that is conditioned with various factors alone is the real bondage. As and when the conditioning has ceased from one's consciousness and is made supremely peaceful, just as the flame of a lamp is put out. Instantly, the truth is clearly seen and one realizes that **'the self alone is all this.'** 'Conditioning' and 'mind' are mere words with no corresponding truth. When one investigates the truth with the help of keen discrimination, then, these words cease to be significant and clear, then the perception of the Truth results. Instantly, liberation results, the moment the clear perception is achieved."

"The illustration of the first three demons, **Daama, Vyaala and Kata** shows that the mind is conditioned by the ego-sense and the subsequent three demons, **Bhiima, Bhaasa and Druddha** illustrate the mind that is free from such conditioning or ego-sense. O' Rama! My dear intelligent disciple, be not like the former one, but be like the latter. In order to make you understand this point well, I have narrated this story to you. O' Rama! Those are the true heroes, who have brought the mind under control which is dominated by ignorance and delusion. Such a



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control of the mind is the only way to remedy the sufferings of this world-appearance (or cycle of birth and death) and the unending chain of disaster (misfortune). Further, I shall declare to you the quintessence of all wisdom. Listen attentively and let such wisdom pervade far and wide, like a perfume spreads its smell (fragrance) within no time, far far away and thus perfume your entire life. Remember that the craving for pleasure is bondage and to discard such craving is liberation."

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QUINTESSENCE OF WISDOM

No.123A: *Vichaaranaa-samadhigataatma diipako manasyalam parigalite~vadhiiradhih / Vilokayan kshayabhavaniirasaa gatiir gatajvaro vilasati dehappattane // IV-35-69.*

"Destruction of all inner impurities paves the way to activate the intelligence and makes it pure. With such a purified heart, one starts enquiring into the self, and thus his heart gets illumined by the light of the self and he understands very clearly the unworthiness of birth and death and he ever dwells in the body city without any fear or anxiety."

*Chich chinoti chitam chetyam tenedam sthitam aatmani / Ajne jne tva anyadaayaatam anyad astiiti kalpanaa // IV-36-11.*

"In reality, the Consciousness that is reflected in consciousness, shines as consciousness alone, and exists as consciousness only. Even then, for an ignorant person, thinking of himself to be wise and rational, he has his

notion that there is something other than this consciousness.

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**STHITI PRAKARANAM : 3<sup>RD</sup>.MAY**

**No.124:** *Yena shabdham rasam ruupam gandham jaanaasi raadhava / So~yamaatmaa param brahma sarvam aapuriya samsthitah // IV-36,37-37/7.*

Rama asked: "O' Adorable Lord! Please tell me how this universe exists in such a transcendental Infinite Consciousness.

"O' Rama! This universe exists within the Infinite Consciousness, just as the future waves exist in a calm sea, that are yet to come up from the ocean waters. And no difference exists in truth between the calm sea waters and its waves; except with the potentiality of an apparent difference. The Infinite Consciousness is omnipresent, existing everywhere like space; and even then, it is unmanifest. It is very difficult to come to the conclusion as to whether this universe - being the reflected consciousness of the Infinite Consciousness, - is real or unreal, just as the reflection of an object in a crystal can be said to be neither real nor completely unreal. The clouds float in the space freely but the space is unaffected by the passing clouds. In the same way, even though the universe appears in it, the Infinite Consciousness will have no effect and is untouched by the the universe. In principle, the light is not seen, except through the refracting agent. In the same way, the Infinite Consciousness is revealed only through these various bodies. The Infinite Consciousness is essentially nameless and formless, but such names and forms are



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ascribed to its reflections. The Consciousness that is reflected in consciousness, shines as consciousness alone, and exists as consciousness only. But, for an ignorant person, who thinks of himself to be wise and rational, he has his notion that there is something exists other than this consciousness."

"The consciousness is eternal, but it is not created and it does not perish and the world-appearance is simply superimposed on it, like the waves in relation to the oceans. When the consciousness is reflected within itself, then, the notion 'I am' arises, which gives rise to diversity. The same consciousness enables the seed to sprout, as space, air draws the sprout, and water nourishes it and earth stabilizes it and Consciousness itself reveals the new life as light. It is the very Consciousness in the seed that manifests itself as fruit, in due course of time. What a marvel does it."

"The world appearance is the very nature of the Infinite Consciousness; it comes and goes. It is not different from the Infinite Consciousness and it has a mutual relationship with it. The world arises in it, exists in it and is absorbed in it. And, the world is not agitated like the deep ocean even then it is agitated like the waves appearing on the surface. This consciousness becomes conscious itself and considers itself as another, just as a drunkard because of intoxication, he regards himself as another."

"You are able to experience sound, smell, taste, form, etc., due to the presence of His grace (the self, the Supreme Brahman) that permeates all over. O' Rama! Remember this well. The Self or the Supreme Brahman is transcendental and omnipresent; It is non-dual and pure too. There is no idea of any kind dwell in It. There are no

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diversities, like existence and non-existence, good and evil, which are wide spread in an ignorant person. And, it does not matter whether this imagination either is based on the non-self or the Self alone."

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STHITI PRAKARANAM : 4<sup>TH</sup>.MAY

No.125: *Ajnasyaa ~rdhaprabuddhasya sarvam brahmeti ye vadet / Mahaa-narakajaaleshu sa tena viniyojitah // IV-38,39-39/24.*

Vashishtha continued: "O' Rama! The happiness and unhappiness and the state of yoga are the outcome of the sense of doership, i.e., the notion of 'I did this'. Such a notion is real some how or the other for an ignorant man whereas it is fictitious in the eyes of a wise person. Such a notion arises when the mind gets encouraged by pre-dispositions. Thus, he endeavours to gain something and the resultant action is then attributed to oneself. As and when the same action leads to the experience of fruition, then, the notion 'I enjoy this' arises. In truth, these two notions are of the two phases of the same notion. The wise man is not at all interested in the fruits of those actions, even while acting in this world. He simply observes his duties in life, without getting attached to them. He regards those actions and their results as none other than himself. But, the one who is immersed in his mental states, his attitude is entirely different and opposite.

"Remember that the body does nothing. Every activity is done by the mind alone. The mind alone is the cause for the world-appearance. Such appearance has risen in the mind and rests in it. Consciousness alone remains,



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when the experiencing of the mind and objects become tranquil (serene, peaceful, calm, relaxing)."

"The wise people speak out thus: "The mind of an enlightened one is neither in a state of bliss nor devoid of bliss, neither in motion nor static, neither real nor unreal, but it is always between these two states. The enlightened person's consciousness is not bound by any conditioning, and such consciousness blissfully plays its role in this world-appearance, without any attachment, as if in a play. He even does not entertain the notion of liberation, nor of any bondage. He ever sees the self alone."

"O' Rama! The absolute Brahman is omnipotent. That is why His infinite potencies appear as this visible universe. All these diversities, such as, reality and unreality, unity and diversity, beginning and end, exist in that omnipotent Brahman."

Rama asked: "O' Lord! You said that Brahman is free from sorrow; and in that case, how it is possible for the universe that has emerged from Him to be full of sorrow?"

Vaalmiiki replied thus: "On hearing Rama's question, Vashishta contemplated for a while. "Evidently, it seems, that Rama's understanding is not efficient due to some impurity lurking in his mind. When the mind is pure, instantly the mind comprehends (to understand something completely) the truth. That was the reason it is said that, whoever declares 'All this is Brahman' to an ignorant person (half-awakened person), certainly goes to hell. A wise person has only to encourage his student to get established in self-control and tranquility. This is the first step he has to do towards his student. Further, the student should be examined properly as to whether he has become fit for the higher knowledge. After being fully satisfied with the progress of the student, the knowledge of

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the truth should be imparted to him." (Then, Vashishta said thus:)

"Vashishtha said: O' Rama! You will discover the truth for your-self as to whether Brahman is free from sorrow or not. Or else, I shall try to make you understand this truth in course of time."

### STHITI PRAKARANAM : 5<sup>TH</sup>. MAY

No.126: *Brahma chid brahma cha mano brahma vijnaana vastu cha / Brahmaartha brahma shabdash cha brahma chid brahma dhaatavah / IV-40-29.*

Vashishtha continued: "O' Rama! The Infinite Consciousness or Brahman's omnipotent conscious energy is termed 'Chit-shakti'. And, its accidental intention has manifested as the entire creation of world-appearance. The intention condenses and gives rise to the substance intended for it. Soon, the mind reproduces the substance. At this stage, the Infinite Consciousness has its notion of this creation, resulting which in fact It has discarded its fundamental and true nature as the Infinite Consciousness."

"The conscious energy of the Infinite Consciousness is called 'Chit Shakti'. As and when the Infinite Consciousness sees for itself apparently within itself, a pure void; instantly, its conscious energy - 'Chit Shakti' there upon brings space into existence. Further, an intention arises to diversify within that conscious energy - 'Chit Shakti'. Such intention of the 'Chit Shakti' to diversify itself is regarded as the Creator Brahmaa, along with his



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retinue of other living creatures. In turn, all the fourteen worlds appeared in that space of Infinite Consciousness, along with their endless variety of beings. Among these beings, some are immersed in dense darkness and some are very near to the enlightenment. And a few others are enlightened completely."

"O' Rama! In this world, only human beings are fit to be instructed into the nature of truth, among many living species. Though human beings are fit, many among them are obsessed (gripped) by sorrow and delusion, hate and fear. Now, I shall deal with it in great detail."

"All these explanations and talk about the creation of the universe, etc., i.e., who created this world and how was it created, is only for the purpose of composing scriptures and expounding them; but it is not based on truth at all. The various modifications that arise in the Infinite Consciousness (or organization of the cosmic being) do not really take place in the Lord, even though they appear to do so. Even in imagination, there is nothing but Infinite Consciousness alone. It is rather absurd to think of that Being as the Creator and of the universe as a created one. Fire is one only when one lamp is kindled from another. In the same way, there is no 'creator-creature' relationship between them. There is no substantial reality in creation. Creation is just a word and there is no corresponding substantial reality in it. This is the fact."

"Consciousness, the mind and the intellect, everything is Brahman alone. There is nothing other than this. Consciousness is Brahman. The mind is Brahman. The intellect is Brahman. Brahman alone is the substance. Brahman alone is the constituent (part) of all

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substances. Everything is Brahman. There is no world at all in reality."

"The real substance is made to manifest as and when dirt is removed from it. The objects that were shrouded (covered) by darkness are seen as and when the darkness of the night is dispelled by day-light. In the same way, *truth is revealed as and when the ignorance is dispelled.*"

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STHITI PRAKARANAM : 6<sup>TH</sup>. MAY

No.127: *Kuto jaateyam iti te raama maa~stu vichaaranaa / Imaam katham aham hanmiitiesaa te~stu vichaaranaa // IV-41,42-41/32.*

Rama asked: "O' Lord! In the Infinite Consciousness, how could there be even an intention to diversify in It?"

Vashishtha said: "O' Rama! As and when you attain the vision of truth, then, you will understand and see the beauty of the truth in my statements. Whatever was given in the scriptures with regard to the description of creation, etc., is only for the purpose of instructing disciples. When you understand the words as indicated therein, you will come to know the truth and abandon the jugglery of words. There is no such thing in the Infinite Consciousness, neither the intention nor the veil of delusion. But, that itself is ever present before you as the world."

"As and when ignorance comes to an end, this can be realized forthwith. And, ignorance will cease with the help of instruction which rests in the use of these words and descriptions. Actually, this ignorance wants to get away



and get destroyed and hence seeks the light of true knowledge. Just as weapons are destroyed by another weapon dirt cleans dirt, poison cures poison and enemies are destroyed by other enemies; even so, this Maaya rejoices in happiness when it is destroyed. This Maaya vanishes, the moment you are aware of it."

"The self-knowledge is the only remedy to get rid of from the ignorance. And, such self-knowledge arises only when the scriptures are studied with intensity. Every kind of ignorance, whatever it may be its origin, rests in the self. Hence, O' Rama! It is the prime duty to enquire into, 'How shall I get rid of the ignorance?', and not, the enquiry into (without enquiring into), 'How has this ignorance arisen?' As and when the Maaya or the ignorance has ceased to be, then, you shall come to know how it arose. Ignorance is not a real entity. Know this well.

"I shall, once again, make it clear, that the one Infinite Consciousness alone has come to appear as the jiiva and the rest of it. You might have observed that in the ocean at some places, it is calm and tranquil and at other places it is turbulent, rough and agitated. In the same way, the Infinite Consciousness seems to have diverse forms in some places, even though it is non-dual in itself. Ofcourse, it is quite natural for the Infinite Consciousness to manifest itself in all its varied glory.

"The omnipotence of the Infinite Consciousness enters into an alliance with time, space and causation which are indispensable (obligatory, essential, necessary, very important) for manifestation and as a result, the emergence of the infinite names and forms takes place. Whatever the perceptible manifestations may be, in reality,

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all these are non-different from the Infinite Consciousness. Such a non-different aspect relating itself to the manifestation of the names and forms and thus to time, space and causation is known as the 'knower of the field' or the 'witness consciousness'. The body is the field and it knows inside out and in all aspects and it is the 'knower of the field' or the 'witness consciousness'. This witness consciousness gets involved in the latent predispositions and thus develops the ego-sense. Due to such involvement of the witness consciousness, the foolish person then discards all right thinking or right enquiry, i.e., the enquiry into the truth and embraces ignorance as bliss without any hesitation."

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STHITI PRAKARANAM : 7<sup>TH</sup>. MAY

No.128: *Viharanti jagat kechin nipatanty utpatanti cha / Kandukaa iva hastena mrutyunaa~viratam hatah //* IV-43,44-43/25.

Vashishtha continued: "The 'Chit-shakti', the incidental manifestation of the power of the Infinite Consciousness, appears as several millions of species of beings in this universe. And all these countless beings are firmly caught up in their own mental conditioning. They are found in every country, through out the world."

"Among all these countless beings a few are a part of new creation of this epoch and others are still more ancient. A few have incarnated only a couple of times and others have had countless incarnations. A few are liberated and others are sunk in dreadful suffering. A few of them are celestials; some are demi-gods and a few are the deities



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manifested as the presiding deities over this universe. Some others are demons and goblins too. Some belong to the four castes of the human beings and others are uncivilized primitive tribes. Thus, there are a number of varieties of beings present."

"A few of them are in the form of herbs and grass. A few appear as roots, fruits and leaves. A few are in the form of creepers. A few are living as flowers. A few are the kings and their ministers clad in their royal robes. Others are clad in rags and barks of trees, either because of their poverty or otherwise."

"A few among them are snakes and insects. A few are animals, like lions, tigers, elephants and donkeys. A few are birds."

"A few are in prosperity. Others are in adverse circumstances. A few are in heaven and others are in hell. Some are in the region of stars. A few are in the dying holes of trees. A few are already liberated sages who have risen above body consciousness. A few are endowed with enlightened intelligence. A few are extremely dull."

"O' Rama! There are countless beings of various species (a group of living organisms) in this universe. There are similar beings in other universes, too, with different bodies suited to those universes."

"But, all of them are perfectly bound by their own mental conditioning. All these beings roam in the universe, at times uplifted and at other times degraded. And, death plays with all of them. They migrate from one body to another body by being bound with their own countless desires and attachments and limited by their own mental conditioning. They continue thus in the birth and

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death cycle, till they perceive the truth pertaining to their own self which is no other than the Infinite Consciousness. Consequent upon attaining self-knowledge, they are liberated from delusion and they do not come back at any time to this plane of birth and death."

At this stage, the Ninth Day came to conclusion, and the assembly dispersed.

(TENTH DAY)STHITI PRAKARANAM : 8<sup>TH</sup>. MAY

No.129: *Asadidam akhilam mayaa sametam tviti viganayya vishaaditaa ~stu maa te / Sadiha hi sakalam mayaa sametam tviti cha vilokya vishaaditaa~stu maa te*  
// IV -45,46-45/50.

Vashishtha continued: "In the beginning it was non-existent, and it shall cease to be so in the end. Such a thing is not real in the middle, i.e., in the present. That which exists in the beginning and in the end alone is the reality in the present, too. Know well that everything is unreal, including myself and there will be no sorrow in you, or else, know that 'all this is real, including myself', and sorrow will not touch you either."

"The entire universe, including one's wealth, wife, children, etc., is nothing but the jugglery of the mind. When one knows this fact, then one does not grieve when they are neither lost, nor does one feel elated when they prosper. To be frankly speaking, if an unreal appearance has vanished, there is nothing to lose or to weep and wail



for such loss. *Instead, it may be proper to feel unhappy when they prosper; because, such prosperity may intensify one's ignorance.* Therefore, a thing that generate attachment and craving in the fool, whereas, it generates detachment and cool unresponsiveness in the wise."

"The wise person is much satisfied with what he has without much effort but do not hanker for those experiences that does not effortlessly obtain. Thus, he is ever satisfied and immersed in Bliss."

"One should see that he does not get drowned in the ocean of samsara or delusion, by weaning the mind away from craving for sense pleasures. The one who has realized his oneness with the entire universe, and thus who has risen above both desire 'for' and desire 'against' never gets deluded by any means."

"For this reason, O' Rama, know well that the Infinite Consciousness of the Self permeates all over, and transcends both the unreal and the real; and it can neither be grasped nor given up whatever is inside or outside. The wise sage who is thus established in the Self or Infinite Consciousness, (in that self-knowledge), is free from every sort of colouring, or mental conditioning or self-limitation. He is ever remain untainted under all circumstances, like the sky or space which is completely free from being tainted by anything that happens within."

"O' Rama! Know well, that the self-knowledge is the raft to cross this samsara - being the ocean of ignorant mental conditioning. He who has found the raft of self-knowledge is saved from drowning in samsara. And, he who is not endowed with self-knowledge is sure to be drowned. O' Rama! For this reason, examine the self with sharp intellect, as sharp as the razor's edge, and then get

established in Self-knowledge. The world has been brought into being with the help of the powers that are inherent in the mind and all such powers are clearly found in the Infinite Consciousness. Hence, sages have declared emphatically that the mind is omnipotent."

"The sages of self-knowledge know well the Infinite Consciousness and the world-appearance. Hence, they do not take pleasure nor renounce activity in this world. Live like the sages of self-knowledge. *O' Rama! You have already attained self-knowledge and you are at peace.*"

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### STHITI PRAKARANAM : 9TH. MAY

No.130: *Kriyaa visheshabahulaa bhogaishvarya hataashayah / Naa~pekshante yadaa satyam na pashyanti shathaas tadaa // IV-48-1.*

Vashishtha continued: O' Rama! Most of the people are busy with diverse affairs of this world in the pursuit of pleasure and power. They do not know the truth or do not even like to know. Some people are wise enough but have no control over senses; thus, seeking pleasures of the senses, and see the truth as well as the delusion. A few who have understood the nature of the world and the nature of the jiiva; knowing fully well the delusion of the world appearance, etc., they reject its reality. Such a one is liberated and is not born again. The ignorant person make every effort for the upkeep of the welfare of the body, whereas, the wise do not do so O' Rama! Be wise."

**'THE STORY OF DAASHURA':** "I shall narrate to you an interesting legend (a very old story) to illustrate this



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point well. In the country known as Magadha, having abundant pleasure-gardens, there lived a sage by name **Daashuura**. He was engaged in intense penance, a great ascetic, who had no interest over worldly pleasures. Moreover, he was learned too."

"He was the son of a sage **Saaraloma**. But, he lost his parents while young. The deities of the forest took pity on this orphan, **Daashuura**, who was in grief, and they said to him thus:

"O' Wise boy, you are the son of a great sage, why do you lament like an ignorant fool? Do you know this world-appearance and its nature? In this world, things come into being, exist for a while, and then get destroyed, in course of time. Whoever appears in this world (even **Brahmaa**, the creator) is subject to this unavoidable end. End is certain. There is no doubt about this. Therefore, do not grieve over the unavoidable (inevitable, expected, anticipated) death of your parents."

Thus, the young man's (**Daashuura**) sorrow was ameliorated (to make the unpleasant situation better). Immediately, he got up and performed the funeral rites of his parents. After that, he began to lead a thoroughly religious life. He was immersed in performing all the rituals, as per the injunctions and prohibitions in order to realize the self. Such ritualistic performances created a feeling in his mind, that the whole world is full of impurities. Still he has not yet realized the truth. Therefore, he wanted to live in an unpolluted place. For that purpose, he decided to live on a **tree-top**. Before doing so, he performed a sacred rite, in which he cut-off his own flesh and offered it to the sacred fire. Instantly, the Fire God appeared before him and announced that he would surely attain his wish. The Fire God accepted the ascetic's worship and disappeared.

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STHITI PRAKARANAM : 10<sup>TH</sup>. MAY

No.131: *Jnaanam tvam evaa~sya vibho  
krupayopadishaa~dhunaa / Ko hi naama kule jaatam  
putram maurkhyena yojayet// IV-49,50,51-51/28.*

Vashishtha continued: "After the disappearance of the Fire God, instantly, the young sage, Daashuura saw a huge 'Kadamba' tree in front of him. It had a majestic appearance. A little graphic description is placed here. It seemed as if it wipes with its hands (its foliage) the tears (raindrops) of the sky. It is rather an (exaggeration) elaboration of its hugeness. It appeared as if it had actually covered the entire space between heaven and earth, because of its hugeness. It had innumerable branches (appears to be like so many arms). I was like the Cosmic Form of the Lord with its innumerable arms, and with the sun and the moon for his eyes. The tree laden with countless number of flowers and it rained them on the holy and divine sages who traversed the sky and was the abode of the bees. The bees spreads over on it produced tremendous noises, all over, as if they are welcoming those sages. Such was the beauty and hugeness of that great 'kadamba' tree.

The tree stood like a pillar linking heaven and earth. The sage ascended this tree and sat on the topmost branch of it. He visualized things all around in all directions for a while. He had a vision of the Cosmic Being. (The detailed description of his vision of the Cosmic Being depicted in Chapter-50 is very interesting.

As he had taken the abode of the kadamba tree, he had come to be known as **Kadamba Daashuura**. Sitting on the top of the tree, he had commenced his austerities. He



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engaged himself mentally in ritualistic performances enjoined in the Vedas as he had been accustomed to such. The mental performance is so powerful that it purified the sage's mind and heart. Thus, he attained pure wisdom by such mental performance.

One day he saw a nymph clad in flowers in front of him. She was very beautiful. The sage asked about her identity, 'O' beautiful lady, your radiance is such that it can over-power even Cupid. Who are you? She replied with folded hands: "O' Lord! I am a deity of the forest. O' Sage! In the presence of an enlightened sage, everything can be attained. I have been to attend a festival in the forest, which my colleagues and several other goddesses of the forest attending along with their offspring. I was the only one among them who had no children. For that reason, I am unhappy. Please grant me a son or else I shall reduce myself to ashes." On hearing this, the sage immediately picked up a creeper and handed over to her, and said: "Now, you can go with this, and just as this creeper will produce flowers in a month, in the same way, you too, will give birth to a son." The goddess was very happy and went away.

After a lapse of twelve years, she returned back to the sage with her son, and said: "Lord! He is your son. I have instructed him in all branches of learning. **I pray your divinity wholeheartedly that you may instruct him in self-knowledge.**" **No father will allow his son or expect his son to grow into a fool.** The sage agreed to do so and the goddess left. From that day onwards, the sage began to instruct the young man in all branches of self-knowledge.

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STHITI PRAKARANAM : 11<sup>TH</sup>. MAY

No.132: *Jayati gacchati valgati jrumbhate sphurati bhaati na bhaati bhaasurah / Suta mahaamahimaa sa mahiipatih patirapaamiva vaatarayaakulah // IV-52-29.*

Vashishtha continued: "In those days, I was myself going over that very tree and heard the sage's teachings while imparting to his son."

Daashuura said: "I shall narrate to you a story concerning this world. There lived a mighty king by name, **Khottha**, who was capable of conquering all the three worlds. The deities presiding over the worlds honoured his commands faithfully. He could not be challenged by any one with any sort of weapon, whatsoever or even by fire. Challenging him was like hitting space with a fist. He excelled even Indra, Vishnu and Siva."

"The king had three bodies and it had engulfed all the three worlds. They were, respectively, the best, the middling and the least. This king got established in space too. He *built a city in space with fourteen roads and three sectors*. There were pleasure gardens, beautiful mountain peaks and seven lakes with abundant pearls and creepers. In that city, there were two lights, one was hot and the other cold and whose light never diminished."

"The king created several varieties of beings in that city. Some were placed above, a few were placed in the middle and a few were placed below. Among them, some were long-lived and others were short-lived. All of them were covered with black hair. They had **nine gates** with good ventilation. Further, they had **five lamps, three pillars** and supporting wooden poles of white colour. All these were soft and covered with clay plastering. The king



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created all these things with his Maayaa or Illusory power."

Here, the king created ghosts to protect the mansions (the different bodies) and sported himself with them, which were afraid of enquiry or investigation. Whenever the king thought of moving, he contemplates a future city and migrate to it. He runs fast to the new abode along with the ghosts, after leaving the previous one, and occupies the building in the new city. Again, when he contemplates destruction, he destroys it himself. At times, he wailed and wept, "What shall I do? I am ignorant. I am miserable". Some times he was happy and at other times, unhappy.

In this way, he lives and conquers, talks, flourishes, shines and does not shine. Thus, he gets tossed in this ocean of world-appearance. Daashuura narrated a story to his son, with regard to this world.

### STHITI PRAKARANAM : 12<sup>TH</sup>. MAY

No.133: *Asat sat sadasat sarvam sankalpaadeva naa~nyatah / Sankalpam sadasachhaivamiha satyam kimuchyataam// IV-53-45.*

Daashuura continued: "In this way, the creation of the universe and of man has been illustrated. Khottha who rose in the great void is no other than a notion or an intention. That is all. Such notion arises in the great void of its own accord and also dissolves again on its own accord in that great void. The entire universe and all this is in the creation, is nothing but the projection of this notion or intention alone. In fact, Brahmaa, Vishnu and Siva, are

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the projections of that notion alone. The notion or intention alone is responsible for the creation of the three worlds, the fourteen regions and the seven oceans. The city built by him is no other than his body; with different organs with varied characteristics. Out of the different kinds of beings created by him; some are gods of higher region and the others are gods of lower realms. Thus, he built this imaginary city."

The king after building this imaginary city, placed it under the care of ghosts; and these ghosts are no other than ahankara (the ego-principle). In this way, the king sports in this world; in this body city. For a moment, he sees the world in the waking state; and after some time, he suddenly shifts his attention to the world within, where he enjoys his dreams. In that dream, he moves from one city to another, he moves from one body to another and from one realm to the other.

Finally the king got wisdom, after passing such long distances. He got disappointed and disgusted with all these worlds and their pleasures, and atlast, reaches the end of his wandering by the cessation of all ideas.

At one moment, he seems to enjoy wisdom and the very next moment, he appears to have been caught up in pleasure seeking, and at times got perverted in his understanding. Thus, he is ever fickle in his mind like a little child. All these ideas are like dense darkness that give rise to worldliness, due to ignorance; and thus, leads one to be born in the lower species, in the order of creation. And, at the same time, when these ideas are pure and transparent, then they give rise to wisdom and bring one closer and closer to the Truth. Whatever the case may be, either pure or impure ideas, only when all these varieties of



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concepts and ideas cease forthwith, then, there is instant liberation. This is the fact.

Liberation can be had only through the cessation of all ideas. Thou one engages in various spiritual endeavour of every kind, even though gods themselves act as one's teacher, and may he be in the region of heaven or in another region, liberation is only a misnomer for such. But, it will have little effect over getting liberation. Liberation is possible only through the cessation of all ideas or notions (thinking, planning, concept or belief, vague awareness). There is no such thing as real or unreal or the admixture of both these two. All these are nothing but notions, and notions themselves are neither real nor unreal. In that case, is there anything to be called as real in this universe? Everything is but unreality alone. Hence, my dear son, give up all ideas, thoughts and intentions completely without any trace of them. Then, the mind naturally turns towards what is truly beyond the mind, which is the Infinite Consciousness alone."

STHITI PRAKARANAM : 13<sup>TH</sup>. MAY

No.134: *Maa sankalpaya sankalpam bhaavam bhaavaya maa sthita / Etaavataiva bhaavena bhavyo bhavati bhuutaye* // IV-54,55,56-54/12.

Daashuura continued: "He continued further his admonition to his son, thus: in the Infinite Consciousness, when the Consciousness becomes aware of itself as its own object, then, the very moment the seed of ideation (psychological imagination) results which is very subtle. But, instantly it becomes gross and fills the whole space.

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When the consciousness is in such ideation, then it thinks that the object is distinct from the subject. Slowly, the ideation begins to germinate and grow and it naturally multiplies by itself. This leads to sorrow and not happiness. Actually, there is no cause in this world for sorrow except this ideation (psychological imagination).

**"O' Son, do not entertain such ideas, and do not hold on to such notion of your existence, as the future comes into being by such notions. Moreover, you need not be afraid of destruction of all ideation. Thought is the cause for all these. When the thought ceases, then automatically the notion or ideation ceases forthwith. It is easier to cease to entertain notions, than to squeeze a flower that lies on the palm of your hand. To crush a flower that kept on the palm needs some effort, whereas, it is effortless to cease notions."**

"Consequent upon the notions getting weakened thus, one is less affected by happiness or unhappiness. Having been endowed with the knowledge of the unreality of the objects, he loses attachment to the objects. As and when the hope ceases, there is neither elation nor depression. The jiiva is no other than the mind, and when it is reflected in consciousness, it itself builds castles in the air, stretching itself, as it were, into the past, the present and the future. It is very difficult to understand (comprehend, to know, to figure out) the ripples of the ideation. But, it can be explained to some extent thus: Sense experiences are the cause for multiplying such ideation. As and when these sense experiences are given up, they cease to exist. The blackness of coal is real and hence its colour cannot be removed by any means. Where



as, these notions are not so; hence, they can be destroyed easily without any difficulty."

Vashishtha continued: "I descended upon that Kadamba tree after hearing the sage's words. We, the three, discussed over self-knowledge for a long time and I awakened in them the Supreme Knowledge. After that, I took leave of them and went away. O' Rama! All this is meant to demonstrate the nature of the world-appearance. Hence, this story is as true as the world itself."

In case you believe that this world and your-self are real, even then, rest firmly in your own self. And if you think that this world and your-self, both are real as well as unreal, then adopt the suitable thinking to this changing world. And, even if you believe that this world is unreal, then be firmly rooted in the Infinite Consciousness. In the same way, let your understanding does not get clouded, with the thought of knowing, whether the world has had a creator or not."

"O' Rama! You may be having some sort of notions or feeling; such as, 'I am not the doer', 'I do not exist', or else, 'I am the doer' and 'I am everything' or you may be enquiring into the nature of the self, 'Who am I?' and realize that 'I am not any of these that are attributed to me'. Whatever the case may be, the best thing you have to do is to **get established your-self in the self**, which is the highest state of consciousness. The best among the sages and holy men after knowing this state ever dwell in it.



STHITI PRAKARANAM : 14<sup>TH</sup>. MAY

No.135:           Yadi tvam aatmanaa~tmaanam  
adhigachhasi tam svayam / Etat prashnottaram saadhu  
jaanaasyatra na samshayah // IV-57-15.

Rama asked: "O' Holy sage! We know that the world is unreal. In such a case, how does this unreal world exist in the absolute Brahman? Can snow exist in the presence of sun? Never, it cannot exist."

Vashishtha said: "O' Rama! You will not be able to understand the answer now and this is not the right time for you to ask this question. You will come to know it later. A little boy cannot understand and enjoy love stories. Know well, that every tree bears fruit in due season. In the same way, all my instructions will also bear fruit in proper allotted time. As a first step, make self-effort to know the self by your own self, then you will surely find the answer to your question. In order to make the mental conditioning or ideation evident, the question of doership and non-doership has already been discussed by me."

"To become bound to these thoughts is bondage and to get relieved of from such thoughts is freedom from them. Give up all notions or thoughts, *even the thought of liberation*. As a first step, give up the tendencies and thoughts which are gross and materialistic, by cultivating good relationships like friendship with such tendencies. Later on, give up even such notions of friendship with those thoughts, even though continuing to be friendly to those thoughts. Now, give up all sorts of desires, and contemplate on the nature of Cosmic Consciousness. Even the concept of Cosmic Consciousness is within the realm of thought. Hence, give up this also in turn. After all these have been given up, rest in what remains. *And renounce*



*the renouncer of these notions.* You will become or shine like the Infinite Space, as and when the ego-sense has ceased from you. He is indeed the Supreme Lord, who has thus renounced everything from his heart, whether he continues to live in active life or he rests in contemplation all the time. For such a person, action or inaction is of no use. O' Rama! I have thoroughly examined all the scriptures and investigated the truth: no salvation is ever possible without the total renunciation of all notions or mental conditioning."

This world of various names and forms is a composite mixture of the desirable and the undesirable. And, people strive for this world but not for self-knowledge. The sages of self-knowledge are rare in the three worlds. One may become an emperor of the world or the king of heaven. But all these are composed of five elements. It is a very shame on them, who indulge in such extreme destruction of life for these petty gains. These people never paid attention to the sages of self-knowledge. Sages are established in that supreme seat to which even the sun and the moon have no access. That is referred to the sushumnaa naadi. Therefore, the sage of self-knowledge is neither to have admiration for the gains nor the pleasures of the entire universe. This is the fact."



God is your own. The Divine is your own.  
You belong eternally to the Divine and in the Divine  
you have your all-in-all.  
All association with the non-eternal is ultimately fraught  
with sorrow. This is the simple truth.

SWAMI CHIDANANDA

STHITI PRAKARANAM : 15<sup>TH</sup>. MAY

No.136: *Kim karomi kva gachhaami tyajaami kim / Aatmanaa puuritam vishvam mahaakalpaambunaa yathaa // IV-58,59-58/5.*

Vashishtha continued: "O' Rama! I told you earlier that the sage of self-knowledge is not at all bothered much either for the gains or for the pleasures of the entire universe. I remember *an inspiring song, in this connection, sung by the son of the preceptor of the gods, Kacha*. This kacha was established in self-knowledge and lived in a cave on the mount Meru. His mind was filled with the highest wisdom and hence, he was not attracted by any sort of the objects of the world that are composed of the five elements. Kacha sang this meaningful song out of despair."

**KACHA'S SONG:** Kacha said: "This entire universe is pervaded by the one self. Under these circumstances, what shall I do? Where shall I go? What shall I try to hold? What shall I renounce? Unhappiness, happiness and sorrow are but the self. All desires are nothing but empty void. I am freed from all painful and laborious efforts after knowing that all this is the self. In this body, there is only the self, everywhere; within and without, above and below, here and there. Everything exists in the self. The self alone pervades all over. All this is truly the self. I exist in the self as the self. I exist as all this and as the reality in everything and everywhere. I am the fullness. I am the self-bliss. Just as the Cosmic Ocean, I fill up the entire universe."

He recited further, the holy word 'ॐ' with variation in pitch, which resounded like a bell, and his entire being



**got merged in that holy sound.** He thus, totally absorbed in the self.

Rama asked: "It is a fact that the destruction of all notions in the mind leads one to regain the state of Creator. And, in such case, how does the notion of the world arise in it?

Vashishtha continued: "O' Rama! Immediately on arising from the womb of the Infinite Consciousness, the first born Creator uttered the sound 'Brahmaa'. Hence, he is called Brahmaa, the Creator. At the first instance, the Creator, Brahmaa, entertained the idea of light, and light came into being. He visualized his own Cosmic body in that light, and inturn, from this Cosmic body, all the objects, commencing from the brilliant sun to the diverse objects have come into existence in the space. Again, he contemplated further on the same light as of the '**infinite sparks**'. All these sparks became diverse beings. The fact is that Cosmic Mind alone has become this Brahmaa and all the other beings. Even today, one can see the things that were created by Brahmaa in the beginning. Brahmaa created the universe with his thought-force, and rested in his own self in deep meditation. From there onwards, all the created beings acquired the character of the things with which they got associated. By association with the good, they became good, and those who got associated with the worldly became worldly. In this way, every one gets bound to this world-appearance.



**OM SRI RAM JAI RAM JAI JAI RAM**

STHITI PRAKARANAM : 16<sup>TH</sup>. MAY

No.137: *Yaiva chid bhuvanaa-bhogabhuushane  
vyomni bhaaskare / Dharaavivarakoshaste saiva  
chitkiitakodare // IV-60,61,62-61/18.*

Vashishta continued: "The first born Creator, with his thought force, created the universe. Immediately after the appearance of the universe, all the living beings arose in the ocean of Infinite Consciousness; just as the waves and ripples entered into the physical space. All the elements, like air, fire, water and earth were evolved, and they became involved in the creation of the living beings. Then, the life-cycle of birth and death commenced and thus it continued further unending."

Along with the rays of the moon, the jiiva came down and entered into plants and herbs. Those plants produced the fruits and then they were ready to incarnate further. Even in the unborn being, subtle notions and mental conditioning are dormant. At the time of birth, the veil that covered them is removed."

"Among these beings, some are born pure and enlightened (saatvika). They had turned away from the temptations of sensual pleasures, in their previous birth itself. Mostly, those who are born merely to perpetuate the cycle of birth and death, are a mixture of both the pure and the impure and the dark. Some others, whose nature is pure, carry a slight impurity with them. They are devoted to the truth and are endowed with noble qualities. And a few others are enveloped with the darkness of ignorance. They are like rocks and hills."

"Those people of highest purity who carry a little impurity (the raajasika-saatvika people) are ever happy and enlightened. They do not grieve nor are they depressed. They



are quite unselfish like the trees, and they just live to experience the fruition of past actions without committing new ones. They are desireless and are at peace, mostly, within themselves, and they ever at peace even in the worst calamities. They love all and look upon them with an equal vision. They never get sorrow and keep serenity at all times.

“As a first step, one should avoid sorrow, by all means, and engage oneself in the enquiry of the nature of the self: ‘Who am I?’ ‘How has this world illusion arisen?’ In this way, by constant enquiry, one should discard egoism in the body and attraction towards the world. In that case, one will realize that there is no division in space, whether or not a building or an object stands in space. **The consciousness that shines in the sun also dwells in the little worm that crawls in a hole on the earth.**”

“O’ Rama! A wise person who is also capable of enquiring into the nature of truth should approach a good and learned person and study the scriptures. The teacher should be free from all types of cravings for pleasure and also he should have direct experience of the truth. With the help of such a teacher, one should **study scriptures**. And by the practice of **yoga**, one can easily reach the supreme state. By taking the example of the holy ones, one makes progress towards the supreme state.”

“O’ Rama! A person who always sees what is good, who is good natured and with equal vision and who is good, such a person alone is entitled to the ‘Vision of Wisdom’. I have already described it here. O’ Rama! You are already a liberated being. Be ever in that great state.

**(Thus ended – Chapter-IV – Sthiti Prakaranam)**

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CHAPTER - V

UPASHAMA

PRAKARANAM

**(ELEVENTH DAY)**

**UPASHAMA PRAKARANAM : 17<sup>TH</sup>. MAY**

No.138: *Yad yad Raaghava samyaati mahaajana  
saparyayaa / Dinam tad iha saalokam shesandhaa  
dinaalayah*// V-1,2,3,4-4/12.

Vaalmiki said: "All the people who have assembled have listened to sage Vashishtha's wisdom teachings, with full attention. The congregation was given leave in the evening for the day. Thus, the 10<sup>th</sup> day of the discourse ended. The assembly dispersed. Vashishtha gave leave to the princes, Rama and his brothers, to retire for the day. All retired to bed to take rest, except Rama. That night, Rama could not sleep but got immersed in meditation."

Rama contemplated over the wisdom-teachings of Sage Vasista, the whole night, thus:

"Vashishtha has prescribed the means for control over the senses and the mind, which are surely the source of sorrow. Because, it is quite impossible to discard the enjoyment of pleasure and without abandoning such enjoyment, sorrow cannot end. This indeed is much painful and difficult. For all this, the mind is the crucial factor; and if the mind once tastes the Supreme Peace by freeing itself from all world-illusion, then, the mind will not run after the sense-pleasure, by discarding the taste of Supreme Peace.

When will my mind get absorbed resting in the Infinite, just as the wave is re-absorbed in the ocean? When will I get freedom from all cravings? When will I be blessed with equal vision? When will I be able to get rid of this terrible fever of samsaara or worldliness? O' My intellect! Please be steady and contemplate on the 'Wisdom



Teachings' of Sage Vashishtha so that we shall both be saved from the miseries of this worldly existence."

At day-break, Rama and the others got up and performed their usual morning religious rituals. After this, they all proceeded to the Assembly hall and sat in their respective seats.

Opening the day's proceedings, Dasharatha said:

"O' Blessed Lord! We feel highly elated (elevated, lifted up) by the 'Supreme Wisdom Teachings' that you uttered, yesterday. We have the deluded belief in the reality of this world-appearance, which has become a powerful challenge to us. O' Rama! All the days are of darkness, except those days that are utilised for the worship of such sages, and can be regarded as fruitful too. This is the best opportunity for you to enquire and learn from the sage, all that is worth learning."

Rama said to Vashishtha: "O' Lord! I have spent the whole night, in meditating upon your valuable wisdom teachings, by giving up sleep, with a view to see the truth that the words pointed out. In this way, I have enshrined that valuable truth in my heart. After knowing full well, that the wisdom teachings bestow and confer the highest bliss on him, who will dare to ignore such teachings without bearing them on his head? Moreover, these are extremely sweet to hear. These enlightened words promote every type of auspiciousness and bring us incomparable Bliss and experience.

Hence, O' Lord! I pray, please resume the most enlightened discourse."

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UPASHAMA PRAKARANAM : 18<sup>TH</sup>. MAY

No.139:      *He janaa aparijnaata aatmaa ve*  
*duhkhasiddhaye /      Parijnaatasstv anantaaya*  
*sukhaayopashamaaya cha // V-5-23.*

Vashishtha said: "O' Rama! Please listen to this discourse on the '*Dissolution of the Universe and the attainment of Supreme Peace*'."

The world-appearance seems to be unending and is sustained by impure (raajasa) and dull (taamasa) beings, just as the super-structure is sustained by pillars. But, those who are of a pure nature (saatvika) discard the world-appearance effortlessly and playfully, just as the slough is effortlessly abandoned by a snake. Those who are endowed with a pure nature and those whose activities (rajas) are based on purity and light (satva), do not live their life mechanically, but utilising it in enquiring into the origin and nature of this world-appearance. Such an enquiry, when it is conducted with the help of the right study of the scriptures and the company of holy ones, results in a clear understanding within oneself; where the truth is seen clearly, just as the objects are seen clearly in the light of a lamp. Thus, the truth is perceived by oneself for oneself through such enquiry. "O' Rama! You are indeed of a pure nature. For that reason, enquire into the nature of the truth (self) and falsehood, and become devoted to truth alone. A thing which was not in the beginning and which will not last long – which will cease to be after a period of time; how can such a thing be regarded as truth? It cannot be so. A thing that which has always been and which will always be present has be regarded as truth."



"O' Rama! The mind has birth and its growth is mental. As and when the truth is clearly seen, then, the mind gets liberated from its ignorance. For this reason, let the mind be led through the path of righteousness, equipped with the prior study of the scriptures, the company of holy saints and sages, and through the cultivation of dispassion. After having been endowed with all these, one should approach and resort to the feet of a holy master (guru) of perfect wisdom. (srotriyam brahmanishttam). One attains gradually to the plane of total purity by adhering faithfully to the teachings of the master."

"O' Rama! With the help of pure enquiry, behold the self by the self. Get into the secure boat of Self-enquiry, by thwarting out the world-appearance as a piece of straw. As and when the water is absolutely steady, the sand particles that are floating in water settle down. In the same way, the mind of the man who has gained the knowledge of the truth settles down in total peace. Once this knowledge of the truth is possessed, it is not lost; just as when a piece of gold is lost in a heap of ashes, the gold-smith finds it very easily. Moreover, once this knowledge of the truth is known, there can be no confusion, at all. It is all due to the ignorance of the self, that sorrow arises; whereas, knowledge of the self leads one to delight and tranquillity.



OM SRI RAM JAI RAM JAI JAI RAM

UPASHAMA PRAKARANAM : 19<sup>TH</sup>. MAY

No.140: *Yathaa rajobhir gaganam yathaa kamalam  
ambubhih / Na lipyate hi samshlishttair dehair aatmaa  
tathaiva cha // V-5-31.*

Vashishtha continued: "You will be at peace, instantly, when you determine and find a solution for the confusion between the body and the self. A small lump of gold (nugget) when it falls into mud is never lost nor spoiled by the mud; in the same way, the self is not tainted by the body. O' Rama! I proclaim with hands high up, that 'The self is one thing and the body is other than that, like the water and the lotus,' but no one listens to me. The mind that is inert and insentient (incapable of feeling), pursues the path of pleasures, and as long as it pursues pleasures, so long this darkness of world-appearance prevails and the delusion cannot be dispelled. But, when one is awakened from this slumber, and when one tries to enquire into the nature of the self, that very moment this darkness is dispelled completely. For this reason, one should constantly endeavour to awaken the mind which mostly dwells in the body, so that one may go beyond the process of becoming, i.e., birth and death cycle, which is filled with (fraught) unending sorrow.

Remember that the self is not affected by the body, just as the dust particles that float in the sky do not affect it. One imagines falsely due to ignorance that he is experiencing pleasure and pain, just as one thinks falsely that 'the sky is polluted by dust'. To be frankly speaking, that the pleasure and pain do not belong to the body or to the self, but belong to ignorance. The pleasure and pain belong to none: all indeed is the self alone, which is but the Supreme Peace and Infinite. Realise this, O' Rama."



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"The self and the world are the reflection of the truth. One Brahman alone exists. O' Rama! 'I am different from this' is nothing but pure fancy; give it up."

"The self is nothing but the Infinite Consciousness. For this reason, It perceives itself within itself. Therefore, there is no sorrow, delusion, birth, i.e., creation nor creature. Whatever is is. So, be free from distress and duality. Remain firmly established in the self. Abandon even concern for your own welfare. Be at peace within, by keeping the mind ever steady and serene. Be ever rest content in the inner silence, with a steady mind. Do not keep any self-willed thoughts. Remain alone. Conquer the mind and the senses and be brave. Be away from sorrow of any sort. Be desire-less and content with whatever comes to you unsought. Live effortlessly. Do not give up anything nor grab anything. Be away from all mental perversions and the blinding taint of illusion. Thus, be free from all distress and ever remain rest content and in an expansive state in the self, like the full ocean. Like the blissful cool rays of the moon, ever rejoice in the self by the self.

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UPASHAMA PRAKARANAM : 20<sup>TH</sup>. MAY

No.141: *Kechittvakarmani rataa virataa api karmanah / Narakaannarakam yaanti duhkhaad duhkham bhayaad bhayam // V-6,7-6/3.*

Vashishtha continued: "O' Rama! All the activities just happen because of the mere existence of consciousness and those who know thus are liberated. It is like a crystal that reflects the objects around it, even without any intention to do so. One who knows clearly that every activity is caused due to the consciousness alone, get

liberated. Even after taking this human birth, those who are not interested in such non-volitional (unintentional) activity, go from heaven to hell and from hell to heaven again."

Those who are devoted to inaction, having turned away or suppressed all activities, such persons go from hell to hell, from sorrow to sorrow, from fear to fear. Some are bound to the fruit of their own actions (caused due to tendencies and intentions) and are forced to take birth as worms and vermin, then as trees and plants, and then as worms and vermin, once again. And, those who know the self are blessed indeed, as they have meticulously enquired into the nature of the mind and overcome all cravings. Thus, they move to the higher planes of consciousness."

"Whose birth is the last one, such a one is endowed with a mixture of light (satva) and a little impurity (rajas). He grows in holiness, right from birth itself. All the highest noble qualities, such as, friendliness, compassion, wisdom, goodness and magnanimity, enter into him and take their permanent abode in him. He ever performs all appropriate actions, without caring for the results that appear to be, either gain or loss; and he does not feel elated or depressed. His heart is crystal clear and he is much sought after by the people."

"The one whose heart is clear and is endowed with all the noble qualities, such a one seeks and follows an enlightened master for his guidance along the path of self-knowledge. With such guidance, he realises the self as the one Cosmic Being. Such a liberated one awakens to the inner intelligence, and instantly, he knows well such inner intelligence to be the Infinite Consciousness. By his



constant awareness of the inner light, such a blessed one ascends to a highest state of purity."

"O' Rama! Such is the normal course of evolution. On the other hand, there are **exceptions** to this rule. Two possibilities exist for the attainment of liberation, for those who have taken birth: 1. By treading the path as indicated by the master, the seeker gradually reaches the goal of liberation. 2. Self-knowledge literally drops down into one's lap, as it were, and there is instant enlightenment.

With regard to the second type of enlightenment, I shall narrate to you an ancient legend which illustrates this. Please listen."

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### UPASHAMA PRAKARANAM : 21<sup>ST</sup>. MAY

No.142: *Upashama sukhamaaharet pavitram  
sushamavatah shamameti saadhuchetah /  
Prashamitamanasah svake svaruupe bhavati sukhe  
sthitiruttamaa chiraaya // V-8-18.*

Vashishtha continued: **THE STORY OF KING JANAKA**: "O' Rama! There was a great monarch, by name Janaka, who ruled over the Videha territory. He was a very large-hearted person and offered abundant good things to the persons who sought his aid. He was like a sun unto his friends and in his presence the heart-lotuses of friends blossomed. He was a great supporter (benefactor) of all good people."

"One day, he had been to his pleasure garden and roamed about freely there. During which time, he heard

the inspiring words uttered by some perfected holy beings." The perfected sages sang thus:

**THE SONG OF A PERFECTED SAGE:**

"1. Contemplate on the self that which reveals itself as the Pure experience of Bliss, when the seer (the experiencer) comes into contact with the object (the experience) without a division or a concept in the mind and the universe exists as a concept in the mind. 2. Contemplate on the self where the objects are reflected (non-volitional) un-intentionally and naturally, as and when the experience of subject-object and the intention that created this division have ceased. 3. Contemplate on the light that illumines all that shines, and on the self that transcends both the concepts of 'is' and 'is not'. Therefore, it is in the middle of the two sides. 4. Contemplate on that reality where everything exists and where everything belongs to It and everything has emerged from it and which is the cause of everything and is all. 5. Contemplate on the self, which is the very basis of all language and expression. It is everything, that which covers the entire field from 'a' to 'ha' and it is indicated by the word 'aham' ('I')."

"The Lord dwells in the cave (Hrudaya kuhara madhye - Bhagavan Ramana Maharshi) of one's own heart. But, people foolishly run after objects, by giving up the Lord."

"Those who have known the worthlessness of the objects but still remain bound at heart to such objects, cannot be called human beings."



“With the staff of wisdom, one should cut down every type of craving, that has already arisen or is about to sprout in the heart.”

A well-controlled mind when it is firmly established in peace enjoys the delight that flows from such peace. After the heart has been established in peace, without any further delay, the Pure Bliss of the Self arises.

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**UPASHAMA PRAKARANAM : 22<sup>ND</sup>. MAY**

**No.143:**     *Arajjureva baddho~ham apanko~smi  
kalankitah / Patito~smyuparishttho~pi haa mamaatman  
hataa sthitih// V-9-16.*

Vashishtha continued: “King Janaka having heard the words of those sages became depressed. With utmost heaviness he retraced his steps to the palace. Immediately, he dismissed all his attendants and sought seclusion in his own chamber.”

King Janaka, in a mood of intense anguish, said to himself. “I am quite helpless and swinging in this world of misery like a stone. In infinity, the duration of life-span is infinitely small. Till now, I have developed a love for it. Sovereignty is nothing when compared to a whole life-time which is very insignificant. However, like a fool, I thought that I cannot do without it. Eternity stretches all over, before and after, too, of my life-span which is rather insignificantly short. Mind is the root cause of all these. Now, how shall I cherish that eternity now?”

"Ah! What a great delusion? Who is that great magician that has spread this illusion known as the world and thus falsified me? I have realised fully that what is far and what is near is all within the mind. So, I shall give up the thought of worry over all external objects. Know well, that all business in this world leads one to endless suffering in the end. In such a case, how shall I cherish (appreciate, relish) happiness? All the while, I experience happiness that comes to me bearing sorrow, not only once in a while, but, day after day, month after month, year after year, moment after moment. Constantly, sorrow comes to me frequently. What a mystery it is?"

"Everything that is seen or experienced here is subject to change and destruction, and there is nothing in this world to rely on, for a wise person. Those who are in a higher position are trampled under the foot of tomorrow. There is no doubt about it. O' foolish mind, what shall we trust in this illusory world?"

**"I am rather bound perfectly without a cord. I am tainted with impurity. Though remaining at the top, I am fallen. O' my self, what a mystery it is! I observe that this strange delusion is mysteriously floating towards me, just as the ever-brilliant sun faces a cloud floating in front of him. Just as a boy by seeing a ghost is frightened, I am very much deluded by these fanciful relatives, friends and all these pleasures. I know very well, that these relatives bind me to this old age, death, etc. Still I cling to them. It is all due to my ignorance. Let these relatives continue or perish, what is it to me? Great men and great events have come and gone. They have simply left just a memory behind. What to say about ordinary human beings? Even gods and the trinity have come and gone a million times;**



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and one will find nothing permanent in this universe. It is all vain hope alone that binds one to this nightmare (a frightening one) called world-appearance. Get away from this wretched pitiable condition."

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UPASHAMA PRAKARANAM : 23<sup>RD</sup>. MAY

No.144: *Kaakataaliya yogena sampannaayaam jagatsthitau / Dhuurtena kalpita vyartham heyopaadeyabhaavanaa// V-9-49.*

King Janaka continued: "I am no other than an ignorant fool deluded by the mischievous demon (goblin) known as the ego-sense. It created the false feeling in me of being 'I am so-and-so'. I know full well, that countless gods and trinities have been trampled under the feet of Time even then I still entertain love for life. I have spent days and nights in vain cravings. I have neglected totally the pursuit of the experience of the Bliss of Infinite Consciousness. Thus, I have gone from sorrow to greater sorrow. Dispassion has never arisen in me."

"Things that are regarded as excellent or desirable and whatever one cherished in this world have passed away, with misery in the end. People in this world, day by day, grow in sin and violence. Hence, they experience greater sorrow. In one's life, childhood is wasted in ignorance, youth is wasted after lustful pleasures, and the balance of life is spent in family worries. In such a case, what does a stupid (unwise, unintelligent) fellow achieve in this life? Nothing worthwhile is achieved in the end."

"Those who perform great religious rites, at the best go to heaven. There is nothing more than that. What is meant by heaven? It is a place that is not touched by affliction. That is all. There is no place at all that is untouched by affliction; may be earth or the netherworld. Sorrow brings happiness and happiness brings sorrow. The earth looks like a solid because the pores of the earth are filled by the dead bodies of beings."

"There are certain beings in this universe, whose winking itself is of the duration of an epoch, and in such a case how can my life-span be compared. It is just a fraction of such a Being. Ofcourse, there are delightful and enduring objects in this world, even then, they possess endless worries and anxieties. In truth, prosperity is adversity alone and adversity may be desirable, depending upon their effect over the mind. The main cause, the seed for this delusion of the world appearance is mind alone. Moreover, it is the mind alone that gives rise to the false sense of 'I' and 'mine'."

"It is sheer ignorance that generates feelings like 'this I should have' and 'this I should not have' and 'this I should reject', etc., and this world-appearance is also due to such sort of a feeling. And, it is just a coincidence of the feeling of the world-appearance and its simultaneous projection, just as a cocoanut fruit drops down due to the alighting on the tree of a crow at that very moment. It is better and suggestive to spend one's time in seclusion or hell than to live in this deluded world-appearance."

"Some motivation or intention alone is the seed for this world-appearance. Hence, I shall dry up this sort of motivation. I have every kind of experience; have enjoyed and suffered all varieties of experiences. Now, I shall not



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grieve any more. I have been awakened fully and I shall slay this mind-thief who has stolen my wisdom. Now, I have been well instructed by the sages and I shall seek self-knowledge alone, nothing less than that."

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UPASHAMA PRAKARANAM : 24<sup>TH</sup>. MAY

No.145:        *Sthite manasai nishkaame same*  
*vigataranjane / Kaayaavayavajau kaaryau*  
*spandaaspandau phale samau // V-10-28.*

Vashishtha continued: "The King Janaka accordingly thought for a while, and seated engrossed in deep contemplation. His body guards approached him, respectfully and devotedly and said: "Lord! It is time for you to consider your royal duties. O' Lord! Handmaids await your arrival in the bath chamber to commence the chanting of the appropriate hymns. Lord! Let what has to be done be done; as noble men are never negligent or unpunctual."

King Janaka ignored the words of the bodyguards and still continued to ponder thus: "I know perfectly that all these are rather ephemeral (transient, passing, short-lived). And, in such a case, what shall I do with this court and the royal duties? They are of no value to me. I shall ever remain in the bliss of the self, renouncing all activities and duties."

"O' Mind! Get rid of the miseries of repeated old age and death, forthwith, altogether by abandoning your all cravings for sense-pleasures. In whatever condition you want to enjoy happiness that very condition itself proves to be the source of unhappiness. Enough, no more crave for

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sense pleasures. Put a stop to this sinful, conditioned, pleasure-seeking life. Now, without any further delay, seek the delight which is quite natural and inherent in you."

(The body-guards fell silent too, on seeing that the king was silent.)

"What is to be sought and gained by remaining in this universe and on what eternal truth (in this universe) shall I rest, while keeping confidence in it. Whether I am engaged in constant activity or I remain idle, there is not much difference and it does not make any difference. The truth is that nothing in this world is enduring in any case. Moreover, this body is impermanent and ever-changing, whether one is active or idle. In such a case, it is better that the intelligence is rooted in equanimity."

"I never long for what I do not have and I do not want to abandon a thing that has come to me unsought. I am with firmness established in the self. Let what is mine be mine. There is no meaning for action or inaction. All that is gained is truly false; either gained by action or inaction. The mind, when it is established in desirelessness and when it does not seek pleasure, and the body and its limbs perform their natural functions, action and inaction are of equal value or meaning. For this reason, let the body engage itself in its natural functions, without the body getting disintegrated. *The moment the mind ceases to entertain the notions 'I do this', 'I enjoy this', with regard to the actions thus performed, then, action becomes non-action.*





UPASHAMA PRAKARANAM : 25<sup>TH</sup>. MAY

No.146: *Chitta chanchala samsaara aatmano na sukhaaya te / Shamamehi shamaach chaantam sukham saaram avaapyate// V-11-5.*

Vashishtha continued: "King Janaka reflecting thus, and rose from his seat; just as the sun rises on the horizon, and began to engage himself in the royal duties, with no attachment to them. He engaged himself in spontaneous and appropriate action, after having abandoned all concepts of the desirable and the undesirable. He was as if in deep sleep, though wide awake. Thus, he performed the day's task, including the adoration of the holy sages and saints, and at the conclusion of the day, he retired to his own seclusion (chamber) to spend the whole night in deep meditation, as it was easy and natural for him. When he rose from meditation in the morning, he was away from all confusion and delusion, through perfect control over the mind and had become firmly established in equanimity."

King Janaka reflected in his own mind, thus:

"O' Unsteady mind, I know that this worldly life is not conducive to your true happiness. For this reason, reach such a state of equanimity as will enable you to experience peace, bliss and the truth. Actually, this world-illusion begins to expand and spread out as and when you start perverse (wicked, bad, mean, vicious) thinking in yourself. When you entertain desire for pleasures, then, this world-illusion sprouts into countless branches. It is the thought that gives rise to such world appearance. Hence, one should abandon this whim and fancy in order to attain equanimity. Weigh your wisdom and the sense pleasures on one side and the bliss of peace on the other. Seek that alone which you determine to be

the truth and give up all expectations and hopes and become freed from the wish either to seek or to abandon and roam about freely. Whether this world-appearance is real or unreal, let it rise or set. But, one thing you should be careful that its merits or demerits do not disturb your equanimity. Moreover, you do not have a real relationship, at any time, with this world appearance. It is because of your ignorance that such an appearance has appeared in you. O' mind, you are yourself false and this world-appearance too is false. Of course, there is a mysterious relationship between you and the world-appearance, as between the barren woman and her son. Suppose, you think that you are real and that the world is unreal. In that case, how can a valid relationship exist between the two? In case, you think, that both are real, then, how can there be sorrow and delight, both existing together? For this reason, abandon all sorrow, and take recourse to deep contemplation. The world and the objects in it, can never take you to the state of fullness. With firm resolution, take refuge in courage and endurance and overcome your own waywardness (disobedience, naughtiness)."

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### UPASHAMA PRAKARANAM : 26<sup>TH</sup>. MAY

No.147: *Prajnayeha jagat sarvam samyagevaa~nga drushyate / Samyag darshanamaayaanti naa~~pado na cha sampadah// V-12-38.*

Vashishtha continued: "King Janaka, after having reached this understanding, functioned as the king and did all that was necessary, with great strength of mind and



spirit, without getting befuddled (perplexed, puzzled). As a matter of fact, he moved about as if he was in a state of deep sleep."

"The Chid-atma, the light of self-knowledge arose in his heart, with the least taint of impurity and sorrow; just as the sun rises on the horizon. He beheld everything that exists in the universe as that existing in Chid-sakti, the Cosmic power. He saw with self-knowledge, all things embedded in the self alone, which is infinite in nature. After knowing full well, that all things happen naturally, he remained in unbroken equanimity, under all circumstances, neither experiencing elation nor suffering depression. Janaka became a liberated sage, a Jivanmukta, while still living. And, he experienced the state of non-action, by ever dwelling in the consciousness of the Infinite. But, for the onlookers, he appeared as if he was ever busy in diverse actions."

"Janaka attained the state of Jivanmukta, a state of liberation while still living in the body, by his own enquiry. In the same way, one should pursue the enquiry into the nature of the self - the nature of the truth, with pleasure, till one reaches the limits of such enquiry."

*Self-knowledge or the knowledge of the self can be attained only by means of enquiry inspired by the company of wise and holy men. Moreover, one's inner light alone is the means. There is no other means at all. To avoid the effect of the darkness of inertia, one should ever keep alive to this inner light. Self-knowledge cannot be had, just by merely resorting to a guru (preceptor), or by the study of scripture, nor by performing good deeds. But, it can be achieved only by one's own enquiry and inner light. This is the fact.*

All types of sorrows that appear to be difficult to cross over can be overcome with the help of the boat of wisdom -

'the Inner Light'. And, those who are devoid of such wisdom are bothered much even by minor difficulties. The people in the world should intelligently put in effort and energy for gaining this wisdom - 'the Inner Light', instead of directing all their energies and efforts towards worldly activities. Dullness is the source of all sorrow and calamities and it is the seed for this huge tree of world-appearance. Hence, one should put in effort to destroy this dullness, as a first step."

"O' Rama! Wisdom or 'the Inner-Light' is like a precious stone and it bestows on its owner all that he desires to have. One reaches the other shore when one is overcome by the obstacles in the spiritual path, as and when one's intelligence and understanding are properly guided by this Inner-Light."

"As to a man of wisdom, whose mind is not deluded, defects, desires and evils do not even approach him. The entire world is clearly visualized, as it is, with wisdom or the Inner Light. **The one who has such a clear vision and who is endowed with wisdom, neither good fortune nor misfortune can approach him.** The darkness of ego-sense that veils the self is dispelled by the wisdom - Inner-Light. Those who seek to get established in the highest state of consciousness, as a first step, should purify their minds through the cultivation of wisdom or by the kindling of the Inner-Light."

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### UPASHAMA PRAKARANAM : 27<sup>TH</sup>. MAY

No.148: *Dhaavamaanam adhobhaage chittam pratyaaahaared balaat / Pratyaaahaarena patitam adho vaariva setuna // V-13-30.*

Vashishtha continued: "O' Rama! Enquire into the nature of the self, just as Janaka did it. In this act of enquiry, neither god, nor rites and rituals or nor any other



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act, nor wealth, nor relatives are of any use. Those who have understood well the world-illusion and are afraid of it, they do the self-effort as self-enquiry in order to obtain self-knowledge. The world-appearance is compared to an ocean and can be crossed only when one is firmly established in Supreme Wisdom.

Such establishment in Supreme Wisdom is achieved only when one's intelligence is not pre-occupied or coloured by sense-perceptions. Endowed with Supreme Wisdom, one sees the Self with the self alone.

"I have thus narrated to you in detail how **king Janaka** attained self-knowledge, and in whose case *how the act of grace caused knowledge to drop from heaven*, as it were. The Infinite all-pervading Consciousness arises in one in whom the feeling, (the limited and conditioned one) 'I am so-and-so' ceases. For this reason, O' Rama, like Janaka, you too abandon the false and fanciful notions of the ego-sense in your heart. As and when this ego-sense is dispelled, the Supreme Light of Self-knowledge will surely shine in your heart. Whose mental activity has come to standstill, with the understanding that 'I am not', 'Does the other exist?', 'Is there non-existence?', such a person is no more engrossed in acquisitiveness (excessively interested in acquiring money or materials). O' Rama! There is no more bondage here except craving for acquisition and the anxiety to avoid what one considers undesirable."

"The two impulses or the twin urges of acquisition and rejection have to be eliminated completely so that the mind can reach the state of utter tranquillity. In the same way as long as one feels 'this is real' and 'this is unreal', his mind cannot experience peace and equilibrium. The one whose mind is swayed by the thoughts of 'this is right', 'this is wrong', 'this is gain', 'this is loss' cannot have equanimity, purity or dispassion. When there is only one Brahman, for ever, the

question of many does not arise and the question of right and wrong does not arise at all."

**PRATYAAHAARA** is explained: "These are the sixteen qualifications or qualities that are quite natural to a person who is freed from the instincts of acquisition and rejection. Moreover, all these qualities are non-intentional and spontaneous too. They are: 1. Desirelessness, i.e., the absence of all expectations, 2. Fearlessness, 3. Unchanging (firm) steadiness, 4. Equanimity, 5. Wisdom, 6. Non-attachment 7. Non-action, 8. Goodness, 9. Total absence of perversion, 10. Courage, 11. Endurance, 12. Friendliness, 13. Intelligence, 14. Contentment, 15. Gentleness, and 16. Pleasant speech."

"One should be ever watchful over the mind and should restrain it from flowing downward, just as the flow of a river is blocked by the construction of a dam. Be ever cautious and cut down the mind with the mind itself. After having reached the state of purity, ever remain established in that state. Be rooted in equanimity and live a non-volitional life here, thinking that whatever happens is appropriate in all situations and do not even think about what has thus befallen you unsought. Such is the nature of the Lord and He is said to be both the doer and the non-doer of all activities here."

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### UPASHAMA PRAKARANAM : 28<sup>TH</sup>. MAY

**No.149:** *Chetyena rahitaa yaishaa chit tad brahma sanaatanam / Chetyena sahitaa yaishaa chit seyam kalanochyate// V-13-53.*

Vashishtha continued: O' Rama! You are the knower of all, the self. You are the unborn being. You are the Supreme Lord. You are no other than the Self which



pervades everything. He has explained the qualities of a Yogi.

**‘THE QUALITIES OF A YOGI’:** He who ever perceives the Self in all objects, etc., without having the idea of perception of objects, and who is not subject to the defects born of joy and grief, such a person is a Yogi. He has firm conviction that the Infinite Consciousness alone exists. Such a conviction instantly frees him from the thoughts of pleasure, and so he is ever tranquil and self-controlled.”

“Sages who are well-versed in scriptures declare that the mind is a fictitious movement of energy in consciousness. The thoughts or ideas in the mind are like the hissing of a snake. **Consciousness minus conceptualisation is the Eternal Brahman, the Absolute; and consciousness coupled with conceptualisation is thought and the thought itself is the mind.** A small part of that Brahman, as it were, is seated or pervaded in the heart of a human being as the Reality. Such a Reality is known as the finite intelligence or the individualised consciousness. For this reason, the limited consciousness soon forgets its own essential conscious nature and remains inert. Then, it becomes the thinking faculty with acceptance and rejection as its inherent tendencies.

Without inner intelligence, one does not really know or even understand anything. Whatever appears to be known through the thoughts is of course not the reality. These thoughts derive their value from consciousness alone. On account of such borrowed intelligence, thought is able to know an infinitely minute fraction of this Cosmic Consciousness. When the Light of the Infinite shines upon the mind, it blossoms fully. Otherwise, though the mind appears to be intelligent, really it (the thought) cannot contemplate anything,

just as a granite figure of a dancer does not dance even when requested to do so. Is it possible for a battle-scene painted on a canvas to generate the roar of fighting armies? Never. Can a corpse get up and run? Is it possible for the figure of the sun carved on a rock to dispel darkness? In the same way, the inert mind can do nothing. It is because of the inner light of the consciousness that the mind appears to be intelligent and active.

Ignorant people interpret wrongly that the movement of life-force is itself the mind. But for the persons, whose intelligence is not fragmented or conditioned by thoughts, in that case, the mind is the radiance of the Supreme Being or Self itself.

The jiva or the living soul, with its intelligence, identifies itself with certain movements of life-force in the self, by entertaining certain notions, 'this am I', 'this is mine', etc. Wise people use certain words towards the jiiva such as living soul, intelligence, mind, etc., but such entities are not real, from the absolute point of view. To be truly speaking, in fact, there is no mind, no intelligence, no embodied being. The Self alone exists at all times. Even though It exists at all times, because of its extreme subtleness, it seems as if it does not exist.

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### UPASHAMA PRAKARANAM : 29<sup>TH</sup>. MAY

No.150: *Praanashaktau niruddhaayaam mano  
raama viliiyate / Dravya chchaayaa~nu tad dravyam  
praanaruupam hi maanasam // V-13-83.*

Vashishtha continued: "A thought that arises in the Supreme Being is known as Individual Consciousness. And, when this individual consciousness is freed from thought and individualisation, then, there is liberation. The



main cause for this world-appearance is only a thought that arises in the Infinite consciousness. Such a thought gives rise to limited finite individual consciousness. Consciousness thus moves away from its quiescent (a state of inactivity) state and becomes tainted with thought. Thus, the thinking faculty arises and along with it, arise the mind and the thought of the universe."

**"O' Rama! The mind is restrained by the control of the life-force; just as the shadow ceases when the object is removed. Exactly, the mind ceases as and when the life-force is restrained. One remembers the experiences that one had elsewhere because of the movement of the life-force, and hence it is known as mind because of such experience of the movement of the life-force.**

**VARIOUS MEANS TO RESTRAIN LIFE-FORCE:** The life-force can be restrained through various means; i) by dispassion, ii) by the practice of praanaayama (breath-control), iii) by the practice of enquiry into the cause of the movement of the life-force, iv) by the ending of sorrow through intelligent means, and v) by direct knowledge of experience of the Supreme Truth.

"It is all possible for the mind to assume the existence of intelligence in a stone, but the mind does not possess the least intelligence. Because of life-force, the movement occurs and the movement belongs to the inert; and the power of consciousness (or intelligence) belongs to the self that which is pure and eternally omnipresent. The mind alone fancies a relationship between these two factors. But, such fancy is false and hence all knowledge that arises from such a false relationship is also false. This is called ignorance, Mayaa or cosmic illusion, resulting in

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the world-appearance which is nothing but dreadful poison."

"The very imagination between the life-force and consciousness results in world-appearance. The relationship is not real but imaginary. There can be no world appearance, if such imagination is not there. The life-force, consequent upon its association with the consciousness becomes conscious enough and experiences the world as its object. But, all this experience is unreal, like the experience of a ghost by a child. The movement within the Infinite Consciousness alone is the truth. Is it possible for a finite factor to affect the Infinite Consciousness? It can never happen. An inferior entity cannot affect the superior one. For this reason, O' Rama, there is no mind or finite consciousness, in truth. Understand this truth well, so that the false imagination of the mind comes to an end. Due to imperfect understanding, the mind appears to be so. As and when this misunderstanding ceases, automatically, the mind also ceases to be. This is the fact."

UPASHAMA PRAKARANAM : 30<sup>TH</sup>. MAY

No.151: *Jadatvaan nihsvaruupatvaat sarvadaiva mrutam manah / Mrutena maryate lokaash chitreyam maurkhyachakrikaa // V-13,14-13/100.*

Vashishtha continued: "O' Rama! The mind is dead forever and it is inert only but not a real entity. Still then, all beings dwelling in this world are slain by this dead thing. How mysterious this stupidity is! In reality, the mind has no self, no body, no support and no form.



Even then, the mind consumes everything that is in the world. It is indeed a great mystery. When you say that one can be hurt by the mind, which is rather inert, dumb and blind; it is like the saying, that one is roasted by the heat of the full moon. It is found to be non-existent, when you start enquiring about its existence. You can liken it to the hero who is able to destroy a real enemy standing before him, is himself destroyed by this (non-existent) mind. Such is the mystery of this mind. How ignorant are the living beings, and it is indeed strange and funny as to who sought this unreal and false non-entity to be strengthened."

"The mind is like a spirit appearing by means of a magic ritual (caused to appear as if by magic). Such a non-existent one (the mind), becomes the cause for the world-appearance and is destroyed by another equally non-existent mind. It is the mind alone that appears as the illusory world. This truth is expounded in the scriptures very clearly. It is because of the true nature of the mind that those who are unable to understand the Truth are quite unfit to be instructed the truth that is laid down in the Scriptures. The mind (that is non-existent) is ever full of fear and is afraid of the melodious sound of the veena and it is even afraid of a sleeping relative, who snores while sleeping. The mind gets frightened by simply hearing loud shouting and makes one flee from that spot. Thus, the ignorant man is completely conquered by his own deluded mind."

"O' Rama! My teachings are not meant for those who have firm faith in the reality of this illusory world, and whose intelligence has been silenced by the illusion and who are ever striving for the pleasures of this world. How can one show a colourful forest to a person who refuses to

see? Who will strive to educate a person in the delicate art of distinguishing different perfumes, whose nose has been affected completely and has been eaten away by leprosy? How is it possible to instruct a drunkard about the subtleties of metaphysics? Who will make enquiries with regard to the village affairs from a corpse lying in the crematorium? Only a fool does all this. In the same way, who can instruct such an ignorant person who finds it difficult for him to control the mind which is dumb and blind too."

"The individualised consciousness, which is finite, is an unreal fancy. What can such finite consciousness do? Even the word 'Jiva' (the individual soul) has confused the intelligence of the people. The mind of the ignorant fancied itself into existence and made them suffer by veiling the truth which alone exists. Such is the fate of the ignorant and I am filled with pity for them."

"Fools are born just to suffer and perish in this world. Every day, millions of mosquitoes are slain by the wind. All are subject to birth and death, starting from the smallest ant to the greatest of divinities. Countless beings die and get born, every moment, regardless of whether people like it or not, and whether they rejoice or grieve. For this reason, it is wise neither to grieve nor to rejoice over the inevitable."



*Angushttamaatrah Purusho Madhya Aatmani Tishttati/  
Iishaano Bhutabhavyasya Na Tatoe Vijugupsate Etad Vai Tat  
//Kh.Up.II-i-12*

The Atman is limitless, but this size is given for the facility of meditation only for the beginners. To begin with, aspirants meditate on the Atman as a Jyoti or Light of the size of a thumb in the cavity of the heart.

**SWAMI SIVANANDA**



UPASHAMA PRAKARANAM : 31<sup>ST</sup>. MAY

**No.152:** *Adrushyaivaa~tti maamsaasthirudhiraadi shariirakaat / Manobila -viliinaishaa trushna vanashunii nrunaam// V-14,15-15/8.*

Vashishtha continued: "O' Rama! Those who behave like beasts are not fit to be instructed, because they are led away like animals by the rope of their own mind. For this reason, the wise man never attempts to teach such people who have not overcome their own minds and are in one way or the other miserable. Furthermore, the wise men try to remove the sorrow of others who have conquered their minds and are therefore fit to undertake self-enquiry."

"When the tendency to emphasise what is external to or independent of the mind (objectivity) arises in your consciousness, then, the latter (mind) becomes conditioned and limited. Such conditioning and limitation itself is bondage. When such tendency is abandoned, then, you will become mindless. That itself is liberation. Between the self as the Seer and the world as Seen, you are the sight (Seeing) ever remaining in this realisation. You are the experiencing between the experience and the experience; knowing this, remain ever in Self-knowledge."

"You abandon the self and think of an object. Then you become the subject (mind) and thus become the subject of unhappiness. The intelligence that the mind without self-knowledge is, is the root-cause of sorrow. When one realises that all this is but the self, then there is no mind, no subject, no object and no thinking. Only when you think 'I am the jiva', etc., then the mind arises, and sorrow follows it. The moment you know that 'I am the self', the jiva and such other things do not exist, and the mind ceases to be, and instantly Supreme Bliss arises."

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"When the self, by mistake, due to self-forgetfulness, identifies itself with the objects that are seen and experienced and thus gets polluted (impurified), then, there arises the poison of craving. And, this craving further intensifies delusion (moha). All the terrible sufferings and calamities arise in the world due to the fruits of cravings. O' Rama! This craving is subtle and unseen, yet is able to consume the very flesh, bone and blood of the body. In a moment, it appears to subside and the next moment it comes out in an expanded state."

"As and when this craving has ceased, and one's life-force has become pure, all the divine qualities and virtues enter into one's heart. Only in an unwise person, does the river of craving flow in the heart. Just as an animal falls into a trap (a blind well) due to its craving for food, man follows his craving and falls into hell. Craving alone makes one get embarrassed (cringe, disgust); it is on account of craving that the sun shines on the earth, the wind blows, the mountains stand and the earth upholds living beings, and all the three worlds exist. The entire creation, i.e., all the beings in the three worlds are bound and fastened by the rope of craving; hence, it is hard to break. For that reason, O' Rama! Give up craving, by giving up thinking. The mind cannot exist without thinking. As a first step, see that the images, 'I', 'you' and 'this', do not arise in the mind. Why because, with these images, the hopes and expectations come into being. The ego-sense is the source of all sins. Cut this ego-sense at its very root with the sword of wisdom of the non-ego, (ego-lessness) and be always free from fear."



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UPASHAMA PRAKARANAM : 1<sup>ST</sup>. JUNE

No.153: *Sarvatra vaasanaatyago raama  
raajiivalochana / Dvididhah kathiyate tajjnair jneye  
dhyeyash cha maanada // V-16-6.*

Rama said: "O' Lord! You instructed me to abandon the ego-sense and the craving that it gives rise to. In case I abandon the ego-sense, then, I shall have to give up this body and all that is based on the ego-sense. The body and the life-force rest on the support of the ego-sense; and when the root is cut, automatically the tree (the body)'will fall down. In such a case, how is it possible for me to abandon the ego-sense and yet live?"

Vashishtha replied: "O' Rama! There are two kinds of abandonments of all notions and conditioning: one is based on knowledge, i.e., direct realisation and the other one is based on contemplation. I shall describe them to you in minute detail."

One should become aware of one's deluded notion in which case one always thinks 'I belonged to these objects of the world and my life and activities depend upon them'. Further he thinks, 'I cannot live without them and they cannot exist without me, either'. After being fully aware of one's deluded notion, then, by profound enquiry, one contemplates thus: "I do not belong to these objects, nor do these objects belong to me". As a result, with such an enquiry and with the help of intense contemplation, one abandons the ego-sense; and after that, one should playfully engage oneself in the actions and they happen naturally, but ever keep the heart and mind in a cool and tranquil condition. Such an abandonment of the ego-sense and conditioning is called the '*Contemplative Egolessness*'."

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"One abandons the ego-sense and conditioning when there is knowledge of the Truth or direct experience of the non-dual Truth; and entertains no feeling of 'This is mine', even with regard to one's body. This is recognized as direct Realisation of egolessness."

"Those who playfully abandon the ego-sense through the contemplative method are liberated while living. He who uproots this ego-sense totally, with direct experience, is established in equanimity and he is liberated while living. Janaka and others like him followed the contemplative method. And those who have the direct experience of egolessness will be one with Brahman and have risen beyond body consciousness. Nevertheless, both of them are liberated and become one with Brahman."

One who is not influenced (swayed) by the desirable and the undesirable, who, of course, lives in this world and functions too, but inwardly is totally untouched by the world, as if in deep sleep; such a person is measured (considered) a liberated sage. *(As the sage Vasista narrated this, another day came to an end and the assembly dispersed as usual.)*

(Twelfth Day)UPASHAMA PRAKARANAM : 2<sup>ND</sup>. JUNE

No.154: *Bhaavaadvaitam upaashritya sattaadvaitamayaatmakah / Karmaadvaitamanaadrutya dvaitaadvaitamayo bhava* // V-17,18;17-29.

Vashishtha continued: "In course of one's natural functions, desire arises in a liberated sage devoid of craving. However, a desire, a craving for external objects is conducive to bondage. Nevertheless, all ego-based notions or ideas when they have ceased completely from one's



heart, then, the attention that is directed naturally is also the nature of the liberated sage. Anything that is afflicted by contact with external objects is the craving conducive to bondage. And, the desire (a non-volitional desire) which is unaffected by any object is liberation. The desire that existed before contact with the objects, and exists even now, and shall forever; such a one is natural. Therefore, it is sorrow-less and free from impurity. Wise persons regard such a desire as free from bondage."

"Suppose, when a craving 'I want this to be mine', arises in one's heart, it indicates one's 'ahamkara', and such a craving gives rise to impurity. And, it should be abandoned forthwith by a wise person, through various means and at all times. Give up all sorts of desires; desire that tends (liable to possess) to bondage as well as the desire for liberation too. Ever remained still, like an ocean. Know well that the self is ever free from old-age and death and knowing thus let your mind not get disturbed. Realise that the whole universe is nothing but illusion. If known thus, craving loses its meaning. This is the fact."

"Four types of feelings arise in the heart of man: 1) I am (the body) born of my parents. 2) I am different from the body and am the subtle atomic principle. 3), I am the eternal principle, of all the diverse perishable objects in this world. 4) The 'I' and the 'world' are pure void like space. Among these feelings, the first one is conducive to bondage and the other feelings lead one to freedom."

"A person in whom the realization, that 'I am the self of all' has arisen does not again fall into error or sorrow. This very Self alone is variously described as the Void, Nature, Maayaa, Brahman, Consciousness, Shiva, Purusha, etc. The Self alone is ever real, and there is nothing other than this. O' Rama! Resort to the understanding of non-

duality, because the Truth is non-dual. On the other hand, action involves duality and hence functions in apparent duality. In this way, let your nature partake of both duality and non-duality. The reality is neither duality nor unity. It is the mind that creates division and the concept of unity arises from its (antithesis) exact opposite of duality. When all these concepts cease, altogether, then, the Infinite Consciousness alone is realised (or understood) to be the sole Reality."

"The liberated sage is not at all interested in the events of the past, present and future, and looks at the state of the world with amusement (enjoyment, laughter, delight, fun, pleasure, glee). It is very difficult to expound the philosophy of the fools who have not controlled their own minds and thus who are immersed in the mire (swamp, mud, slush, sludge, marsh, bog) of sense-pleasure. They are very much interested in sexual pleasures and in the acquisition of material wealth. We are unable to explain the path of rituals and routines that confer all types of rewards in the shape of both pain and pleasure."

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### UPASHAMA PRAKARANAM : 3<sup>RD</sup>. JUNE

No.155: *Madhyasthadrushttayah svasthaa yathaapraaptaartha darshinah / Tajjnaastu preshaka eva saakshidharme vyavasthitaah// V-19,20-20/40.*

Vashishtha said: **THE STORY OF PUNYA AND PAAVANA:** "O' Rama! To explain this, there is an ancient legend which I shall narrate to you. In the continent known as 'Jambuudviipa', there lived a holy man named 'Diirghatapaa', on the bank of the river 'Vyoma Gangaa'.



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He had two sons, named **Punya and Paavana**. Punya had reached full enlightenment, but Paavana, even though he had overcome ignorance, yet, he had not reached full enlightenment and for this reason he had semi-wisdom. Time is intangible and invisible. With the inexorable (incapable of being moved by pity), passage of time, the sage Diirghatapaa abandoned the body and reached the state of Absolute Purity. His wife too followed him, by using the yogic method which she had learnt from him. Paavana wept in grief and wailed aloud inconsolably, at this sudden passing away of his parents. Punya, on the other hand, performed the funeral ceremonies but remained unmoved as if nothing had happened with the passing away of his parents. He approached his inconsolable (grief-stricken) brother, Paavana."

Punya said to his brother: "O' Paavana! Why do you weep and wail and bring this dreadful sorrow upon yourself? The ignorance of blindness of senses alone is the cause of this pouring of tears from your eyes. Our parents (father and mother) have departed from here to that state of liberation or the highest state. And, it is quite natural to all beings. You have bound yourself ignorantly to the ideas of 'father' and 'mother'; and so, you grieve so much for those who are liberated from such blinding ignorance."

"Dear Brother! Enquire of yourself within and you will know the truth instantly. This body is inert and is composed of blood, flesh, bones, etc., etc., and what is the 'I' in it? If you enquire thus into the truth, then, you will understand that there is nothing that can be called 'you' or 'I'. The names 'Punya' and 'Paavana' are but false notions. Whatever the case may be, if you still think 'I am', then, in

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the past incarnations you have had very many relatives. In such case, why do you not grieve for their death? Once upon a time, you were a swan and you had many swan-relatives and many tree-relatives when you were a tree, many lion-relatives when you were a lion, and many fish-relatives when you were a fish. Why do you not weep for those relatives? At one time, you were a prince, you were a donkey and you were a peepul tree and then a banyan tree. You were a brahmana. You were a flying bird. You were also a mosquito. You were an ant. You were a scorpion for half an year. You were a bear and now you are my brother. You have taken birth again and again countless times, in so many other embodiments."

"In the same way, I have had very many embodiments. I see them all as my embodiments as well your embodiments too, through my subtle intelligence that is pure and clear-visioned. I have had several embodiments, like those of a bird, a crane, a frog, a tree, a camel, a king, a tiger - and at present I am your elder brother. There were countless relatives through all these embodiments. For whom shall I mourn? After knowing this well, I do not grieve. For this reason, abandon the notion of the world which arises in your mind as the 'I'. You are not bound by any such notions, like happiness, unhappiness, etc. You have no birth, no father and no mother. You are the self and not anything else. The sages perceive the middle path alone and see what is at that particular moment. Thus, they are at peace. They are ever established in Witness Consciousness."

After hearing these instructions from his brother, Paavana was awakened. Both of them remained as enlightened beings, having been endowed with wisdom and direct realisation.

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**OM SRI RAM JAI RAM JAI JAI RAM**



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UPASHAMA . PRAKARANAM : 4<sup>TH</sup>. JUNE

No.156: *Tameva bhukttavirasam vyaapaaraugham punah punah / Divase divase kurvan praaajnah kasmaanna lajjate // V-21,22-22/23.*

Vashishtha continued: "O' Rama! Craving is the root of all sorrow. The only intelligent way is to renounce all sorts of cravings absolutely and not to indulge in them, at any time. O' Rama! This indeed is the state of 'Brahman' - the pure, free from all cravings and from illness. Only by absolute dispassion does the mind attain fulfilment but not otherwise by filling it with desires and hopes. The very disturbing cause, which is hope or crave has to be thwarted (dissatisfied). For those who are devoid of any attachment or craving, these worlds are nothing but a footprint as wide as the footprint of a calf and a whole world-cycle is but a moment."

*"O' Rama! Bring about a transformation (transmutation) of the mind, just as the king Bali did. I shall narrate to you the story of Bali, now."*

**THE STORY OF BALI:** "The demon-king Bali was the son of Virochana and he ruled over the Paataala region. Sri Hari, the Lord of the Universe, Himself was the Protector of this kind of region. For this reason, even Indra, the king of heaven, adored him. The very heat of the radiance of this king Bali, dries up the oceans, as it were. His eyes were so powerful that by a mere look, mountains moved away. Bali ruled for a very long time over the nether-world."

"In course of time, king Bali got intense dispassion, and he began to enquire thus: "How long should I rule over this nether world? How long shall I have to wader in

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the three worlds? And, what shall I gain through ruling over this kingdom? When will all that is in the three worlds become subject to destruction and how one can hope to enjoy happiness through all this?"

"Constantly, all the time, again and again, the same disgusting pleasures are experienced and the same activities are repeated day after day, uninterruptedly, in this world. In such a case, how is it that a wise man is not ashamed of this? The same day and the same night, again and again and life revolves in this world, like a whirlpool. With all these acts being performed every day, how one can expect to reach that state, where there is cessation of this repetitive existence? And, how long should we to continue revolving in this whirlpool and what is the use of it?"

While he was reflecting, as a result, he remembered: Once, I asked my father, Virochana, - "Sir, what is the destination of this world-appearance or repetitive existence? When will it come to a end? When will the delusion of the mind cease? How one can gain total satisfaction? When does not one seek any more? It seems that it is impossible to attain this just by means of experience of the worldly pleasures or activities. Because, all such pleasures, etc., aggravate the delusion only. Pray, tell me the means through which I shall rest forever in the Supreme Peace."

*Na tu Maam shakyaase Drashtumanenaiva Svachakshushaa /  
Divyam Dadaami Te Chakshuh Pashya Me Yogamaishisvaram // Gita-11-8.*

Lord Krishna says: No fleshy eyes can behold Me - My Cosmic Form.  
One can see It through the divine eye or the eye of intuition. It should  
not be confused with seeing through the eye or the mind.

It is an inner experience.

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UPASHAMA PRAKARANAM : 5<sup>TH</sup>. JUNE

No.157: *Eka evaa~sti sumahaams tatra raajaa mahaadyutih / Sarvakrut sarvagah sarvah sa cha tuushniim vyavasthitah// V-23-6.*

Virochana said to Bali: "O' My son! There is a vast kingdom (realm, area, empire, territory) wide enough even to engulf all the three worlds. And, in such a vast kingdom, there are no lakes, no oceans, no mountains, no forests, no rivers, no earth, no sky, no winds, no moon, no gods, no demons, nor demi-gods like Vishnu. There is only one thing that is the 'Supreme Light'. He is omnipotent, omnipresent, and he is everything, he is all and He ever remains silent as if He was inactive. Prompted by Him (the king) his minister does everything, i.e., whatever is to be brought about, he brings forth, and He alters wherever is necessary. This minister is incapable of enjoying anything and moreover, he does not know anything. Even though ignorant and insentient, he does everything for the sake of his master, the king. The king remains alone and established in peace all the while.

Bali asked his father: O' Father! What is that realm (kingdom) which is free from psychosomatic (mental, emotional) illnesses? Who is that minister and who is that king? I never heard such a story and it is so wonderful too. Please explain all this to me in detail."

Virochana replied: "The minister is so powerful that even all the gods and demons put together and even a force many times of their strength put together cannot even challenge him. Such was his greatness. He is not Indra, the king of the gods, nor the god of death, nor the god of wealth, nor a god, nor a demon whom you can easily

conquer. Even though it is believed that the god Vishnu killed the demons, yet, this minister really (indeed, certainly, without doubt, in fact) destroyed all of them. In fact, even the gods like Vishnu were forced to take birth here. Cupid derived his power from this minister. Anger derived its power from this minister. It is his wish that caused conflict unceasingly between good and evil here."

"The minister can be defeated only by his own master (the king) but not by anyone else. In course of time, a wish arose in the heart of the king, that the minister can be defeated easily. Of course, he is the most powerful in all the three worlds. But, all these three worlds are of his exhalation. You are indeed a hero, then, if you have the ability to conquer him."

"All the three worlds are manifested as and when the minister arises, just as the lotus blossoms when the sun rises. As and when he retires, all the three worlds become dormant. In case you are capable enough to conquer him, with your mind wholly (utterly, absolutely, completely, totally), one-pointed and completely freed from delusion and ignorance, then, you are really a hero, otherwise not. The moment he is conquered, then, all the worlds and everything in them can be conquered easily. If you cannot do so, then nothing is conquered; even though you have conquered everything in this world, it is of no use.

For this reason, O' My son! Strive hard with all your might and in every possible way, in order to attain absolute perfection and Eternal Bliss, and face boldly whatever may be the difficulties and obstacles under way, to conquer that minister.





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UPASHAMA PRAKARANAM : 6<sup>TH</sup>. JUNE

No.158: Vishayaan prati bhoh putra sarvaaneva hi  
sarvathaa / Anaasthaa paramaa hyeshaa saa yuktir  
manaso jaye // V-24-17.

Bali asked: O' Father! Through what effective means  
can that powerful minister be conquered?

Virochana replied: My son! This minister, of course,  
is powerful and almost invincible, yet, I shall tell you how  
to conquer him. If one grasps him by means of intelligent  
action, he can be conquered in no time. And, in the absence  
of such intelligent action, then, he burns everything like a  
venomous snake. So, one should approach him  
intelligently, plays with him as one plays with a child and  
thus playfully subdue him. Such a person, who is capable  
enough thus, can behold the king and finally get  
established in the Supreme State. Once the king is seen, the  
minister comes completely under one's control. There is no  
doubt about it. The king is seen very clearly as and when  
the minister is under his control. Moreover, until the  
minister is conquered the king is not seen. Until the king is  
not seen, the minister plays havoc and creates sorrow; and  
when the minister is not conquered the king remains away  
from the vision. Therefore, one has to act intelligently and  
the practice has to be of two-fold, simultaneously: 1) to  
behold the king as well as 2) to subdue the minister. Here,  
intense Self-effort is needed to achieve the target. You can  
achieve conquering both, with the help of intense self-effort  
and steady practice. Then, you will be able to enter that  
region with the result that you will never experience  
sorrow again, at any time. Holy men, ever hold to such  
region forever and get established in peace.

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O' My son! I shall make all this clear (explicit, precise) to you. The region I have referred to you now, is the state of liberation, in which all sorrows end. The king is the Self alone who transcends everything and all states of consciousness. The minister is no other than the mind itself. Mind alone has made the world, like pots from clay. Remember that everything can be conquered as and when the mind is conquered. It is the most invincible one, which can be subdued through intense intelligent practice.

Bali asked: O' Father! Please explain to me by what intelligent practice, the mind can be conquered.

Virochana replied: **The best intelligent practice to subdue the mind is absolute freedom from desire, hope or expectation with regard to all objects at all times.** The mind, the powerful elephant, can be subdued by this means alone. This is very easy and at the same time very difficult too. Unless one engages himself in serious practice, with earnest and sincere effort, it is very difficult to control the mind. This is the fact. Of course, it is very easy for the one who puts in earnest self-effort. It is exactly like the case of a farmer, who expects harvest, even without sowing. In the same way, without any persistent effective practice, the mind can never be subdued or controlled. For this reason, one has to take up the practice of highest renunciation. Remember, that unless one turns away from sense-pleasure here and now, one will have no alternative except to roam about in this world of sorrow. Even a strong person will not be able to reach his destination until he moves towards it, by curtailing sense-pleasures. Without persistent effort, one will not be able to reach the state of total dispassion. This point has to be kept in mind.

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UPASHAMA PRAKARANAM : 7<sup>TH</sup>. JUNE

No.159: *Avashyam bhavitavyaakhyaa sveha yaa niyatikriyaa / Uchyate daivashabdena saa naraireva netaraih // V-24-27.*

Virochana continued: O' Bali! Dispassion that is needed for the purpose of achieving the highest goal, 'Liberation', has to be attained only through right exertion. There is no other means. In this world we visualise the body, but not a god. People, of course, talk about divine grace or fate. What is meant by god, whatever implies is inevitable and what is beyond their control and the events of natural order (niyati). Divine Grace also means that which bestows or confers total equanimity and cessation of joy and sorrow. Divine grace, natural order and right self-exertion are all synonymous terms and refer to the same truth: the dissimilarity being due to wrong perception or illusion.

The mind, when it conceives in the course of right self-exertion, leads to the experience of joy, etc. The mind is the doer of everything. Whatever the mind conceives of, the 'niyati' (natural order) creates and manifests. The mind at times is able to run oppose to the natural order; and hence, it is said that the mind is the prompter of the natural order (niyati).

The jiiva (the individual) functions in this world, just as the wind moves in space, within the natural order (niyati), even though such action appears to be selfish or egoistic. Every activity is the prompting of the natural order (niyati). He appears to move or stand still - both are rather mere expressions or false super-impositions alone, just as movement of trees on a mountain-top makes it see that the peak is swaying (winning).

For this reason, as long as there is mind, there is neither god nor a natural order (niyati); and as and when the mind has ceased to be, then, whatever is, is.

Bali asked: Lord, please let me know how the cessation of craving for pleasure can be established effectively in my heart.

Virochana said: O' My son! Self-knowledge alone will be able to yield the desired fruit of cessation of craving for pleasure. And, when the highest form of dispassion becomes firmly rooted in the heart, then, the Self is visualised. For this reason, one should behold the Self with intelligent enquiry and thus get rid of the craving for pleasure. Both activities should be done simultaneously.

One should fill the two quarters of the mind with enjoyment of pleasure, another part with the study of scriptures and the left over quarter should be filled with the service of the guru. This has to be observed as long as the intelligence is yet to be awakened. When the intelligence is partially awakened, then, two parts of the mind have to be given to the service of the guru and the remaining two quarters, devoted to the study of scriptures, and to the enjoyment of pleasure. As and when the mind is fully awakened, then, two parts are devoted to the service of the guru and the other two parts devoted towards the study of scriptures, keeping ever the highest dispassion as the constant companion.

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*Yanmanasaa Na Manute, Yenaahurnano Matam /  
Tadeva Brahman Tvam, Nedam Yadidainupaasate // Kena Up.I-5.*  
He who cannot be comprehended by the mind, but who causes the mind  
to apprehend all objects, know Him alone as Brahman.  
Brahman is the silent witness of the activities of the mind.

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UPASHAMA PRAKARANAM : 8<sup>TH</sup>. JUNE

No.160: *Deshakramena dhanam alpavigarhanena  
tenaa~nga saadhujanamarjaya maanapuuvam /  
Tatsangamottha vishayaadyavahelanena samyang  
vichaara vibhavana tavaa~~tmalaabhah// V-24-51.*

Virochana continued: A person is qualified to listen to the exposition of the highest wisdom, only when he is endowed with goodness. For this reason, one should all the while, constantly make an effort to educate the mind with purifying knowledge and cultivate it with the inner transformation attained through the study of scriptures. After the mind has been transformed, then, it assumes the capacity to reflect the truth with utmost clarity, devoid of distortion. One should make an effort to visualise the self, without any further delay. The Self-realisation and the Cessation of craving – these two should proceed at the same time, simultaneously.

True dispassion does not arise in a person, by mere austerity, charity, pilgrimage, etc., but it arises only by directly perceiving one's own nature. Moreover, right self-exertion alone is the direct means for Self-realisation. There is no other way. For this reason, **one should forthwith give up dependence, either on god or on fate.** Reject firmly the seeking of pleasure and **put in right self-exertion.** The spirit of enquiry automatically arises in oneself as and when dispassion matures. And, the spirit of enquiry strengthens dispassion and the two are inter-dependent, just as the ocean and the clouds are. *The spirit of enquiry, dispassion and self-realisation are all intimately connected and they are always present together.*

As a first step, one should abandon all dependence on external factors, like god, fate, etc., and with intense self-

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exertion, one has to cultivate the highest dispassion. On the other hand, one may earn wealth without violating local traditions and customs and without refusing to obey one's relations, etc. Such lawfully acquired wealth is to be utilised for the purpose of acquiring the company of good and holy men gifted with noble qualities. Such a company of holy men generates highest dispassion. Only then, the spirit of enquiry, knowledge and the study of scriptures arise. Through varied steps, stage by stage, one reaches the Supreme truth.

O' my dear son! As you turn away completely from the pursuit of pleasure, soon you will attain to the Supreme state with the help of enquiry. When the self thus completely purified, then, you will be established firmly in the Supreme Peace. After attaining such Supreme peace, you will never fall back again into the sludge (mud, mire) of conceptualisation, which is the sole cause of sorrow. While living, you will be freed from all types of hopes and expectations. You are pure. Salutations to such purity, O' embodiment of auspiciousness!

You may acquire a little wealth, in accordance with the prevailing social tradition. With such acquired wealth, try to acquire the company of saints, and adore them wholeheartedly. With such holy company, you will gain contempt and disgust for the objects of pleasure, and you will gain self-knowledge, with the aid of right enquiry.

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*Tasya Vaachakah Pranavah! (P.Y.S.-I-27.)*

The mystic syllable 'OM' is used to recognize Ishvara. Om is the word-symbol associated with thought-process to know the significance of Ishvara. The chanting of word 'OM' either loudly or mentally bestows calmness of the mind on the meditator.

**SWAMI SARASWATI**



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UPASHAMA PRAKARANAM : 9TH. JUNE

**No.161:** *Bhavyo~si chettadetasmaat  
sarvamaapnosi nishchayaat / No chettad bahvapi  
prokttam tvayi bhasmani huuyate// V-25,26,27-26/12.*

Vashishtha continued: Bali said to himself: "I am very lucky enough to hear the wisdom words of my father. Now, I shall give up everything without any delay as all craving for pleasure has ceased in me. I shall completely eliminate the pursuit of pleasure, from my mind, and ever remain happy by establishing myself firmly in the Self. The mind is the creator of this universe, and I shall abandon it without losing anything." Bali resolved thus, and contemplated on the guru of the demons, Shukra. Shukra was established in the Infinite Consciousness. For this reason, Shukra was omnipresent and could know that his disciple needed his presence. Shukra materialised his body instantly before king Bali.

Bali asked Shukra: O' Lord! It is thine own Divine Reflection alone that prompted me to project this problem before thy Divinity. I wish to learn the Truth and have no other desire, except this. Please enlighten me with answers to my questions, like 'Who am I?' 'Who are you?' and 'What is this world?'

Shukra replied: O' Bali! I am on my way to another kingdom. For this reason, I shall give you the quintessence of wisdom, in a few words for you to understand and to clear your doubts. Consciousness alone exists. There is nothing other than this. Consciousness alone pervades all over. I, you and the world as a whole, are all but Consciousness alone. Moreover, you will gain everything from my words, provided you are humble and sincere. No further explanation is needed. To attempt at further

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explanation will be like pouring oblations into a heap of ashes. That is to say, no further explanation is needed on this. This is the fact.

Bali reflected thus, after his guru Shukra had left the place: "Whatever my guru had said to me was perfectly correct and proper. It is a fact, that everything is pervaded by consciousness alone. There is nothing else. If the consciousness does not recognise a mountain, would it exist as a mountain? It is all due to consciousness alone, that I am able to come into contact with the objects and experience them, not because of my body itself, but it is due to consciousness alone. I am able to understand and know who my friend is or who my enemy is due to consciousness alone. Qualities like love, hate, etc., are modifications of consciousness. For this reason, there cannot be any hate or attachment, neither mind nor its modifications – because Consciousness is Infinite and Absolutely Pure. In such a case, how can perversions arise in consciousness? Consciousness has no name, it is just a word. Consciousness is devoid of craving. And I am that consciousness without any craving. When a substance is moved, it neither loses nor gains energy. When consciousness is everything, thoughts do not make expansion or contraction of consciousness. Hence, I shall continue to be active till I reach the goal, with absolute serenity in the Self. This is my firm resolve."

Bali, after reflecting thus, uttered the sacred word 'OM', started contemplating on its subtle significance and remained quiet. He was freed from all doubts, freed from all perceptions and without division between thinker, thought and thinking (meditator, meditation and the object of meditation), after having all intentions and concepts



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quietened, remained firmly established in the Supreme state with a thoughtless mind (where all movement of thought had ceased), like a lamp in a windless place. Thus, Bali lived for a long time.

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UPASHAMA PRAKARANAM : 10<sup>TH</sup>. JUNE

No.162: *Na kinchidapi kartavyam yadi naama mayaa~dhunaa / Tat kasmaanna karomidam kinchit prakrutakarma vai// V-28,29-29/18.*

Vashishtha continued: Bali was seated in deep contemplation. All the demons, the followers of the king Bali rushed to the palace where Bali was seated and they were unable to understand the mystery, and they thought of their preceptor, Shukra. The preceptor Shukra reached the spot and saw that Bali was in a Super-conscious state. He was very happy with Bali's state and smiled with joy.

O' Demons! King Bali has attained great perfection by sincere effort of his own resolute enquiry. Let him remain thus in his own self. The mental activity, such as perception of the world has ceased in him. For this reason, they do not talk and disturb him. The sun of self-knowledge arises as and when ignorance (the dark night) comes to an end. Now, the king is in such a state. He himself will come out of that state, in course of time, when the seed of world-perception begins to sprout in his consciousness. Hence, you all are advised to go back to your allotted works as before. From now on, *he will return to world-consciousness in a thousand years.*

Vashishtha continued further: On hearing this from their preceptor, Shukra, all the demons returned to their

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respective duties. King Bali after a thousand celestial years of such contemplation was awakened by the music of the celestials. A supernatural light emanated from him, and illumined the entire city.

Demons reached him once again. Bali reflected thus: "I remained for a while in that wondrous state and I shall continue to remain in that state. I have nothing to do with the affairs of the external world. Now, Supreme Peace and Bliss reign in my own heart." (In the mean time, the demons rushed to the spot where Bali sat. Bali looked at the demons that surrounded him, and continued to reflect further.)

"There does not exists any sort of perversion in me and I am conscious enough of this fact. And, there is nothing for me to acquire or to abandon. It appears to me like a fun. I longed for liberation but I was not bound by any. In such a case, why should I at all long for liberation? In fact, there is no bondage and no liberation. I have nothing to gain by meditation or by not meditating. *I am now freed from the delusion of meditation and non-meditation.* There is neither gain nor loss to me. I do not desire anything, meditation or non-meditation, neither joy nor non-joy. I do not desire even the state of Supreme Being or the world. I am neither alive nor dead. I am neither real nor un-real. Thanks to myself, being the Infinite Being. Let this entire world be my kingdom, and I shall be what I am. And let this world be not my kingdom, still I shall be what I am. Let what is to happen, happen. What is the use of having a kingdom and what shall I have to do with meditation? In fact, I belong to none and none belongs to me. There is no such thing known as me, and there is absolutely nothing that has to be done by me; and



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in that case, why should I not do that action which is quite natural?"

King Bali, after reflecting thus, turned his resplendent gaze towards the assembled demons, just as the sun gazes upon the lotus.

**UPASHAMA PRAKARANAM : 11<sup>TH</sup>. JUNE**

**No.163:** *Yeshu yeshu pradesheshu mano majjati baalavat / Tebhyas tebyah samaahrutya taddhi tattve niyojayet // V-29,30,31-29/54.*

Vashishtha continued: King Bali thereafter ruled the kingdom. He did everything spontaneously without premeditation. He worshipped the brahmanas, gods and the holy ones with devotion. He rewarded his servants in a befitting manner. He gave in charity, more than their expectation. He sported with the women-folk. Thus, the story of Bali ended.

O' Rama! I have narrated the story of king Bali. Take the essence of it, and enjoy Supreme Bliss. O' Rama! You are the Light of Consciousness. All the worlds are rooted in you and you are the Infinite. All the worlds are strung like beads of a rosary in you. You are neither born nor do you die. The self is real. Birth and death are unreal and imaginary. Enquire into the nature of all illness that comes into one's life and live ever without craving. This world appears to be, in your Light of Consciousness, as the world has no independent existence. Earlier, you had entertained wrong ideas of the desirable and the undesirable; give up those ideas too and then enjoy equanimity. The wheel of birth and death will come to a

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halt in that absolute equanimity. As and when the mind tends to sink, immediately retrieve it from such, and direct it towards the Truth. In this way, the mind-elephant has to be tamed.

**‘THE STORY OF PRAHLAADA’:** “O’ Rama! I shall describe to you another story which is very interesting and which illustrates ‘the path to enlightenment’ which is free from obstacles. There was a mighty demon-king known as **Hiranyakashipu** in another world. He captured all the three worlds from Indra and ruled all the three worlds. He had many sons and among them, there was the well-known son, known as Prahlaada. Prahlaada was a great devotee of Lord Hari’s and he shone like a brilliant diamond among jewels.

The demon-king, Hiranyakashipu, became proud and arrogant, because of his Lordship over all the three worlds, of having mighty army and good children. In course of time, he adopted aggressive ways and such rule of terror, to a great extent, worried the gods. Gods prayed to Lord Hari for their rescue, and in answer to their prayer, Lord Hari assumed the form of ‘**Narasimha**’ and destroyed the demon-king and his entire family, except Prahlaada.

Prahlaada, being spared by Lord Hari, is thinking within to himself thus: “Who is there to help us now? The entire demon families have been destroyed by Hari. The gods who used to prostrate humbly before the feet of my father, have occupied our kingdom, and the gods have taken back the ‘**Wish-fulfilling tree**’. The Demi-goddesses and others who enjoyed life in the inner apartments of the demons, now have runaway to the forests of the Mount Meru and are living like birds of the forest. My own mothers are engulfed in utter grief. By the grace of Hari,



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we have been subjected to adversity, beyond description.  
And the very thought of it makes us miserable.

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UPASHAMA PRAKARANAM : 12<sup>TH</sup>. JUNE

**No.164:**      *Avishnuh puujayan vishnum na  
puujaaphalabhaagbhavet / Vishnurbhuutvaa yajed  
vishnumayam vishnuraham sthitah// V-31,32,33-31/40.*

Prahlaada continued: "It is Vishnu who protects the entire universe and upholds it. He is the refuge of all beings in this world. One should take shelter in Him. There is no other way. This is the fact. From now onwards, I shall also be devoted to Vishnu and live in his presence.

On the other hand, one who is not Vishnu does not receive any benefit by worshipping Him. By becoming Vishnu, one should worship Vishnu. For this reason, I am Vishnu. Whoever knows me as Prahlaada is no other than Vishnu; *there can be no duality*. In that case, who can be my enemy? And, who can challenge me now? In view of the fact that I am Vishnu, whoever is unfriendly to me, rest assured that he has the end of his life-span. The demons who stand before me cannot endure the dazzling brilliance that emanates from me. Moreover, those gods are already singing my praises, as I am Vishnu. I salute Him because I am He and there is no difference at all.

Vashishtha continued: Prahlaada, after thus being transformed into the very image of Vishnu, worshipped Vishnu mentally with all the materials predetermined by tradition and scriptural injunctions. After that, he also worshipped Vishnu with external rituals. Thus, Prahlaada

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rejoiced. From that day onwards, he continued to do worship without any break. Seeing Prahlaada, all the demons also followed his example, and thus became staunch devotees of Vishnu. The gods in heaven were puzzled and approached Vishnu and asked him thus:

The Gods expressed: O' Lord! What is this mystery? Generally, the demons are your enemies. But, they turned to be your devotees and it appears to be unreal and it may be their trick. **Devotion to you arises only during the last incarnation of a jiva.** The diabolical nature of the demons is entirely different. Definitely, the qualities of a person are always in accordance with his fundamental nature. To know that these demons have become your devotees overnight is always painful and absurd. Of course, if it be said that they have evolved gradually into higher states of being, by cultivating good qualities, then, we could very well understand it and the doubt would not have arisen. But, that someone becomes your devotee on a sudden is unbelievable too.

The Lord replied: O' Gods! Rest assured. Do not have any doubt and depression. You all know, that Prahlaada has become my devotee. This is his last birth and now he deserves liberation. The seeds of his ignorance have been totally burnt. He will not be born again any more. It is meaningless and silly to hear that a good man has become evil minded. How can it be possible? It is quite justifiable to hear that one who has had no good qualities has become good. Prahlaada's change is for your good only. Never get depressed over this.

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UPASHAMA PRAKARANAM : 13<sup>TH</sup>. JUNE

**No.165:** *Tribhuvana bhavanaabhiraamakosham sakala kalankaharam param prakaasham / Asharanasharanam sharanyamiisham harimajamachyuta-miishvaram prapadye // V-33,34-33/19.*

Vashishtha continued: Vishnu, after thus reassuring the gods, disappeared. All gods became friendly towards Prahlaada.

Prahlaada worshipped Lord Vishnu, regularly, in thought, word and deed. Due to his ardent worship of Lord Vishnu, he earned all noble qualities, such as, wisdom and dispassion. Wherever, Prahlaada worships, lord Vishnu appears there. Lord Vishnu himself visited his palace.

Prahlaada devotedly prayed: O' Lord! I take refuge in Thee, in whom all the three worlds rejoice and who is the Supreme Light that destroys the darkness of every kind of ignorance and impurity. He alone is the refuge for the helpless and the destitute and is the surest security of all. O' Lord! You are radiant like the blue lotus and your body is blue like the summit of the clear sky. I ever take refuge in Thee.

The Lord said: O' Prahlaada! You are the jewel among the demons and you are an ocean of good qualities. Ask of me any boon of your choice which will mitigate the sorrow of birth.

Prahlaada said: O' Lord! You have granted the fruition of all our wishes and moreover, you are the indweller of all beings. I pray Thee to grant me such a boon as you consider fit for me, and is limitless and Infinite.

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The Lord said: O' Prahlaada! May you be endowed with the spirit of enquiry till you rest in the Infinite Brahman. By such spirit of enquiry, all your delusions might come to an end with the result you may attain the highest blessing. After having said thus, Lord disappeared.

Prahlaada contemplated: "Lord Vishnu commanded me to 'Be engaged uninterruptedly in enquiry'; and, for this reason, I shall engage myself in enquiry into the self. The world is inert, which is composed of trees, shrubs and mountains. Definitely, I am not this world which is outside. Nor, I am the body, which was born because of the movement of the life-breath and which seems to live only for a very short period. I am not the sound (word or name or expression) which is held by the inert substance known as the ear. And sound is nothing but a momentary movement of air and has no form and existence. I am neither the sense of touch nor its experience, which is also momentary and is able to function because of the Infinite Consciousness. I am not the sense of taste which is ever based on the changing and restless tongue constantly devoted to its objects. I am neither the sense of sight or of form which is also momentary and perversion of the understanding of the seer. I am not the sense of smell, which is also an imaginary creation of the nose which has an undefined form. I am peace beyond thought. I am no other than this."

Pranam, the joining of the palms, indicate a neutral state in which karma is suspended. The baby's awareness is turned inwards, towards the transcendental Self, and it instinctively rests in a state of close to the eternal moment realized by yogis in the state of Samadhi.

Joining the palms in pranam preserves energy. It is a state of inaction and surrender, leaving one receptive to grace.

**SWAMI JNANANADA GIRI : DEHRADUN**



UPASHAMA PRAKARANAM : 14<sup>TH</sup>. JUNE

No.166: *Aa idaaniim smrutam satyam etattad  
akhilam mayaa / Nirvikalpachidaabhaasa esha  
aatmaa~smi sarvagah // V-34-19.*

Prahlaada continued to meditate thus: "Ah! At last, I could recollect the truth that I am the Self which is Omnipresent where there are no concepts and ideas of any sort. All the experiences of all the senses are made possible by the inner light alone that is the self. All these objects acquire their perceptible strength due to that inner light of the self. Inner light of the self is the root of everything, but it is ever free from all modifications, such as, the hotness of the sun, the coolness of the moon, the heaviness of the mountain and the liquidity of the water. The inner light of the self is itself uncaused but it is the cause of all the effects that manifest as this creation.

Whole-heartedly, I prostrate before this Self that is endowed with its own light and is not under the control of the power of another, and is away from the duality of knower and known, subject and object. All things in this universe exist in it and enter into it. As and when the Infinite Consciousness thinks, all these things seem to come into existence and disappear when they reach their end upon the thought of non-existent. As a result, all these innumerable objects appear in that limitless space of consciousness. These objects appear to grow and diminish in the end, just as the shadow seems to grow and diminish in the light of the sun.

The Self is no other than the Inner Light of the Consciousness that is unseen and unknown. It can be attained by those who have purified their hearts. It is visible for the holy ones in the supremely Pure Cosmic

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Space of Consciousness. Thus, the self exists in all the three worlds in a homogenous state.

The Self is the sole understanding (experience) in all and hence the Self is said to have a thousand hands and a thousand eyes. The Self is 'I' that roams in the space and also in the body of air (prana). The Self is the woman, man, the youth and the old man because of embodiment. The self actually is born here. The Self being Infinite Consciousness, from that ground of consciousness, trees and plants have come up and I am present in them as their very essence. Like clay in the hands of a playful child, all this world-appearance is pervaded by me for my own delight.

The Self or the Infinite Consciousness pervaded the entire world, like the reflection seeming to exist in a mirror. I am the fragrance in flowers and am the light in radiance and I am even the experience in that light. I am the Supreme Truth or Consciousness free from ideation, pervading all mobile and immobile beings existing in this universe. To put it in a few words, I am the very essence in all beings in this universe. Like butter existing in milk and liquidity existing in water, I exist as the energy of consciousness in all that exists.

This world-appearance of the past, the present and the future, exists in the Infinite Consciousness, without any distinction of objectivity. The Self is Omnipresent, Omnipotent Cosmic Being and is pointed out by the "I". "



**OM SRI RAM JAI RAM JAI JAI RAM**



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UPASHAMA PRAKARANAM : 15<sup>TH</sup>. JUNE

No.167: *Bhaavenaa~bhaavamaashritya  
bhaavastyajati duhkhataam / Prekshya  
bhaavamabhaavena bhaavastyajati dushttataam // V-34-  
99.*

Prahlaada continued to contemplate: "It is a fact that the Infinite Consciousness alone existed. In such case, how this finite, limited ego-sense has arisen in it, without any reason and support? How this delusion has arisen, such as, 'This is you' and 'This I am'? What is meant by 'body' and 'bodiless' and who actually lives and who is dying? It is a fact that my ancestors roamed over this little earth, with no understanding about this Infinite Consciousness. To be frankly speaking, there is no comparison between the vision of the Infinite Consciousness and the worldly glory - filled with fearful vanity, and full of terrible (alarming, frightful, awful, unpleasant, horrible) desires and cravings. This vision of the Infinite Consciousness, however is pure, pleasant and is of the nature of Supreme Peace; and is the very best of all the visions that are feasible (achievable, possible, potential, likely, promising) in this universe. All the worlds including the existing things in them and their entire sovereignty exist in this Infinite Consciousness. And, in such a case, why do people not experience the truth which is within the consciousness and not outside it? It is all a mystery.

The Infinite Consciousness or the Self is easily obtainable through consciousness, pervading everywhere and everything. It is omnipresent and not different. The one cosmic consciousness - homogenous and unmodified, functions in a variety of ways, such as, the light that shines in the sun and the moon, the energy that activates the gods,

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the intrinsic qualities of the mind and the elements, the qualities and the faculties that exist in nature, - the energy that permits aircraft to move in space, and ever so many varieties of manifestation of energy and intelligence which are all but expressions of that Infinite Consciousness alone.

The Infinite Consciousness pervades all the three periods of time; and is experienced in all the infinite worlds. At the same time, the consciousness experiences the qualities of sweetness and bitterness, and remains ever tranquil and peaceful. Because, the consciousness is itself free from all modifications (all types of concepts and precepts). As it is subtle, it experiences all things at the same time, and is ever at peace and homogenous, even while experiencing the variety of diverse phenomena. Such is the greatness of His.

A transformed person (who has not undergone any modifications), when he resorts to rest on that Being - the Self, automatically, is freed from sorrow. All through, when he sees or does not see, when there is no movement of thought in the mind, and when he is devoid of wickedness, i.e., when the mind is still, serene, tranquil, such a person is freed from sorrow and ever remain in that Supreme Peace. Consciousness rests in utter tranquillity, when it abandons the perception of the three modes of time, and is freed from the bondage of objectivity or concept. Actually, it appears to be unreal, because it is beyond description. That is why some people say that the self does not exist. The Self or Brahman is for its liberation. On account of the modification in the mind (thought), this consciousness is veiled and is not realised.

Salutation to the Self, as well as salutation to myself; homogenous (undivided) consciousness is the gem of all the seen and the unseen worlds."

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UPASHAMA PRAKARANAM : 16<sup>TH</sup>. JUNE

No.168:           *Sambandhah ko~stu nah kaamair  
bhaavaabhaavairathendriyaih / Kena sambadhyate  
vyoma kena sambaadhyate manah // V-35-32.*

Prahlaada continued to contemplate: "OM is the one homogenous, undivided consciousness, without any sort of perversion. There is one Self alone in the universe. It is present ever, in the past, present and the future, and everywhere. And it is present in all perceptible modifications too.

From the Creator down to the blade of grass, it is this consciousness alone that brings things into manifestation (appearance) and sustains the infinite variety of beings. This consciousness is absolutely fearless and unoccupied (uninhabited). All the while, it is dynamic and active and at the same time it is more inactive, than even a rock and it is not affected by such activity; like space.

Consciousness (self) alone activates the mind, just as wind rustles the leaves. Consciousness alone makes the senses function as the rider guides the horse. The self is the Lord of this body, still then, it is ever engaged in a variety of actions like a slave.

The Self alone is to be adored and meditated upon all the while. Through such meditation on the Self, one crosses this world-appearance, i.e., the cycle of birth and death and delusion. The Self is ever present in one's own body. If one meditates on the Self, even for a minute (i.e., even for a short period), it manifests itself and reveals itself. It is the Lord of all, having been endowed with all excellences; still then it frees one from arrogance and pride when he adores It.

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It can be realised by one who enquires into the truth with regard to the Self, but not by everyone. Everything is seen, when one is able to see the Self. When the Self is heard, everything is heard; when the Self is touched, take it for granted that everything is touched – because, the world is Self alone. When one sleeps, it is ever awake. The Self goads the unwise into wakefulness. Furthermore, the Self removes the anguish (sorrow) of the suffering and bestows all desired objects. The Self exists in this creation as jiiva (a living entity), and appears as if it is enjoying the pleasures. It appears to have expanded itself in the objects of this world.

The Self is the blankness in space. The Self is the motion in all moving things in the world. The Self shines as light in all things and makes them luminous. The Self is the taste in all liquids. The Self is the solidity in the earth. The Self is the heat in the fire. The Self is the coolness in the moon. The Self is the cause for the existence of all the worlds. The Self exists as Lord in the body.

The Self alone exists eternally. I am the Self. There is no percept or thought (notion) in me. The Self is never affected even while the body is subjected to happiness or unhappiness. The Self transcends all material existence and is not bound by such materiality. **There cannot be any relationship between the Self and the cravings that spring from the notions of existence and non-existence and from the senses. Space is not bound by any. And, in such a case, by whom is the mind bound?"**



OM SRI RAM JAI RAM JAI JAI RAM



UPASHAMA PRAKARANAM : 17<sup>TH</sup>. JUNE

No.169: *Stutyaa pranatyaa vijnaptyaa shamena  
niyamena cha / Labdho~yam bhagavaan aatmaa  
drushtashchaa~dhigatah sphutam // V-35-49.*

Prahlaada continued to contemplate: "The Self never gets injured, even if the body is cut into scores of pieces; just as when the pot is pulverised (reduced to fine particles), the space inside it is not destroyed. Earlier, I was having notions of happiness and unhappiness. But, now all such ideas have disappeared completely, and the mind is not found. All these things, like happiness, unhappiness, notions, etc., will not be there in a liberated person. Now, I am not aspiring for pleasures, nor do I crave for any, nor do I wish to get rid of them. I am not concerned with what comes or goes. All along, I was enslaved by the fearful enemy of ignorance which took away my wealth of wisdom by force. But, at present, by the grace of Lord Vishnu and through my own extraordinary Self-effort, I have got that wisdom.

With the help of tremendous self-effort in singing hymns, salutations, prayers, peace of mind and disciplined living, I could see the Lord who is the Self alone.

Ignorance is like a forest, infested with numerous ant-hills, with deadly snakes in the form of sense-cravings, with many blind holes such as death, etc., and multiple forests of sorrow. In such a forest, thieves of violence and greed roam freely as also the most deadly enemy; viz., the ego-sense. By the grace of Lord Vishnu, I am now freed from them as also with my tremendous self-effort. Now, my intelligence has been fully awakened and in such

awakened intelligence, I do not perceive the ego-sense any more.

Now, I do not notice the goblin (terrible demon) of ego-sense, and thus I remain at peace with myself. There is no room for such delusion, sorrows, hopes, desires and mental distress any more. And, there is no such thing as hell, heaven and also delusions with regard to liberation. All these remain as long as the ego-sense exists. It is like the pictures that are painted on canvas, like those not painted on the empty sky. In the same way, when the intelligence is freed from the cloud of ego-sense and the terrible cravings, then, it shines with the light of Self-knowledge.

O' Freed Self! You are now freed from the mud of ego-sense, my salutations to you. Salutations to you in whom, all the fearsome senses and all-consuming mind have attained calmness. O' Self! You are like the sun, that dispels the darkness of ignorance from the heart. You are the promoter of Supreme Love and the sustainer of all things in this universe; Salutation unto thee!

I have subdued the mind with its own purified state, just as steel cuts the steel-beam when it is heated. Now, the ego-sense has taken leave of me and my body functions with its inherent energy. All the past tendencies, mental conditioning and limitations have been completely destroyed. Now, there is no trace of them even. I was astonished (surprised) as to how I was mercilessly caught up in the trap of ego-sense! Now, my mind has reached a state of absolute quiescence, with the elimination of ego and freed from dependency, habit of thought, desires and cravings, deluded belief in the existence of the ego, colouring of the pleasure-seeking inclination and from



festivities. As a result, all sorrow has come to an end and the light of Supreme Bliss has dawned on me."

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**UPASHAMA PRAKARANAM : 18<sup>TH</sup>. JUNE**

**No.170:**      *Vaachyavaachakadrushtyaiva bhedo  
yo~yamihaa~~vayoh /      Asatyaa kalpanaiveshaa  
vichivichyambhasoriva// V-36-8.*

Prahlaada continued to contemplate: "O' Self! I salute you. Atlast, I could realise you as beyond all modes of consciousness. You are no other than my friend and relative in the three worlds, I embrace you. You are the destroyer and protector. You are the giver. You praise and you move and you are everything. O' Self! I have seen and attained you. Now, what are you going to do and where will you go? From aeons, the great wall of ignorance has stood between us and with strenuous self-effort, the wall of ignorance has collapsed and I am now able to see you to be very near to me. O' Self! The difference between you and me is just verbal only, like the difference between the word and the substance it refers to. Moreover, the dissimilarity is unreal and imaginary, just as the verbal difference between the wave and the water that is in the wave.

O' Self! You are the seer and the experience too. Thanks to you. I had forgotten your own nature. For this reason, you were forced to undergo endless suffering in repeated births, by experiencing external perceptions devoid of self-knowledge. Lord, you have now been seen and reached at last. In future, you will never be deluded again. Thanks to you. The Self is the very light of the eyes

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and it fills the whole body as the inborn intelligence. Still then, it is not seen or experienced, how? How can it be that intelligence is different from oneself – which pervades us as the intelligence in the sense of hearing, seeing, etc. The sense pleasures that I have gained before are no longer worthy for me. Now, you have been realised.

I salute my Self which is the infinite, formless and egoless. Now, you dwell in me in a state of equilibrium, as Pure Witness Consciousness, without form and without the divisions of space and time. When the mind gets agitated, then the senses begin to rise and as a result, the energy begins to expand, and the twin-currents of praana and apaana (the modifications of the life-force) are set into motion. The power of desires drives the mind away from the body which is made up of flesh and blood, bone and skin. On the other hand, I am pure consciousness alone and am not depending on the body or anything else. In accordance with the desires, let this body move or fall. In due time, the ego-sense arises and after some time, the ego-sense ceases to be, just as the universe dissolves at the end of the cosmic cycle. But, I have attained the state of peace and tranquillity, after a long time of such cyclic existence (births and deaths) in this creation, just as the whole cosmos comes to rest only at the end of its cyclic existence. I salute you, and myself, who am transcendental and who am everything. I salute all of them who speak of us.

I, being the light of the Self, have opened my eyes, as it were, and the universe comes into being and when I close my eyes, the universe ceases to be. O' Self! You are the Supreme Atom where the entire universe exists (already) before now. You yourself appear in an infinite variety of objects in that great Cosmic Space."

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UPASHAMA PRAKARANAM : 19<sup>TH</sup>. JUNE

No.171: *Bhavaanayamayam chaa~ham tvam  
shabdairevamaadibhih / Svayamevaatmanaa ~tmaanam  
lilaartham staushi vakshi cha// V-36-56.*

Prahlaada continued to contemplate: "Great souls overcome base qualities by abandoning vanity, anger, impurity and violence. Be cheerful always, and at the same time remember the past sorrows, again and again, and with such cheerful attitude of mind, enquire 'Who am I?' 'How could all this happen?', and thus try to be ever free from all that. O' Self! You are mostly asleep. But, you are in fact awakened by your own energy, in order to be aware of the experiences that you have undergone. In fact, the energy that comes into contact with the objects of such experiences is due to awareness and you take for granted such experiences attributed to yourself.

O' Self! You are the fragrance in the flower. Speech terminates in you, and again it reappears somewhere else. Like dissimilar ornaments fashioned out of gold, all these infinite variety of objects in creation have been fashioned out of you, alone. And, the dissimilarity (difference, variation, disparity) is verbal only. One thing is certain, when you yourself adore yourself or explain (depict, portray) yourself for your own good, in which case, certain expressions like 'This is you', 'This is I', are used for your own enjoyment. Your non-dual being alone appears to be all these varied (various, mixed, diverse) objects in this universe, just as a huge forest conflagration (extensive and destructive fire), even though it is a single flame, assumes various forms. All these worlds are strung together on you, - you are the string. All the worlds are potentially present in you, for all times to come, and are made manifest by you, just as the flavour of the foodstuff is made manifest by cooking. On the other hand, though these worlds

## MAHAA RAAMAAYANAM

seem to exist, the moment you are not there, they cease to exist; that is to say, they cease to exist in your absence. When happiness and sorrow approach you, automatically, both get collapsed, and cannot stand before you, just as darkness cannot stand before light, and disappears instantly.

Pleasure and pain, happiness and unhappiness, etc., are under moral obligation to you for their existence. O' Self! All these dualities (qualities) are born of you and they lose their individuality (identity, uniqueness, distinctiveness), when one realises that they are dependent on you. Just as an optical illusion that comes into being, vanishes in a trice, the illusory experiences of pain and pleasure, disappear in the twinkling of an eye. Such experiences appear in the light of awareness and as and when one realises that the perceived ones are no other than that awareness, then, those experiences, disappear instantly. Their birth and death are momentary, - they are born the moment they die and come up again, in a continuous fashion - who is the perceiver of such a mystery? When everything is thus constantly ever changing all the time, then, how does such a momentary thing causes concrete and stable results? O' Self! Through the consciousness of a wise person, while ever remaining in the state of absolute equanimity, you enjoy pleasure and pain as if they were real. But, when the same thing happens in the heart of an unwise person (un-awakened), it is rather difficult for me to explain.

O' Adorable Self! Salutations to you as you have manifested yourself as the limitless universe. You are the Supreme Peace. You are the Self that is beyond the reach of scriptures. I am in a state of perfect equilibrium and Supreme Peace. I have obtained (reached) Self-knowledge. Thanks to myself and to you as well."



UPASHAMA PRAKARANAM : 20<sup>TH</sup>. JUNE

No.172:                      *Daityodyogena vibudhaastato*  
*yajnatapahkriyaah / Tena samsaara -samsthaanam na*  
*samsaarakramo~nyathaa// V-37,38,39-38/16.*

Vashishtha continued: Prahlaada, after thus contemplating for a long time, entered into such a state, where there is no mental modification at all, except Supreme Bliss, unalloyed and undisturbed by the movement of thought. He sat firm like a statute. Thus, a thousand years passed. Then, the demons thought that he was dead. Lawlessness (disorder, anarchy) prevailed in the nether-world. Everywhere disorder became widespread and the strong overpowered the weak.

Lord Vishnu, the protector of the universe, observed the state of the nether-world and that Prahlaada was completely immersed in a higher state (transcendental) of consciousness.

Lord Vishnu thought: "Prahlaada, the leader of the demons, is immersed in a higher state of consciousness, and the leaderless demons have lost their power. Taking advantage of having no threat from the demons, the gods in heaven have nothing to fear and nothing to hate too. Whoever is in such a state of nothing to hate or nothing to fear, then, such a state is conducive to a transcendental state of consciousness, and to attain liberation. This universe is supposed to exist till natural cosmic dissolution. Suppose every one gets liberation with their present state of consciousness, then the universe abruptly ceases to be. It is not at all good. And for the good of all, all the demons should continue to live as demons. Religious and righteous actions shall have to prevail in this universe, for which demons should function as enemies of gods.

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**Thus, this creation will continue to exist and flourish, otherwise; it cannot.**

Vishnu approached Prahlaada **blew his conch** and roared aloud, 'O' Noble one! Wake up.' Instantly, the life-force began to vibrate in the crown of Prahlaada's head. Prahlaada was conscious of his surroundings and gazed at Lord Vishnu.

Lord Vishnu said to Prahlaada: O' Prahlaada! Remember the identity of yours as the ruler of the netherworld. You have nothing to acquire and nothing to lose, or to reject. Rise up. You have to live in this body till the end of this world cycle. It is unavoidable (predestined, inevitable). I know this world order. For this reason, you have to rule this kingdom here and now, like a sage liberated from all delusion.

The one who is sunk in ignorance and sorrow is fit to die. Furthermore, (besides, moreover), whoever grieves and thinks that 'I am weak, miserable, stupid, etc.' is fit to die. And, who is influenced by countless desires and hopes and whose mind is restless is also fit to die. For the one whose mind is well-controlled by self-knowledge and who is well aware of the truth, is fit to live. He who never entertain such thinking of egoism and who is unattached to anything and who is free from likes and dislikes and is endowed with a calm and serene mind, and whose mind has reached the state of 'no-mind', such a person alone is fit to live. Whose discourses (on spiritual subjects) make the listeners experience great joy, for such, life alone is appropriate to him, not death."

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**Brahmacharya increases the power of retentive memory.**

**Absolute celibacy is the key to Self-realisation.**

**SWAMI SIVANANDA**



## MAHAA RAAMAAYANAM

UPASHAMA PRAKARANAM : 21<sup>TH</sup>. JUNE

**No.173:** *Dehasamstho ~pyadehatvaad adeho~si  
videhadruk / Vyomasamstho~pyasakttatvaad avyomeva  
hi maarutah// V-40-4.*

Lord Vishnu continued: "It is the argument of the people, in general, that the state of living indicates the existence of the body and its functioning and abandonment of the body in order to get another body is termed death. O' Prahlaada! You are free from such ideas as birth and death. I am now explaining the truth by using popular ideas to explain myself to you. You neither live nor die. This is the truth. You do not have the body even though you are in the body; hence, you are bodiless. You are the observer, termed 'immaterial intelligence', just as the air that exists in space, is not attached to it, and thus is free from spatial limitation. Nevertheless, you are the body as you experience sensations with the body, just as space is responsible for the growth of a plant and space does not stop such growth.

In the eyes of the ignorant, your form exists. You are already enlightened. You are everything. You are the Supreme Inner Light of Consciousness. Whether you have a body or not, is immaterial to you. You have nothing to hold on to or discard. For those who have transcended the ideas of being and non-being, for such, whether it is springtime or is the day of cosmic delusion, it is all the same. He is ever, at all times, firmly established in self-knowledge, whether all the beings in the universe live or perish, or otherwise.

The eternal (undying and unchanging) Supreme Lord dwells in the body. When you have given up the false expressions or notions, like 'I belong to the body', or 'The

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body belongs to me', then, the expressions, such as, 'I shall give it up' or 'I shall not give it up', 'I have done this' and 'I shall do this now', will have no meaning at all.

Even though enlightened men may be constantly engaged in activity, they do nothing and they have reached a state of non-action. Such non-action frees you from experiences, just as the question of harvesting arises only when there is sowing. (Doing nothing is not by means of inaction.) Consequent upon both the notions, 'I do' and 'I experience' having ceased, instantly peace results and where the peace is firmly grounded there is liberation.

For such an enlightened person, there is nothing to acquire or to renounce. Liberation is possible only when the ideas of 'subject' and 'object' have ceased completely. Such enlightened persons, like you, live in this world just as they are ever in a state of deep sleep. O' Prahlaada! Live in that way, by perceiving this world as if you are half asleep. They do not take pride (exult) in pleasure nor grieve in pain. They function normally, just as a crystal when placed near the object reflects, the objects without having any intention to do so. In relation to the world, they are asleep but for them, they are fully awakened in Self-knowledge. Like children, without having any ego-sense, they function in this world, after attaining Self-knowledge. O' Prahlaada! Rule the netherworld for a world-cycle, by ever remaining in this supreme state – the state of Self-knowledge or Self-realisation or Liberation; you have already reached the place of Vishnu. This is the fact."

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Prayer generates good spiritual currents. Prayer purifies the mind.

Pray sincerely, fervently, whole-heartedly.

SWAMI SIVANANDA



## MAHAA RAAMAAYANAM

UPASHAMA PRAKARANAM : 22<sup>ND</sup>. JUNE

No.174: *Idam sukhamidam duhkhamidam naa~stidamasti me / Iti dolaayitam cheto muudhameva na panditam // V-41-12.*

Prahlaada said: O' Lord! I was really conquered by fatigue and I took rest, just for a brief period. I have attained realisation, by your grace, where there is no difference between contemplation and non-contemplation. For a very long time, you were seen by me within myself. I am lucky. Now, you are seen in front of me. Within myself, I have experienced the truth of the Infinite Consciousness, where there is no sorrow, no delusion, no concern with detachment, no desire to discard the body and no fear of this world-appearance. There can be no sorrow, no destruction, for the one who has realised the truth. The body-idea, world-appearance, fear or its absence, do not arise at all, for a realised person, who is ever in a state of consciousness. I am in that state which arose in me spontaneously.

In an ignorant person, thoughts like, 'I am disgusted with this world' and 'I shall abandon it', etc., arise. He thinks that body is the cause of sorrow, and once the body is abandoned there will be no sorrow. The mind of the ignorant swings like a pendulum, - 'This is pleasure', 'this is pain', 'this is', 'this is not'. The mind of the wise is ever calm and serene, without having such thoughts. In the minds of the ignorant alone, the notions of "I" and 'the other' exist, and wisdom is far behind them. Only in the minds of the ignorant, thoughts like, 'this is to be acquired' and 'this is to be abandoned' arise. You pervade everything and in such a case, where is the question of 'another' - that can be acquired or abandoned?

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Consciousness pervades the entire world. In such a case, what is to be acquired or abandoned? There is nothing either to acquire or to abandon.

I took rest only for a moment with no notions of any sort of being or of non-being, either of acquisition or of rejection. Thus, I was naturally enquiring of myself in myself when I took rest. Now, I have attained self-knowledge and I shall do whatever pleases you. I wholeheartedly pray you to accept my worshipful adoration.

Lord Vishnu received his worship with love, and said to him:

O' Prahlaada! Come on. I shall now ceremoniously confer (anoint) you as the king of the netherworld, and gods and sages are present here to sing your glories. After thus making him king, He said thus: 'Be thou the ruler of the netherworld as long as the sun and the moon shine. Do not get swayed by desire, fear or hate, protect the kingdom, by looking upon all with equal vision. Enjoy royal pleasures. May all prosperity make you smart. Treat gods in heaven and the humans on earth with equal vision and see that they are not unduly agitated or worried. Without giving any room for thoughts and motives, engage yourself in suitable action. And, at the same time, you will not get bound by actions. O' Prahlaada! You know everything already. I have nothing more to instruct you. Gods and Demons will henceforth live in friendship and harmony. Goddesses and Demonesses will also live in harmony. Keep the ignorance far, far away at a great distance from yourself and live an enlightened life. Thus rule this world for a very long time to come.



UPASHAMA PRAKARANAM : 23<sup>RD</sup>. JUNE

No.175:

Aaraadhyaa

~~tmanaa

~~tmaanamaatmanaa ~~tmaanamarchaya/ Aatmanaa  
 ~~tmaanamaalokya samtishtthasvaa ~~tmanaa ~~tmani  
 // V-42,43-43/19.

Vashishtha continued: Lord Vishnu left the kingdom of the demons, after advising Prahlaada thus. The gods in heaven, the demons in the netherworld and the humans on earth lived happily, without suffering, with the grace and blessings of the Lord.

Rama asked: O' Lord! When Prahlaada was in the highest state of non-dual consciousness, how was it possible to awaken him by the conch-sound?

Vashishtha replied: O' Rama! Listen. Liberation is of two kinds; 'with body' and 'without body'. Where the mind is totally unattached to anything and cravings have ceased, such a state is called as 'Liberation with body'. When the body drops, upon liberation, it is termed 'Liberation without body'.

All the tendencies and mental conditioning are like fried seeds, which seldom give rise to future embodiment, in the case of 'Liberation with body'. But, there remains a little trace of conditioning of purity, expansiveness and self-knowledge, though this conditioning is unintentional and non-volitional, just as in a sleeping person. The sage who is 'liberated with body' can be awakened to world-consciousness, even after a hundred years of inward consciousness, as long as this trace of the conditioning of such purity remains. Prahlaada was in such a state of consciousness and hence he 'awoke' to the sound of a conch.

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O' Rama! Engage yourself in ceaseless enquiry like Prahlaada, to be able to certainly reach the supreme state.

Rama asked: O' Holy Sir! It is understood from thy holiness, that Prahlaada attained enlightenment with the grace of Lord Vishnu. Everything is achieved by self-effort. In that case, why he was not able to attain enlightenment without Vishnu's grace?

Vashishtha replied: Of course, it is a fact that everything is achieved through self-effort and whatever Prahlaada attained was also with self-effort. O' Rama! Vishnu is the Self and the Self is Vishnu; the difference is only verbal. Self-knowledge is attained in two ways: i) through self-enquiry undertaken with the help of self-effort, ii) this very self-effort manifests itself as devotion to Vishnu who is also the Self. Thus, one attains Enlightenment through both the ways. For one who is not wise enough to hold self-knowledge, even if he worships Vishnu for a long time with utmost devotion, He does not grant Enlightenment. *Thus, for attaining Self-knowledge, the foremost means is Self-enquiry alone, and factors like grace, etc., are secondary means only.* For example, if you think that Lord Vishnu can be seen without any self-effort, in that case, why do the birds and beasts not get uplifted by Him? If you think that the guru can spiritually uplift one without the latter making any self-effort, then, why does a guru not uplift a camel or a bull?

For this reason, behold the self by the self, adore the self by the self, worship the self by the self, and thus be firm in establishing the self in the self.

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UPASHAMA PRAKARANAM : 24<sup>TH</sup>. JUNE

No.176:        *Raamaa~paryavasaaneyam maayaa*  
*samsrutinaamikaa*        /        *Aatmachittajayenaiva*  
*kshayamaayaati na~nyathaa* // V-44-1.

Vashishtha continued: O' Rama! This cycle of birth and death (i.e., Samsara chakra) is an endless (everlasting, perpetual) one. This is exactly what Maayaa is. Such maayaa ceases through the mastery of one's own heart (mind), and not otherwise. In order to make you understand this, I shall narrate to you a legend which illustrates the point well.

**'THE STORY OF GAADHI':** There is a region in the world known as Koshala. There lived a Brahmin named Gaadhi. He was very learned. He was the very embodiment of dharma too. Even from his childhood, he was endowed with the Spirit of Renunciation and Dispassion. He was such a great person. Once, he went to the forest in order to practice rigorous austerity. With a desire to behold Vishnu, and for the purification of his being, he entered the river there and began to recite various mantras in deep waters.

After such strenuous effort (self-effort) for a period of eight months, Lord Vishnu appeared and asked him to have a boon of his choice.

The Braahmana said: O' Lord! I wish to observe your own illusory power (Maayaa) which deludes (makes one believe something false) and keeps all beings in ignorance.

Lord Vishnu said: Certainly you will observe my Maayaa, and at the same time, you will abandon once and for all, the illusory perceptions of objects.

After granting the boon, as asked for, Lord Vishnu disappeared. Then, Gaadhi rose from the waters. He was very happy. Thereafter, he engaged himself in various holy activities, for a very long time, constantly immersed in the bliss that resulted from the vision of the Lord.

One day, as usual, he went to the river to take bath and was meditating on the words of Lord Vishnu. While he was immersed in water and engrossed in deep meditation, he beheld himself dead and being mourned by all. His body had fallen and his face had become pale and lifeless, naturally.

He saw himself enclosed by all his relatives; weeping and wailing aloud, inconsolably grief-stricken and his wife had caught hold of his feet, weeping constantly and shedding tears. His mother was also by her side with grief, and caught hold of his face and was weeping bitterly. Thus, he was surrounded by a large number of relatives and friends.

He saw himself lying silent, as if asleep or in deep meditation. He was taking long rest. After listening to all the weeping and wailing of the relatives and friends, he wondered and thought 'What does all this mean?' He was interested to know about the nature of friendship and relationship.

The relatives carried his body to the crematorium and performed funeral rites and placed the body on the funeral pyre. They set fire to it and soon the body of Gaadhi turned into a heap of ashes by the fire.



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UPASHAMA PRAKARANAM : 25<sup>TH</sup>. JUNE

No.177: *Kim me jiivitaduhkhena maranam me mahotsavah / Lokanindyasya durjantor jiivitaanmaaranam varam // V-45,46-46/43.*

Vashishtha continued: O' Rama! Gaadhi was still immersed in the river waters. Then, he found himself in the region of **Bhuuta-mandalam** in the womb of a tribal woman. In due time, he was born as her son. He grew up into a strong young man, endowed with good hunting skills. He got married to a tribeswoman and became the father of a large family. His children too were more violent and wicked than him. He grew old but did not die, but he lost all his friends and relatives in death, one by one. He was shocked and so, he left his native kingdom and wandered among foreign lands.

Once, while wandering so from place to place, he entered the kingdom of **Kiira** which was evidently very rich and prosperous. He found a huge royal elephant in front of him. Just then, the king of that kingdom died without an heir. According to the custom that prevailed there, the royal elephant had been commissioned to find a suitable successor. The elephant picked up this hunter and placed him on his back. That very moment, people exclaimed in great joy, 'Long live the king'! Thus, the elephant had chosen the king. By and by, the very nature of his position taught him the art of ruling the kingdom. He became a well-known king, named **Gavala**. He ruled the kingdom, efficiently and wisely, with compassion and purity. In this way, eight years passed. One day he roamed alone outside inner apartments, without wearing any royal dress. He saw a group of tribesmen outside the palace, singing familiar songs. Quietly he joined them and

began to sing along with them. An aged tribesman, recognised him as the king, and rose up from the crowd, and addressed him thus: 'O' Katanja! 'How are you and I am delighted to see you?' Gavala ignored this. But, the ladies of the royal household and the members of the court were shocked to know that their king was such an unworthy tribesman. They treated him like a rotten (putrid, rotten, decayed, decomposed) corpse. Even the citizens turned away from him at his very sight.

The leaders of the community rose up and held counsel among themselves and came to a decision finally, thus: "How unfortunate we are, we all have been polluted by the touch of this tribesman who lives on the flesh of dogs. There is no expiation (compensation, punishment) for this pollution, other than death itself. So, let us all gather up a huge pyre and throw our sullied (tarnished, tainted) bodies into it and by this purify our souls." They gathered firewood, built a huge funeral pyre and threw themselves into it, one by one.

King Gavala reflected for a moment thus: "Oh! All this was brought about by me. In that case, why should I continue to live? Death is preferable to life. For the one who is dishonoured by people, for such a person, death is better than to life." Gavala calmly offered his body, too, into the fire of the funeral pyre. As the fire began to consume the limbs of Gavala, Gaadhi who was all along reciting prayers immersed in river waters, regained his consciousness.

**(Evening set in, another day came to an end.)**

**(TWELFTH DAY CAME TO AN END)**

**OM SRI RAM JAI RAM JAI JAI RAM**



( Thirteenth Day )

UPASHĀMA PRAKARANAM : 26<sup>TH</sup>. JUNE

No.178: *Manoraaajyamapi praaajnaa labhante  
vyavasaayinah / Gaadhinaa svapnasamdrushttam gatvaa  
labdhamakhanditam // V-47,48-47/37.*

Vashishtha continued: Gaadhi wondered at his perceptions: "Who am I? What did I see? And how did it happen?" He came to the conclusion, that because he was fatigued in mind, probably it played some tricks on him. He thought further, that everything was illusory, as he did not perceive anything then."

Another braahmana visited Gaadhi and he duly entertained the honoured guest. Gaadhi asked the guest during their conversation, 'why do you look so tired?' To this, the Braahmana answered: "O' Sir! I shall tell you the truth of my tiresome look. There is a kingdom in the north known as Kiira, where I heard an extra-ordinary story. I shall narrate it to you now. 'Once, a tribesman ruled the kingdom for long eight years. After that, his identity came to be known. Due to him, most of the brahmanas of the area perished. On hearing this story, I too felt polluted and hence, I was in prolonged fast. I broke the fast today itself." The guest spent the night with Gaadhi and left on the following day.

On hearing this from the guest brahmana, Gaadhi further contemplated: "Ah! What a wonder it is! That which I saw is a hallucination (vision, fantasy); my guest saw it as a factual event. So, I should verify the story for myself." Having said this, Gaadhi decided to proceed first to the place known as Bhuutamandala. **Through appropriate self-effort, men of highly evolved**

consciousness can attain what they mentally visualise: Gaadhi, after reaching the destination saw clearly whatever he had seen in his vision.

He saw a village which was deeply impressed in his consciousness and further he saw the very house of the tribesman (himself) and he saw the very objects that were used by him. Now, the house was in a dilapidated condition. He saw the skeletons of animals whose flesh was eaten by the family. He saw a dreadful place which truly resembled a cemetery (burial ground, grave yard, garden of remembrance). He further proceeded to a nearby village, and questioned the villagers: "Do you know anything about that tribesman who lived in this house, long back?" The villagers said: "O' Holy Sir! Of course, we know a little. There lived a dreadful looking tribesman in that house upto an old age. As and when he had lost all his kinsmen, he went away and became a king of Kiira and ruled it for eight years. Many people died after knowing his identity and he too killed himself."

On hearing this, Gaadhi was greatly confused. Gaadhi proceeded to Kiira and enquired of the citizens: "Is it a fact that this country was ruled by a tribesman some time ago?" They replied positively, "Oh! Yes. It is a fact, that the tribesman ruled this country for eight years, having been chosen by the royal elephant. And, when his identity was discovered, he committed suicide, along with others. It all happened twelve years ago."

Gaadhi left the city at once, and proceeded to a nearby mountain-cave, and performed intense austerities there. Immediately, Lord Vishnu appeared before him and asked him to opt (choose) for a boon of his choice. Gaadhi asked the Lord: "O' Lord! How it is possible, that the hallucination (vision, delusion) that I had in a dream, can also be seen in the wakeful state?"

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UPASHAMA PRAKARANAM : 27<sup>TH</sup>. JUNE

No.179: *Tathaahi bahavah svapnamekam pashyanti maanavaah / Svaapabhramada maireyamada manthara chittavat // V-48,49-49/11.*

The Lord said: "O' Gaadhi! Whatever you see now is all an illusion. It is nothing but the self that is perceived by the impure mind which has not yet realised the truth. It is the mind alone that has experienced it as dream, illusion, illness, etc. There are countless events in the mind, like so many flowers on a tree when it is fully bloomed. There is no wonder at all. Because, the mind contains countless thought-forms, which alone manifest the idea, 'I am a tribesman' etc. In the same way, the mind manifests other ideas like, 'I have a brahmana guest who told me the story, etc.' and 'I am going to Bhuutamandalam' and 'I am in Kiira kingdom now'. All these ideas were nothing but hallucination (delusion). O' Holy one, you have visualised both the forms of illusion: i) the one that you yourself thought was illusion, and the other, ii) that which you think is reality. They are both mere delusion, in truth. Actually, you have not entertained any guest and you have not gone anywhere. All this was nothing but mere delusion. You have not really been to Bhuutamandalam or the Kiira kingdom - all those were illusions only.

O' Gaadhi! All these incidents are reflected in your mind. Even though those that took place are not related to you, there appears to be a coincidental connection like the case of crow lighting on a cocoanut tree and the cocoanut falling to the ground. For this reason, they narrate the same story which you believe to be yours. Such coincidence is natural and common. **Some times, the same illusion is perceived by many. Many people have the**

## MAHAA RAAMAAYANAM

same dream, at times. And several people experience the same type of delusion (hallucination) and many drunkards may all of them together experience, simultaneously that the world is rotating (revolving) around them.

All those who were seen in the Bhuutamadalam and Kiira were possibly true. The tribesman known as Katanja was without doubt born some time ago. He lost his kinsmen and became the king of Kiira. All this was reflected in your consciousness. Sometimes, the mind forgets what it has actually experienced, and thinks that it experienced what it has never even seen. As one sees dreams and visions, even so one experiences delusion (hallucination) even in the wakeful state. Katanja must have lived several years ago, but it appears to be 'now' in your consciousness.

As you are not enlightened fully, your mind clings to the illusion of objective perception. For this reason, get up and meditate intensely for ten years.

(Gaadhi on the advice of the Lord engaged himself in intense meditation and afterwards he attained Self-realisation.)

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### UPASHAMA PRAKARANAM : 28<sup>TH</sup>. JUNE

No.180: *Vartamaana tanaayaasam bhajad baahyadhiyaa kshanam / Bhuutam bhavishyadabhajad yaati chittamachittataam // V-50-16.*

Vashishtha continued: "O' Rama! This Maayaa or Cosmic illusion is extremely difficult to understand it, as it creates a great delusion, and it is of the nature of



imbalance, (not stable, disequilibrium). There is no comparison between dreams (illusion, delusion, hallucination, imagination) which last only for a very short period of an hour or so, but are experienced over an entire lifetime as the tribesman with varied experiences. Moreover, how will it be possible to relate what is seen in that dream and what is actually seen 'in front of our eyes'? And, how to relate, what is truly unreal and what has actually undergone an actual transformation? For this reason, O' Rama! I say that this cosmic illusion leads the innocent (unwary, gullible) mind into endless teething troubles (difficulties)."

Rama asked: "O' Holy Sir! In that case, how one can restrain this wheel of cosmic illusion, which revolves with unimaginable (tremendous, wonderful, marvellous) force?"

Vashishtha replied: "O' Rama! Imagine that the mind is like a hub, around which this vicious cosmic cycle revolves constantly bringing into existence (creating) delusion in the minds of the deluded. One has to restrain that hub (mind), with the help of intense self-effort and sharp intelligence, and thus the entire wheel of cosmic illusion will be brought to a standstill. Then, the wheel will not move any more as and when the hub's motion is stopped, i.e., when the mind is stilled, that very moment, illusion ceases. One should know this trick, otherwise, one will be in the same illusion, and undergo endless sorrow. The moment the Truth is seen, the sorrow comes to an end.

The perception of this world-illusion is itself a disease which is not cured except by way of the mastery of the mind, which is the only remedy. There is no other way. O' Rama! For this reason, *abandon all other activities like pilgrimage, gifts and austerities, and bring the mind under*

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*your control for your final good.* This world-appearance abides in the mind, just as space is there within the pot; when the pot is broken, instantly, the illusory division of space vanishes. In the same way, when the mind ceases to be, then, automatically, the concept of a world within the mind also ceases to be. It is like an insect that is trapped within a pot that attains freedom of movement as and when the pot is broken. Exactly so, you will also enjoy immense freedom beyond measure when the mind along with the world-illusion (which is within the mind) ceases to be.

At all times, live in the present, even though your consciousness is externalised momentarily without any effort of its own, then the mind shall stop linking itself to the past, and instantly to the future and thus it becomes no-mind. From moment to moment when your mind dwells on what is, then the mind drops effortlessly that very moment, and the mind becomes no-mind, filled purity. The mind experiences the multiplicity of its own projection as long as it continues to be agitated. It is just like the rain falling only as long as there are clouds. Such an agitation of the mind takes place due to infinite consciousness that limits itself into the finite mind. As and when the consciousness ceases to be the finite mind, then, it is certain that the very roots of cyclic world-illusion of birth and death are scorched, and there reigns supreme perfection.

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Be bold. Be cheerful. Be courageous. Be honest. Be sincere.

Be truthful. Speak sweetly. Speak truthfully.

Serve selflessly. Pray devotedly.

Be simple and dignified. Be mild but firm.

**SWAMI SIVANANDA**



UPASHAMA PRAKARANAM : 29<sup>TH</sup>. JUNE

No.181:                      *Chetanam chittarikttam hi  
pratyakchetanamuchyate / Nirmanaska-svabhaavam  
tanna tatra kalanaamalah // V-50-21.*

Vashishtha continued: Consciousness that is freed from the limitations of the mind is termed the 'Inner Intelligence'. It is the essential nature of 'no-mind' and hence it is not contaminated by the impurities of concepts and perceptions. Such Inner Intelligence, the nature of no-mind is the reality that is Supreme Auspiciousness, and it is the state termed the Supreme Self, that is Omniscience – and such a vision can be had only when the mind is not contaminated by wickedness. Hopes and desires flourish in the mind and consequently arises pains and pleasures. The consciousness that has been awakened to the Truth does not fall a prey to concepts and perceptions. Therefore, such an awakened consciousness, even though it seems to undergo various psychological experiences, does not give rise to the world-illusion and the cycle of world-appearance.

The study of scriptures, company of holy men and unceasing and ever vigilant practice of truth, will enable one to lift his consciousness to a state of pure non-objectiveness; and finally awakening to Self-knowledge. For this reason, one should with right self-effort uplift one's mind from the slumber of ignorance and vacillation, and apply such a purified mind to the study of scriptures and to the company of holy sages.

The self alone is the aid for the realisation of the Supreme Self or the Infinite Consciousness. There is no other way. For this reason, one's own self has to strive

hard to abandon one's sorrow; and in order to achieve this,  
- the realisation of one's self by oneself is the only course.

O' Rama! Therefore, even while remaining active in the world, (talking, taking and leaving, etc.), remain ever without the mind and realise that you are pure consciousness. Throw away all such notions, such as 'This is mine', 'That is he', 'This is I am' and be ever established in Pure Consciousness of undivided oneness. As long as you are with the body, consider the present and the future with an equanimous consciousness. Be established under all circumstances in that Consciousness of the Self; - in youth, manhood and old age, in pleasure and pain, in the waking, dream and deep-sleep states. Avoid the impurity of objective perception, hopes and desires, and ever, at all times, remain established in Self-knowledge. Give up all notions, such as, auspicious and inauspicious happenings and give up the visions of the desirable and the undesirable. Always get established in truth, and know that you are the essence of Consciousness. Know well that 'subject', 'object' and various actions do not touch you or bind you. Ever remain as Pure Consciousness without giving room to any sort of disturbance in it. Know that you are everything (I am the all). Ever live in the waking state as if in deep sleep. Be away from conditions, such as, 'duality' and 'non-duality', and always remain constantly in a state of equilibrium, that state being the state of Pure Consciousness and Freedom. Understand that this Cosmic Consciousness is indivisible into 'I' and 'the other', and be ever firm and unshakeable.

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**SERVE! LOVE! GIVE! PURIFY! MEDITATE! REALISE!**



UPASHAMA PRAKARANAM : 30<sup>TH</sup>. JUNE

No.182:      *Bhogaabhogatiraskaaraih kaarshyam  
neyam shanairmanah / Rasaapahaarais tajjnena  
kaalena~jiirnaparnavat // V-50-56.*

Vashishtha continued: O' Rama! Having been endowed with unlimited intelligence, with patience and perseverance, cut off altogether all fetters of desire and hope, and thus move further up beyond dharma and adarma. Be ever rooted in Self-knowledge. Nothing can touch you. Even the worst of poisons turns into immortalising nectar. See that this Self-knowledge does not get overpowered by the ignorance of the delusion of world-appearance that arises in the mind. Of course, when one is firmly established in Self-knowledge, which is the nature of the Infinite, the unlimited and the unconditioned, - then, the delusion or ignorance that gave rise to world-appearance comes to an end. This is certain. There is no doubt about it. Self-knowledge or Self-realisation will enable the Light of your Wisdom to radiate in all the four directions throughout the world.

Those who thus taste the nectar of Immortality in the shape of Self-knowledge, for such souls, all the sources of sense-pleasures become painful. Always choose the company of only holy ones, who have attained Self-knowledge. All the others are donkeys in human form. Even elephants walk with long, decisive steps; thus, the sages who have reached the higher states of consciousness rise to the highest states of consciousness. Such highest states of consciousness have no external help of any sort at all and no sun illumines their path. *Self-knowledge alone is their Light.* There is no other light than this. It is a fact, that even the sun and worlds become non-objects of

perception for those who have gone beyond the dominion of objective perception and knowledge, just as lamps lose their luminosity when the mid-day sun shines bright.

The sage of self-knowledge or the knower of truth is supreme amongst those who are radiant, glorious, strong, great and endowed with a variety of qualities that are considered to be marks of their excellence. Such great self-realised sages and saints shine in this world similar to (akin to) the sun, the fire, the moon and the stars put together. Such is the brilliance of Self-realised sages. And, those who have not attained Self-knowledge are worse than worms and insects.

As long as Self-knowledge does not arise, the ghost of delusion afflicts one. The ignorant man roams about everywhere to get rid of sorrow. He is in fact a walking corpse. Only the sage of Self-knowledge is a living being. As and when the mind becomes gross with impurities and ignorance, the Light of Self-knowledge is veiled, like the dense clouds that form in the sky veiling the sun's light. For that reason, one should throw away the craving for pleasures, (those pleasures that have been experienced in the past, and others that have yet to be experienced, for which one still craves) and in this way, weaken the mind by rejection of a taste for them. The mind becomes gross with impurities, by the cultivation of a false relationship with what is not the self, (the body and its connections, such as, being related to - wife, son, family, etc.). The ideas of 'I' and 'mine' make the mind ignorant. And, this is further irritated by old age, sorrow, ambitions, psychological distress, effort to acquire or to abandon, attachments, greed, lust for wealth and sex and the enjoyment of sense-pleasures. All these are purely based on ignorance and delusion.

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UPASHAMA PRAKARANAM: 1<sup>ST</sup>. JULY

No.183: *Chitena chetah shamamaashu niitvaa  
shuddhena ghoraastramivaa ~strayukttiyaa / Chiraaya  
saadho tyaja chanchalatvam vimarkato vruksha ivaa  
~kshatashriih // V-50-84.*

Vashishtha continued: O' Rama! This mind is like a tree. It is firmly rooted in the nasty (vicious, cruel) field known as the body. Its blossoms are worries and anxieties. Its fruits are old age and disease. It is ever decorated (decked, ornamented) with the flowers of desires and sense-enjoyments. Its branches are hopes and longings and its leaves are perversities (abnormal unacceptable sexual behaviour). This nasty tree is a poisonous one and looks as unshakeable as the mountain. Cut down this poisonous tree with the sharp axe known as enquiry.

O' Rama! The mind is similar to an elephant. It roams about in the forest called the body. Its vision is clouded by illusion (hallucination). Because of the mind being entangled in ignorance and being conditioned, it is incompetent to rest in its own Self-bliss and hence it turns to violence. It has the innate urge to perceive the truth, as and when it hears it from the wise men, but it is helplessly caught up in the perception of multiplicity and conditioned by its own concepts of pleasure and pain. Moreover, it is endowed with the powerful and fierce tusks of lust, etc. Of course, O' Rama! You are a lion among princes. Tear this mind-elephant to pieces by your sharp intelligence.

O' Rama! This mind is like a crow and it dwells in the nest of this body. It becomes strong by consuming flesh. Moreover, it pierces the hearts of others. *It stands by its point of view alone and considers it as the truth.* It is as dark as charcoal because of its ever-growing stupidity.

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The mind is full of evil tendencies and it indulges in aggressive expressions. It is somewhat of a burden on earth. O' Rama! Drive this mind, far, far away from yourself.

O' Rama! The mind is like a ghost. It is ever served by the female ghosts known as cravings. It ever rests in the forest of ignorance. Moreover, out of illusion, (hallucination) the mind roams about in countless bodies. In such a case, how can one attain Self-knowledge, unless one lays this ghost away with the help of wisdom and dispassion, with the grace of the guru, and with self-effort, chanting of mantras, etc.?

O' Rama! This mind is like a venomous serpent. It has killed countless beings. For this reason, annihilate this mind with the help of the eagle of the appropriate contemplation-formula or instruction.

O' Rama! The mind is like a monkey. Constantly, it roams about from one place to another, in search of fruits (rewards, pleasures, etc.). It is bound to this world-cycle. It dances and entertains people. For this reason, if you wish to attain perfection, restrain the mind from all sides in every possible way.

O' Rama! This mind is like a cloud of ignorance and such ignorance has to be dispelled by the repeated renunciation of all concepts and perceptions.

In a war, a terrible weapon has to be encountered and destroyed by a more powerful weapon. In the same way, tranquilise (to make the mind free) the mind with the help of the mind itself. There is no other go. Discard forever, every type of mental agitation. Ever remain at peace within yourself, like a tree freed from the commotion (uproar, hubbub, turmoil) caused by monkeys.

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## MAHAA RAAMAAYANAM

UPASHAMA PRAKARANAM : 2<sup>ND</sup> JULY

No.184: *Kadopashaantamanano dharaniidhara  
kandare / Sameshyaami shilaasaamyam  
nirvikalpasamaadhinaa // V-51-33.*

Vashishtha continued: O' Rama! The mind's concepts and perceptions are very subtle and sharp. The mind, with the help of Time, has gained tremendous strength. Do not depend or take your stand on such concepts and perceptions. With the help of wisdom control the mind effectively, before this body-creeper falls down. Devotedly contemplate on my words. You will certainly attain Supreme Bliss. O' Rama! I shall narrate to you how the sage Uddaalaka attained the Supreme Vision of Truth.

**'THE STORY OF UDDAALAKA':** There is a great mountain known as Gandhamaadana, in a corner of the earth. There was a great tree on one of its peaks. There lived a sage named Uddaalaka. When he was a boy, he aspired to attain to supreme wisdom with his own self-effort. Of course, as a boy, he had a restless mind with little understanding. He had a pure heart. With the help of austerities, study of scriptures and so on, he acquired wisdom.

One day, when he was alone, the sage Uddaalaka reflected thus: "What is meant by liberation, which is said to be the foremost among the objects to be attained. And, on attaining such liberation, one does not experience any sorrow and will not come within the grip or grasp of world-cycle (samsara chakra), i.e., one will not be born again? If that is the case, when shall I rest permanently in that Blissful State? When will all these mental agitation caused by desires and cravings come to a stop or cease to

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be? When will I be freed from thoughts, like 'This I have done' and 'This I should do', etc.? The mind lives in relationship here while undergoing innumerable perversities, and thus gets agitated mostly. When will I be able to make the mind cease to undergo such agitations and achieve serenity, just as the lotus lying on water is not tainted by it? When will I be able to cross the other shore of liberation, with the help of the boat of Supreme Wisdom? When will I be able to look upon the varied activities of people like a child? When will the mind achieve absolute quiescence? When will the illusory division between the subjective and the objective experiences cease by gaining the knowledge of the Infinite consciousness? When will I be able to behold the concept of 'time', without getting involved in it? **When will I be able live in a cave with the mind in absolute tranquillity, when remain like a rock, in which state there is no movement of thought at all?**

Uddaalaka, while reflecting thus, continued his practice of meditation. But his mind was not stable. It continued to be agitated. Of course, for some days, he abandoned external objects and remained in a state of purity. On other occasions, his mind was greatly distressed. Because of such varied moods of the mind, he roamed about in the forest. One day, he reached a lonely spot in the forest which was not visited by anyone else earlier. He saw a cave there which appeared to be conducive to the attainment of a state of Absolute Tranquillity and Peace. It had beautiful flowers and creepers all around and was delightful in every way, with a moderate climate and it shone as if it had been carved out of an emerald. Such was the beauty and serenity of the cave.





UPASHAMA PRAKARANAM : 3<sup>RD</sup>. JULY

No.185: *Kurangaali patangebha  
miinaastvekalkasho hataah / Sarvair yukttair anarthais  
tu vyaaptasyaa ~jna kutah sukham // V-52-21.*

Vashishtha continued: Uddaalaka entered into that beautiful cave and sat in a meditative posture. He concentrated his attention on the latent tendencies in the mind, in order to attain the state of serenity, with the least movement of thought.

Uddaalaka reflected within himself thus: "O' Mind! You have nothing to do with this world-appearance. Wise men never come into contact with any type of pleasure as it turns into pain at a later state. Supreme peace lies within. In such a case, what is the use of going in search of sense-pleasure, while abandoning a charming garden and going into a bush of poisonous herbs? Of course, you are at liberty and you can go wherever you would like to go. But, one thing is certain, that you will never taste Supreme Peace anywhere else, except through perfect stillness. Hence, I advise you, O' Mind! Abandon all varied hopes and desires. All these objects of nature are not meant for your happiness. This is the fact.

Never get trapped and perish like the deer which has its attraction to the sound of music and bells. Nor like the male elephant that gets trapped with the help of a female elephant. Nor like the fish, whose sense of taste leads it to its end on the hook with bait. Nor like the moth that is attracted by the sight of a flame and perishes in it. Nor like the bee whose sense of smell leads it to the flower, where it gets trapped with the flower folding up for the night?

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O' Foolish Mind! All these perished because of being subjected to just one sense-craving alone (the deer by the sense of hearing, the bee by the sense of smell, the moth by the sense of sight, the elephant by the sense of touch and the fish by the sense of taste), whereas you are a victim to all these five senses and their temptations, all at once. In such a case, how can you expect to have happiness? Just as the silk-worm spins its cocoon and gets caught in it, you have unfortunately woven the web of your own concepts and thus got caught in it. Get rid of all these, attain purity, and overcome even the fear of life and death. As a result, attain total calmness and achieve the greatest victory. But, if you ever cling to this ever-changing phenomenon known as the world, in that case, you are sure to perish in sorrow. There is no doubt about it.

O' Mind! How can I trust you and why? Whenever, one investigates the truth he is sure to notice that there is no such thing as mind. The mind is nothing but a bundle of thoughts and a product of ignorance, and as and when the ignorance goes away, then the mind also goes away with it. For this reason, O' Mind! You are in the process of being worn-out totally. Moreover, you are already in the process, and hence it is unwise and foolish to instruct those who are in the process of disintegrating. I know well, that you are, day by day, getting weaker and weaker. And on top of that, I renounce you forthwith. Wise men do not teach one who is to be discarded.

O' Mind! You are quite ignorant of me. I am the egoless Infinite and Homogeneous Consciousness. And, I have nothing to do with you, who are the cause of the creation of the ego-sense."

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OM NAMO NAARAAYANAAYA!



UPASHAMA PRAKARANAM : 4<sup>TH</sup>. JULY

No.186: *Paadaangushtta chhio yaavat kanashah pravichaaritam / Na labdho~saavaham naama kah syaad ahamiti sthitah// V-52-36.*

Uddaalaka continued to contemplate thus: "It is a fact that the Infinite Self cannot be squeezed into the mind, just as the elephant cannot be squeezed into a wood-apple fruit. Due to the process of self-limitation, the consciousness is confined to finitude that is known as the mind. This is due to the ignorance alone, and hence I do not accept this. Those who do not investigate the truth alone believe in the ego-sense, and it is only a child's ignorant concept. That is all.

I have carefully investigated and observed everything without any lenience from the tips of my toes to the top of my head. And, I have found nothing to say emphatically that 'This I am'. But, who is 'I'? I am no other than the All-pervading Consciousness. It itself is not an object of knowledge and is free from self-hood. I am not anything other than that which is indivisible; which has no name; which does not undergo any change, whatsoever; which is beyond all concepts of unity and diversity and which is beyond measure - small and big. Nothing exist other than that. For this reason, O' mind, I discard you who are the source of absolute sorrow.

This body is made up of flesh, blood, bone, etc. In this body, who says 'This I am'? See that motion is the nature of energy; thinking is inherent in consciousness; old age and death, quite natural to the body, and in that case, who says, 'This I am'? The body comprises various sense-organs, the tongue, ears, eyes, etc. This is the tongue, these

are ears, this is nose, this is motion and these are eyes - among all these senses, who says, 'This I am'? Of all these things, I am none of these; nor am I you. O' mind, I am not all these concepts. I am the Infinite Consciousness, pure and independent, alone. 'I am all this' or 'There is no I'. Both the expressions are of the same truth alone, not anything else is truth.

So long, ignorance has singled me out (victimised). But, I am lucky. Soon, I have become aware of that ignorance which has robbed me of self-knowledge. In future, I shall never be the victim of ignorance any more. The cloud that is sitting on top of a hill does not belong to the hill. In the same way, though it appears that I am associated with sorrow, I am quite independent of it. The ego-sense arises only in the absence of Self-knowledge. At present, I am free from it. Let the body, the senses and so on perish immediately. I have nothing to do with them anymore. The senses (the eyes, etc.) exist only to come in contact with their own objects and for their own sake. And, who is that 'I', that got deluded into thinking, 'This is I', or 'I see', etc.? These eyes naturally experience their objects without being impelled to do so by previous conditioning. For this reason, when the actions are performed spontaneously without any mental conditioning, then, their experience will be pure and free from memories of past happiness or unhappiness. O' Senses, perform your functions without being hampered by memory. The memory or the mental conditioning is not the truth. But, it is non-different from the infinite consciousness and is not independent of the infinite consciousness. It can be dispelled easily merely by not actively giving it a berth in the consciousness. O' mind, discard this perception of diversity and know the unreality of your own independence from the Infinite Consciousness. Such knowing is Liberation."



UPASHAMA PRAKARANAM : 5<sup>TH</sup>. JULY

No.187:            *Tenaa ~ham naama nehaa ~sti*  
*bhaavaabhaavopattimaan / Anahankaara ruupasya*  
*sambandhah kena me katham// V-53-15.*

Uddaalaka continued to reflect thus: "In reality, consciousness can never be conditioned. It is unlimited. It is subtler than the subtlest of atoms. For this reason, it is beyond mental conditioning (thought). The mind rests in the ego-sense and reflects its consciousness in the senses. From such reflected consciousness, there arises the illusion of self-limitation of consciousness. When this is experienced and reflected upon again and again, then, the ego-sense and the illusion of self-limitation acquire a false validity. I am consciousness and am untouched by any of these.

Let the body continue to live in a world that is brought into being by its own ignorant activities, or else, let it abandon it. Whatever the case, I am Consciousness alone, unaffected by any of these. Consciousness has neither birth nor death, nor is it possessed of, by any one, because, it is infinite and all-pervading. Birth and death are mental concepts only. Hence, they have nothing to do with the Self. The Self is All-pervading and hence it has nothing to gain by 'living' as a separate entity. The one who entertains notions of the ego-sense can be grasped and can get bound. The self is free from the ego-sense. Therefore, it is beyond being and non-being.

The mind is like a mirage and the objects of the world are inert substances and the ego-sense is unproductive illusion (hallucination). In that case, who is it that says, 'I am'? The body is a composition of flesh, blood, bones, etc. The mind vanishes, as and when an enquiry is

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made into its nature, and self-limitation of consciousness is rather insentient (incapable of feeling, inanimate). All the time, the senses are engaged in self-satisfying activity. The substances of the world are the substances of the world alone. In such a case, where is the question of ego? Nature is nature alone. Nature and its qualities interact on one another, like sight and light, hearing and sound, etc. In that case, where is the ego?

The self is consciousness alone. The self, the consciousness exists as the Supreme self of all, everywhere, in all bodies and at all times. Who am I, with what material I am made of, what is my form and is it made by whom? What shall I have to acquire and what shall I have to reject? **In this way, there is nothing at all that can be called 'I' and which undergoes being and non-being. In truth, there is no ego-sense and in such a case, how can that ego-sense be related, and to whom?** After such an understanding, there is no relationship at all. Then, the false notion of duality vanishes. As a result, there is only one Cosmic Being - Brahman or the Self. I am that reality alone. In that case, why do I suffer in illusion? One non-dual Brahman alone exists as the Pure Omnipresent Being. Then, how can something unknown arise as the ego-sense, other than the self? **In truth, there is no substantiality in any substance. The self alone exists. Suppose, one assumes the substantiality to be real; then, there would be no relationship between that and the self. The senses function as senses. The mind exists as mind. But, the consciousness is unaffected, untouched by these. Then, what would be the relationship and how does it come into being? It is because just they exist side by side, that is all, and so it is not correct to assume a relationship. A stone and an iron rod may lie side by side, but they are totally unrelated to each other."**

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**OM NAMO BHAGAVATE SIVANANDAYA!**



## MAHAA RAAMAAYANAM

UPASHAMA PRAKARANAM : 6TH. JULY

No.188:

*Ahankaara-bhramasyaa~sya  
jaatasyaakaashavarnavat / Apunah smaranam manye  
nuunam vishmaranam varam // V-53-25.*

Uddaalaka continued to reflect: "All the wicked notions, such as, 'This is mine' and 'That is his' arise, only when this false ego-sense arises. As and when you understand clearly that all these are tricks of the false ego-sense, then, these unreal notions cease to be. In truth, there is nothing else, except the self. For this reason, I understand that all this is nothing but the one Cosmic being or Brahman. **The illusion known as the ego-sense is like the blueness of the sky. It is better to discard that notion and not to entertain it any more.** Discard the very root of the ego-sense, and rest content in the self, that is of the nature of peace.

The source of all endless sorrow, suffering and evil action, is the ego-sense. The ego-sense entertains thoughts, such as, 'life ends in death, death leads to birth, and whatever is, gets disturbed by its own end and thus one gets great sorrow. The ignorant suffer much by the anxiety caused due to thoughts like, 'I have got this now', 'I shall get that too', etc. Notions, such as, 'This is' and 'That is not' cause restlessness in the mind of an egoist and he suffers much. But, when this ego-sense ceases to be, in that case, the illusory world-appearance does not sprout again and instantly all cravings come to an end. This is certain.

No doubt, this universe has come into being with no valid cause for its creation. In such a case how one can accept the truth of a creation which had no cause or purpose of its own? All these bodies have been inherent in the cosmic being from time immemorial, just as pots are

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forever inherent in clay. It is like an ocean that exists in the past, present and future as ocean alone, and for a moment its water assumes the form of a wave, and all this is nothing but Cosmic Being at all times. Only a fool entertains the feeling, 'This I am' in relation to that temporary appearance known as the body, etc.

The mind was Consciousness in the beginning, throughout it was Consciousness and will be Consciousness once again in the end, - the moment when its nature and function as mind have ceased. When everything is consciousness alone, why then is it variously called in the middle now?

All these perceptions seem to have a fleeting reality, like dream experiences, varied visions in a state of delirium, illusions of a drunkard, optical illusions, mental illnesses and emotional, conflicting states. O' mind, it is funny to observe that you have conferred a permanent reality upon them, just as a lover suffers from the very imagination of his beloved's separation. Of course, this is not your fault. It is my fault as I still cling to the idea that you, (my mind) are a real entity. One thing is certain, when I understand that all these are illusory appearances, then, you will become no-mind and the memories of experiences, etc., whatsoever, will come to an end. The mind gets freed from its colouring and rests in its essential nature, which is consciousness alone. As and when the Consciousness realises itself and abandons its self-limiting mental conditioning, the mind gathers to itself all its limbs, offers itself into the fire of Pure Consciousness. Thus, it gets purified and attains Immortality."

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**OM NAMO BHAGAVATE VAASHUDEVAAYA!**



## MAHAA RAAMAAYANAM

UPASHAMA PRAKARANAM : 7<sup>TH</sup>. JULY

No.189: *Kshiiyate manasi kshiine dehah prakshiinavaasanah / Mano na kshiiyate kshiine dehe tat kshaapayen manah // V-53-66.*

**Uddaalaka** continued to contemplate: "The mind perceives the body as separate from it, abandons its own conditioning (training), and recognises its own fleeting nature. Thus, when it perceives the body as separate, then, it becomes victorious. Mind and body are foes to each other, and when they come together, there is a lot of suffering due to their mutual conflict.

The mind, with its thought-force, gives birth to the body. And, throughout the life time, the mind feeds the body with its own sorrow. In this way, the mind tortures the body. Now, the body wishes to destroy the mind, (its own parent). There is neither friend nor enemy in this world. The one which gives us pleasure is considered to be friend and the one who causes pain is considered to be enemy.

Thus, the mind and the body are constant rivals, ever engaged in mutual destruction. And, that being the case with the mind and the body, how one can have happiness? There is no alternative, except the destruction of the mind. Then alone one can achieve happiness. Thus, the body, tortured by sorrow, now wishes to destroy the mind. It tries every day (in deep sleep) to destroy the mind. For this reason, attainment of self-knowledge is the only remedy. Till such time, one without knowing (unwittingly) promotes the strength of the other and they appear to function together for a common purpose, just as water and fire, though opposed to each other, work together for a common cause, i.e. cooking.

The body depends on the mind. If the mind ceases to be, the body too ceases to be. This is due to the cessation of thought-force and mental conditioning; but, the mind does not cease to be when the body dies. For this reason, one should strive hard to kill the mind. The mind is like a forest with thought-forms for its trees and cravings for its creepers. By destroying these thought-forms and cravings, I will attain Bliss. The mind is most important. When the mind is dead, it does not matter to me, whether the body composed of flesh, blood, bones, etc., exists or not. The fact remains that 'I am not the body' is noticeable, because the corpse does not function.

I have attained that Supreme state and have emerged victorious. I have attained liberation (Nirvaana). Where self-knowledge is there, the mind or the senses, or the habits and tendencies cannot be. I have risen above all relationships with the mind, body and the senses, just as the oil pressed out of the seeds has no relation to them. Now, for me, the mind, body and the senses are play-things. **All these qualities are my constant companions:** they are, i) Purity, ii) Total absence of all desires due to fulfilment of them, iii) Friendliness to all, iv) Truthfulness, v) Wisdom, vi) Tranquillity and blissfulness, vii) Sweetness of speech, viii) Supreme magnanimity, ix) Lustrous-ness, x) One-pointedness, xi) Realisation of Cosmic unity, xii) Fearlessness, xiii) Absence of divided consciousness and xiv) Non-perversity. There may be several happenings in every manner, at all times and everywhere, but, in me there is no desire or aversion towards anything, pleasant or unpleasant. All illusion has come to an end in me. And mind has ceased to be and instantly, all evil thoughts, if any, have vanished. Now, I rest peacefully in my own self." *(A true and sincere Sadhaka must adopt and practise the above fourteen points, constantly, through out life, in order to achieve the target - Self-realisation.)*



UPASHAMA PRAKARANAM : 8<sup>TH</sup>. JULY

No.190:            *Antah kundaliniim praanaah  
puurayaamaasuraadrutaah / Chakraanuvartaprashrutaam  
payaamsiiva saridvaraam // V-54-26.*

Vashishtha continued: The sage Uddaalaka, after deep contemplation thus, sat down in the lotus-posture, with his eyes half-closed, in meditation. He uttered the holy 'OM', which bestows the highest state, in such a way that its vibrations filled his whole being, right up to the crown of his head. *As a first step of practice, he exhaled his breath completely.* (Ref. to Yoga Sutraas: Samaadhi Paada - Chapter-I, Mantra No.34: "*Prachchhardana vidhaaranaabhyaam vaa Praanasya*"; - an act of Baahya Kumbhaka.) He exhaled in such a way, that his life-force appeared to have abandoned the body and to be roaming in the space of Pure Consciousness. The fire that arose from his heart burnt the whole of his body. (Uddaalaka practised all these without the violence involved in Hatha Yoga; as Hatha Yoga gives rise to pain.)

*He uttered the sacred word 'OM' a second time.* With this utterance, he reached the state of equilibrium and a *spontaneous retention of the breath* (life-force) without agitation or vibration. Now, the life-force stood still; it was neither outside nor inside, neither below nor above. After reducing the body to ashes, the fire burnt itself out and vanished. Only the pure ashes were visible. It was as if it was burnt in adoration - the very bones had turned into camphor. The ashes were blown by a powerful wind and dispersed in space. ~ (Everything happened without the violence of Hatha Yoga, as Hatha Yoga gives rise to pain.)

*The holy word 'OM' reached its conclusion (culmination, zenith), in the third stage, and there arose the*

*'inhalation of breath' – the drawing in of the life-force.* The life-force, at this stage, was at the very centre of the nectar of consciousness. And, it spread out in space like a cool breeze. The forces of the life-force reached the area of the moon, and spread out there as auspicious rays, and in due course rained on the ashes of the body.

Immediately, a radiant being with four arms like Lord Vishnu, arose from the ashes. Thus, Uddaalaka shone like a divinity and His whole being transmuted into that of a divinity. *The life-force filled the inner kundalini, spreading out like a spiral.* Thus, Uddaalaka's body was completely purified. Uddaalaka who was already seated in the lotus pose, made the posture firm, and controlled his senses, and proceeded to free his consciousness absolutely from the least movement of thought. He restrained his mind from distraction, with all his strength. *He was in the posture with half-closed eyes that were still and motionless.* Thus, he established his mind in inner silence and he equalised the movement of the twin-lifeforces – 'Praana' and 'Apaana'. *He withdrew his inner senses away from the objects,* just as oil is separated from the seed. Shortly after that, he became aware of the mental conditioning, directly, created by past experiences, and deconditioned them and thus made it pure. After that, *he closed his rectum firmly and all the other outlets of the body, such as, eyes, ears, nose and mouth.* (Naumukhi Mudra) With the help of perfect discipline, he managed to prevent his life-force from externalisation, and finally he held his mind in his heart.

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**OM NAMO BHAGAVATE VAASUDEVAAYA!**



**UPASHAMA PRAKARANAM : 9TH. JULY**

**No.191:** *Aanande parinaamitvaadanaanandapadam  
gatah / Naa~~nande na niraanande tatastatsamvidaa  
babhau// V-54-68.*

Vashishtha continued: Thus, Uddaalaka attained absolute serenity in his mind and nothing could afflict it. The ignorance that veiled his self-knowledge got completely annihilated. He dispelled the darkness of ignorance, with the light of knowledge. He beheld the light within. On the other hand, when that light dimmed, then he experienced sleep. But, with self-effort, he managed to dispel the dullness of sleep, too. Soon, his mind projected diverse brilliant forms. He cleared these visions too from his consciousness. Thus, he was enveloped by a great inertia, like one intoxicated. He managed that inertia too. Now, his mind rested in another state which was entirely different from all these, described earlier. He rested for a while in this state. On the other hand, his mind awoke to the experience of the 'totality of existence'. Immediately after this, he experienced Pure Awareness. Till then, this awareness had been associated with other factors. Now, it had regained its purity and independence, just as when the muddy water in an earthen pot gets completely evaporated, then, the residue-mud becomes an integral part of the pot made with the same substance. Just as the wave merges in the ocean, becomes one with it, and is not different from it, in the same way, the consciousness discarded its objectivity and regained its Absolute Purity. Uddaalaka got enlightenment. He enjoyed the Supreme Bliss that gods like Brahmaa enjoyed. He was one with the Ocean of Bliss and his state was beyond description.

Immediately, Uddaalaka beheld great sages in that Infinite Consciousness. He ignored them all. He continued with the experience of Supreme Bliss and thus he attained the state of '*liberated while living*'. He beheld the gods and the sages and beheld even members of the trinity. He went further to this state. He thus completely transmuted (transformed, changed) into Bliss itself and thus he went beyond the realm of bliss. At this state, he experienced neither bliss nor non-bliss. He became ever Pure Consciousness. Whoever experiences such a state, even for a very short period, is never interested even in the delights of heaven. This is the Supreme State. This is the goal. This is the Eternal Abode. Whoever rests in this state is not again deluded and is no longer caught in the net of subject-object relationship. Whoever is thus fully awake, never entertains again, the notion of objectivity or of conception. Still, this is not an 'attainment'.

In this state, Uddaalaka remained for six months, vigilantly avoiding the temptation of psychic powers. Even sages and gods adored him. Even though he was invited to heaven, he refused the invitation. Uddaalaka thus totally freed from all desires and roamed about as a sage liberated while living. Very often, he would spend days and months in meditation in the caves of mountains. Though he engaged himself in the ordinary activities of the world, at other times, he reached the state of perfect equilibrium. He looked upon every one with equal vision. His Inner Light shone all the while, never to rise or never to set. All the notions of duality were totally at rest. He lived thus devoid of body-consciousness, and established himself in Pure Being.



UPASHAMA PRAKARANAM : 10<sup>TH</sup>. JULY

No.192: *Upashashaama shanair divasairasau  
katipayaih svapde vimalaatmani / Tarurasah sharadanta  
ivaa ~male ravikaraujasi janmadashaatigah// V-55-23.*

Vashishtha said, in answer to Rama's question regarding Pure Being:

"Consciousness exists in its own nature as consciousness, when the mind ceases to be. It is because of the total absence of the notions of material existence. This is the fact. There is nothing more than this. *Such a state of consciousness that exists in its own nature is termed Pure-Being. This is the secret of Self-knowledge or Self-realisation.* Consciousness, when it is free from notions of objectivity, automatically merges in itself losing its separate identity, naturally and then it is termed Pure-Being. As and when all external (material) and internal (notional) objects merge in consciousness, there is Pure-Being of consciousness. This is the Supreme Vision. It happens to all liberated ones, irrespective of their having a body or not having one. This vision is available to an awakened person, for a sage or a saint, who is in a state of deep contemplation and to a man of self-knowledge. Of course, such a state cannot be understood by an ignorant person who is always immersed in sense-pleasures. Highly evolved sages alone are established in this consciousness. O' Rama! Uddaalaka, after reaching this state of consciousness, lived for some more time.

After the lapse of a certain period of time, there arose a wish in his mind; 'Let me drop this embodiment (body)'. So, he went to a mountain-cave and seated himself in the

'Siddhasana posture', with his eyes half-closed (Nimiilita Netra). He closed off the nine apertures of the body, by pressing his heel against the rectum, etc. (i.e., closing the two eyes, two ears, two nostrils, and mouth, with the fingers of both hands, while pressing the rectum with the heel, the urinary track getting automatically closed in the process while controlling the life-force, and keeping the spine erect, while visualising the chakras, one by one, mentally - Mulaadhara, Swaadhishtana, Manipura, Anaahata, Vishuddha, Ajna and Sahasraara) - termed '**Shanmukhi Mudra**' or '**Naumukhi mudra**'. He did a protracted practice of this mudra, pranayama and concentration, etc. Whether one does the mudra physically with the help of fingers or not, automatically all the apertures get closed, while sitting in '**Siddhaasana**' by pressing the rectum with the heel. This process becomes automatic. This is all possible with the grace and blessings of Guru and Guru Kripa alone. Otherwise, it is not possible. After a certain stage of practice, Guru - God Himself takes care of further progress in all respects, and looks after the needs too. This is the fact. This is the fact. Everything depends on faith, faith alone. Faith works wonders. There is no doubt at all. Thus, he withdrew his senses into his heart. He controlled his life-force 'praana', effectively. He, thus, held his body in a state of perfect equilibrium. He pressed the tip of the tongue against the root of his palate. His jaws were slightly parted from each other. (Turning the tip of the tongue inwards towards the roof of the palate, is termed in yogic terminology as '**Maanduki Mudra**' and pressing the rectum or anus with the heel with firmness, is termed as '**Ashwini Mudra**'.) (One has to turn his gaze within and focus either at the Ajna Chakra or at the Sahasraara Chakra. One can



concentrate at the heart centre 'Anaahata Chakra' or any one of the chakras, mentioned earlier.) His inner vision was thus directed neither inward nor outward, neither above nor below, neither in substantiality nor in void, but towards Pure Consciousness and thus got established in it and by doing so, he experienced Pure Bliss within himself. Thus, he reached the state of the highest consciousness of *Pure Being that is beyond the State of Bliss*. His whole being was turned into Absolute Purity.

Uddaalaka remained in this highest state of Pure Being for some time, just like a painted picture. Steadily, day by day, he attained perfect serenity (stillness, quiescence, calm). Thus, he remained in his own being. In this way, he rose above the cycle of birth and death. All his doubts were either cleared or set at rest. Perverse thoughts ceased completely. Thus, all impurities of the heart got washed away wholly. In this way, he attained the '*Highest Bliss*' which is beyond words to describe and even the joy of the king of heaven is worthless before that '*Highest Bliss*'. His body thus remained fixed in that meditative state for a period of six months.

One day, at the insistence of and to the prayers of a devotee, Paarvati, along with several goddesses, arrived at that spot where Uddaalaka was in deep contemplation. Paarvati was worshipped even by the gods themselves. Paarvati saw the body of Uddaalaka which had dried up by the scorching rays of the sun, and instantly, with no further thought, she placed that dried body on the crown of her head.

O' Rama! Such is the wonderful story of the sage Uddaalaka, which awakens the highest wisdom in the hearts of one who takes shelter in its shade. Hence, one should get inspired by this magnificent story, and pursue the path of Self-knowledge.

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**OM NAMO NAARAAYANAAYA!**

UPASHAMA PRAKARANAM : 11<sup>TH</sup>. JULY

No.193: *Prashaanta-jagadaastho ~ntarviitashoka bhayaishanah/ Svastho bhavati yenaa~~tmaa sa samaadhiriti smrutah // V-56-20.*

Vashishtha continued: O' Rama! Like sage Uddaalaka, live constantly by enquiring into the nature of the self, and attain Highest Peace. This highest state of consciousness, i.e., '*Pure Being*' can be attained by the cultivation of the highest form of dispassion, the study of scriptures, by implicitly following the instructions of a guru and by the persistent practice of enquiry. In case the awakened intelligence is keen and sharp, then even without the other aids as said earlier, one will attain to that highest state of consciousness, '*Pure Being*'.

Rama asked: Holy Sir! There are a few sages, – i) those who rest in self-knowledge, ii) those who are enlightened, and, iii) those who are still engaged in activities, and, iv) those who isolate themselves and practice contemplation (samaadhi). Of all these sages who is the best one? Please enlighten me.

Vashishtha replied: O' Rama! Those who isolate themselves and engage themselves in the practice of contemplation '*samaadhi*', in which one realises that the objects of the senses are not the self, enjoy inner calmness and tranquillity (calmness, composure, equanimity) at all times. Having realised that the objects are connected only to the mind, and for that reason, constantly resting in inner peace; some are engaged in activity and others live in isolation, by engaging themselves in the highest contemplation. Both these categories of meditators enjoy the bliss of contemplation. In case of the one who appears to be in samaadhi, and whose mind is distracted, he is said



## MAHAA RAAMAAYANAM

to be a mad man; on the other hand, if the mind of one who appears to be a mad man, is freed from all ideas and interruptions (distraction, disruption, disturbance, diversion), such a one is enlightened and he is actually in unbroken samaadhi. Whether he is engaged in activity or he lives in isolation in a forest, it does not matter, and in enlightenment there is no distinction (difference, division) at all. The mind of a person is not tainted by conditioning, even while engaged in activity. Such non-action of the mind is known as quiescence - Samaadhi. It is total freedom. It is blessedness.

The difference between contemplation and its absence can be gauged by whether there is movement of thought in the mind or not. For this reason, decondition the mind which enables the mind to be firm, *and that very state of firmness of the mind is itself meditation, freedom and peace eternal*. Remember that the conditioned mind is the source of sorrow and pain; whereas the unconditioned mind is a non-actor and hence it attains to the Supreme state of Enlightenment. For this reason, one should make highest self-effort in order to take away all mental conditioning. Such effort to keep the mind ever unconditioned itself can be called contemplation or Samadhi where all the desires and hopes concerning the world have ceased completely. And thus he is freed from sorrow, fear and desire, and by such act, the self rests in peace in itself.

Renounce mentally, all artificial identifications of the self with objects here and with this equipoise state, live your life wherever you like either at home or in a mountain-cave. For the householder, who is an advanced sadhaka, when his mind has attained absolute serenity, his

house itself is the forest for him. When the mind is at peace, and there is no ego-sense, then, for such a person, even cities are like a void. On the other hand, one whose heart is filled with desires and other evil qualities, even forests are like cities for him. In deep sleep, the distraction of the mind gets subsided. Enlightenment begets enlightenment. This is the purport in detail of sadhana. Do as you please.

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No.193-A: *Dyauh kshamaa vaayuraakaasham parvataah sarito dishah / Antahkaranatattvasya bhaagaa bahiriva sthitaah // V-56-35.*

Those who have attained inner tranquillity and peace, find peace and tranquillity throughout the length and breadth of the world. And, one whose mind is agitated and restless finds the world full of restlessness. The sky, the earth, the air and the space, the mountains and the rivers are all parts of the inner instrument (antahkarana, the mind). They only appear to be outside.

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### UPASHAMA PRAKARANAM : 12<sup>TH</sup>. JULY

No.194: *Paramaatmamaneshchittvaad yad anatah kachanam svayam / Chetanaatmapade chaa ~ntar ahamityaadi vettyasau // V-57-15.*

Vashishtha continued: O' Rama! I shall narrate to you *how self-consciousness or individuality arises*. The Infinite Consciousness becomes aware of each quality of an object. For example, it is aware of the pungency (spiciness,



strong flavour) of the chilli. This gives rise to the ego-sense, with all its differentiation in time and space. The infinite consciousness becomes aware of the savour in salt and that gives rise to the ego-sense with all its differentiation which seems to exist in time and space. Again, the infinite consciousness becomes aware of the sweetness in the sugarcane, and gets aware of its particular characteristic. In the same way, the Infinite Consciousness, because of being the indwelling omnipresence, becomes aware of the nature of the rock, the mountain, the tree, water and space, etc., and in this way, self-consciousness or individuality arises.

The natural combination of atomic particles and molecules is indwelt (permanently present) by Consciousness. Such a combination appears to act as a dividing wall, and thus gives rise to divisions such as 'I', 'you', etc. And, these divisions made their objects appear to be outside of consciousness. Truly speaking, all these appearance of objects are but reflections in Consciousness alone. And these reflections are conscious of them within itself and bestows upon them their apparent individuality. Consciousness knows well that awareness is non-different from consciousness. And such knowing of the consciousness seems to give rise to the ego-sense, etc. The crystal of this infinite consciousness reflects its own light of consciousness which pervades all these combinations of atomic particles. Then, they gain an apparent self-consciousness and think 'I am', etc.

True to the fact, the inner awareness in all these combinations is not different from the Infinite Consciousness. There is no subject-object relationship between the inner awareness and the Infinite

Consciousness. For this reason, one does not experience the other, gain the other, or change, or modify the other. O' Rama! Whatever I have narrated above is but a play of words, in order to help your understanding (comprehension, grasp, knowledge). There is no such thing as 'I' or 'the world' - the combination of atomic particles, etc. Neither the mind nor an object of knowledge, nor the world illusion, is there. Just as water acquires the appearance of a whirlpool of its own, consciousness appears to give rise to the appearance of 'I', etc., within itself. Whatever the case may be, Consciousness is Consciousness only, whether it thinks itself Lord Siva or a small jiva.

An ignorant person imagines things in the Infinite Consciousness and he sees only according to that. All this multiplicity of 'I', 'you', etc. and of the material substances arise only for the satisfaction of the ignorant. Life is seen as consciousness in the light of consciousness. When such a consciousness is regarded as life, then life appears to be life. In truth, there is no essential difference between Life and Consciousness. Exactly, there is no real and essential difference between the individual jiva and the Cosmic Being - Siva. Know very clearly that everything is undivided and indivisible Infinite Consciousness.

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### UPASHAMA PRAKARANAM : 13<sup>TH</sup>. JULY

No.195: *Yaavat sarvam na samtyakttam  
taavadaatmaa na labhyate / Sarvaavasthaapaarityaage  
shesha aatmeti kathyate //* V-58,59-58/44.

Vashishtha continued: O' Rama! 'Know well, that everything is undivided or homogenous and indivisible



(inseparable) Infinite Consciousness alone'. In this connection, I shall narrate to you an interesting legend of sage Maandavya. Please listen to it carefully.

**'THE STORY OF SURAGHU':** There lived a Hill-tribe known as Hemaja (yellow-haired), at the foot of the Kailash mountain situated in the Himalayan range. Suraghu was the king of that Hill-tribe. He was quite just in his rule, by appropriately blessing and wherever necessary punishing his subjects. His spiritual vision became obscured (concealed, hidden) in all his activities.

Once, sage Maandavya came to visit the king, and Suraghu welcomed the sage devotedly, bowed to him and worshipped him and asked him thus: "Lord! I am suffering from the anxieties that I impose blessing and punishment on my subjects, which will rebound on me. Please let me know how to achieve 'Equal Vision' and thus save me from discrimination (prejudice, narrow-mindedness, intolerance, unfairness) and partiality.

Maandavya said: "Self-effort is based on wisdom, which arises in a person who is firmly deep-rooted (ingrained) in Self-knowledge. And, it is the only remedy for all mental weaknesses to come to an end. The enquiry into the nature of the self, will remove the suffering (agony, distress) of the mind. Your mind will never fall any more into the cess-pool (open drain, culvert) of this world, as and when your consciousness has infinitely expanded and achieved self-knowledge. Moreover, for achieving self-knowledge, one need not wait till one renounces everything. But, when all points of view, i.e., all notions are discarded, then, the remaining one is the Self. This is the truth in case of life in this world; where one does not

get the desired one, unless the obstacle is removed. It is in the case of achieving self-knowledge too.

Having said thus, sage Maandavya departed. Now, king Suraghu contemplated thus: What is it that is known as 'I'? I am neither the mountain nor the mountain is not mine. I am not the hill-tribe, nor the hill-tribe, mine. I throw away the very notion that the kingdom is mine. The capital city no more belongs to me nor I am this city. Even so, I discard the notions of family relationships – such as, wife, sons, etc."

"Now, let me enquire into this body. I am not the lifeless substances like flesh and bones – nor am I the blood, nor the organs of action. Mind alone is the root cause for this ignorant suffering of cycle of birth and death. I renounce the mind and I am not the mind. I am not the talent of discrimination nor am I the ego-sense."

"Now, what is left is the living jiva. But, the jiva is involved in subject-object relationship. That which is the object of knowledge is not the Self. I discard that which is knowable – or the object, i.e., either the object or a thing to be known. What remains is Pure Consciousness alone that is free from shadow of doubt. I am the Infinite Self."

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"Moderation in everything is the keynote for success in Yoga.

Faith is the touch-stone of devotion. Oneness is the touch-stone of Self-realisation. Ahimsa is the touch-stone of virtue.

Prem is the touch-stone of God Realisation.

Purity is the touch-stone of ethics. Learn to obey. Learn to bear insult.

Learn to speak measured words. Learn to give abundantly.

Learn to forget and forgive. Learn to discriminate. Learn to introspect.

Learn to control the mind. Learn to look within.

Learn to meditate. Learn to fix the mind on God. Learn to live in God."

**SWAMI SIVANANDA**



## UPASHAMA PRAKARANAM : 14<sup>TH</sup>. JULY

**No.196:** *Na nirghruno dayaavaan no na dvandvii naa~tha matsarii / Na sudhiir naa~sudhir naa~rthii naa~narthii sa babhuuva ha// V-60,61-60/6.*

Vashishtha continued: "While enquiring and contemplating, thus, Suraghu attained to the Supreme state of Consciousness. No more grief approached him. From then on, he attained a state of consciousness in which he performed his work, always remaining in a balanced and eauipoised state of mind. From the moment he attained the Supreme state of Consciousness, he was compassionate, yet contemptuous, he ever bore the effects of all the pairs of opposites, such as, heat and cold, etc., and not at all jealous towards any one. He remained in such a state, that he was neither intelligent nor non-intelligent, neither motivated nor non-motivated. Thus, he lived with equal vision and inner calmness. He came to the conclusion, that the various manifestations are all nothing but the Consciousness alone. For that reason, he was ever peaceful in all conditions; i.e., in both pain and pleasure. Thus, he attained the fullness of understanding.

As a result, he ruled the kingdom for a very long time and then discarded his body of his own accord. He attained oneness with the Infinite Consciousness. O' Rama! Live in this world and rule the world with an enlightened mind.

Rama asked: "O' Lord! The mind is very much unsteady in nature. Then, how one can reach the state of perfect calmness?"

Vashishtha replied: "O' Rama! There was a dialogue between that very king Suraghu and the sage Parigha,

with regard to the state of Perfect Calmness. Listen to it patiently."

"There was a king named Parigha in Persia who was the close friend of king Suraghu. At one time, there was a great famine in the kingdom of Parigha. He was very much concerned (upset) at heart at the very sight of his people's suffering. He tried in every way, to bring relief to them and all attempts in every way possible proved futile (unproductive). Parigha, without the knowledge of his people, moved to the forest to perform austerities. He lived on dried leaves and earned the name '**Parnaada**'. After a thousand years of penance and contemplation, he attained self-knowledge. For that reason, he roamed about freely all the three worlds."

"One day he met king Suraghu, his old friend. The two enlightened kings duly worshipped each other. Then, Parigha asked Suraghu: "Just as you attained self-knowledge through the instructions of sage Maandavya, I reached it through the grace of the Lord earned by penance. Please tell me, whether your mind is at perfect rest now. Are your subjects living in peace and prosperity? Are you established firmly in dispassion?"

Suraghu replied: "Who can really understand the course of the Divine Will? Now, you and I have been brought together, after separation by a great distance. What is not possible for the Divine? We all have been truly blessed by your visit. By your very presence, here, all our sins and defects have been washed away completely. I feel that all prosperity stands in your form in front of us. Company of holy men is indeed a blessing equal to the Supreme state of liberation."

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UPASHAMA PRAKARANAM : 15<sup>TH</sup>. JULY

No.197: *Tatvabodho bhagavan sarvaa-shaatruna-  
paavkah / Prokttah samaadhishabdena na tu  
tuushniimavasthithi// V-62,63-62/8.*

Parigha asked: "O' King! All the actions that are performed by a person who is firmly established in equanimity, give rise to joy, but not those performed by others. Are you established in the state of Supreme Peace where no thoughts or notions arise in your mind and which is termed 'Samaadhi'?

Suraghu replied: "Holy Sir! Please enlighten me as to why that state of mind only that is freed from notions and thoughts is termed Samadhi? For a knower of truth, whether he is engaged in action or engaged in contemplation, does his mind at any time lose the state of Samadhi? No. The enlightened ones are at all times in Samadhi, even though they are engaged in the affairs of the world. *Moreover, one whose mind is not at peace does not enjoy Samadhi by merely sitting in the lotus posture."*

"Lord! Knowledge of truth is the fire that burns up all hopes and desires as if they are dried blades of grass. That is the reason, why the word Samadhi is used - not for simply remaining silent. *These are the features of the Samadhi State:* - i) there is no eternal satisfaction, ii) clear perception of whatever it is, iii) egolessness, iv) not being subject to the pairs of opposites, v) freedom from anxiety and (vi) freedom from the wish to acquire or to reject. As and when the self-knowledge dawns in a sage, from that very moment, the state of Samadhi becomes permanent in the sage. He neither loses it nor is it broken up, even for a moment. The man of self-knowledge never forgets the self at any time, just as time does not forget to move on. The

sage of self-knowledge is forever a sage of self-knowledge, just as a material object is forever material.

For this reason, I am ever awakened, pure, at peace within myself and am ever in a state of Samadhi. It cannot be otherwise than the self. This is the fact. When the self alone is pervading everywhere and at all times, and is all in all, how can there be a state other than Samadhi? It can never be other than the state of Samadhi. That state of purity and being peaceful within and ever in the self is termed Samadhi.

Parigha said: "O' King! This is the fact, that you have attained total enlightenment. You will ever shine, radiant with bliss, and with peace, with sweetness, and purity. There is no ego-sense in you, nor desire or aversion."

Suraghu continued: "O' Sage! Really, there is nothing worth desiring or renouncing. When these things are seen as objects, they are nothing but just concepts, perceptions and notions only. Qualities like, good and evil, great and small, worthy or unworthy, are all based on the notions or ideas of desirability. That is all. When the very desire has no meaning, automatically all these other things also do not arise. Really, there is no essence in all these that are seen in the world, - such as, the mountains, the oceans, the forests, the men and women and all the objects. Hence, there is no desire in me for them. When the desire is not there, then there is Supreme peace at heart.

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"Learn to live in God. The salt of life is Kirtan.  
The water of life is Nama Smaran. The bread of life is Meditation.  
The fragrance of life is Righteousness.  
The essence of life is devotion. The Pivot of life is Self-surrender."

**SWAMI SIVANANDA**



UPASHAMA PRAKARANAM : 16<sup>TH</sup>. JULY

No.198: *Taani mitraani shaastraani taani taani dinaani cha / Viraagollaasavaan yebhya aatmachittodayah sphutam // V-64,65,66-64/19.*

Vashishtha continued: "Suraghu and Parigha both considered the illusory nature of the world-appearance, and after worshipping each other, they continued to engage themselves in their respective duties. O' Rama! Establish yourself in this wisdom firmly while discarding the impure notion of ego-sense from your heart. Afterwards (from then on), even though you engage yourself in activity, you will not be attached to it and hence, you are not tainted by it, just as the eyes of fish are not affected by sea-water. Those scriptures that generate in one's heart, true Dispassion and Self-knowledge are alone the best friends.

**'THE STORY OF BHAASA AND VILAASA':** "There is a huge mountain which is as high as all the three worlds put together. On that huge mountain, there is the *hermitage of sage Atri*. In that hermitage, lived two sages, known as, *Brihaspati and Sukra*. Each had a son, named, *Vilaasa and Bhaasa*, respectively."

"In course of time, the two elder sages, Brihaspati and Sukra, left this world. The two young men performed the suitable funeral rites. Because of the loss of their fathers, they felt not interested in property, wealth, etc., and both of them went away to the forest, each in a different direction to lead a nomadic (travelling, roaming, wandering) life. They met each other again after some time."

Vilaasa said to his friend Bhaasa: "I am very happy to meet you again. Please tell me what you have been

doing since our parting. Did your austerities bear fruit? Has your mind got rid of the blazing fever of worldliness? Have you attained Self-knowledge? And are you well and happy?"

Bhaasa replied: "I am very much fortunate to see you again my dear friend and brother. How can we become well and happy, until we attain the highest wisdom, and until the psychological perversions cease? How can our such wandering in this world-appearance be well and happy? How can we be happy, until we cross this ocean of world-cycle? How can we be happy, until the hopes and desires born of mind have been destroyed completely?"

"Till we attain Self-knowledge, we shall have to return to this plane of birth and death, to undergo childhood, youth, manhood, old age and death. Again and again, repeatedly, we shall engage ourselves in the same essence-less actions and experiences. Wisdom is thwarted out (upset) by cravings. Life ebbs away (gradually decrease) fast and the mind falls into the blind well of sense pleasures. It is a wonder how this body, being an excellent vehicle to take us to the other shore of self-knowledge, mercilessly fell into the mire (mud, sludge) of worldliness. In the twinkling of an eye, this mind (a small ripple) assumes dreadful magnitude. Man foolishly ascribes to the self, all these sorrows and sufferings (as these do not touch the self in the least) and thus becomes miserable."

By conversing with each other and enquiring into the nature of the world, they soon attained the Supreme wisdom.

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**BE GOOD : DO GOOD**



## MAHAA RAAMAAYANAM

UPASHAMA PRAKARANAM : 17<sup>TH</sup>. JULY

**No.199:** *Antahsakttam mano baddham mukttam sakttivivarjitam / Antah samsakttirevaikam kaaranam bandhamokshayoh // V-67-34.*

Vashishtha continued: "O' Rama! I just tell you, that there is no way other than self-knowledge to cut down the bondage of samsara to cross over this ocean of illusion. For an enlightened person, this ocean of samsara filled with sorrow is like a puddle. He ever views the body as a spectator looks at a distant crowd. For this reason, he is not affected by the pains that the body is subjected to. The omnipresence of the self does not diminish with the existence of the body, just as the waves cannot diminish the fullness of the ocean."

"The Supreme self has no relationship with this world-appearance; just as the relationship of a swan, a rock or a piece of wood that are not related to the water which surrounds them. A falling tree on the banks of a river appears to have risen the waves on the surface of the water. It is the same type of experience, experienced by the self of the pleasure and pain that are left in the body. By the proximity to water, wood is reflected in the water; in the same way, the body is reflected in the self. When the body comes into contact with other material substances, such as wife, children, or material objects, then, there is no injury or pain to anyone. It is like a rock falling in the water not injuring the water nor being injured by it."

"The object that is reflected in a mirror can be said to be neither real nor unreal. It cannot be described. In the same way, the body that is reflected in the self is neither real nor unreal, but cannot be described. The ignorant

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person, whatever he sees in the world accepts it as real. Just as a piece of wood and water in which it is reflected have no real relationship the body and the self have no real relationship. Moreover, there is no duality, where such relationship exists. Without subject object division, One Infinite Consciousness alone exists. Multiplicity is imagined here, and that which is untouched by sorrow believes itself to be miserable, just as one who thinks he sees a ghost, sees a ghost. It is all due to the power of thought, that this imaginary relationship assumes the force of reality. Truly, the self is never touched by pain and pleasure. But, the self thinking itself as the body undergoes the experiences of the body. To discard this ignorant belief itself is liberation."

"Those who have not come under the grip of false identification or attachment are freed at once from sorrow. The conditioning of the mind alone is the seed of old age, death and delusion. And when it ceases, then, one can go beyond the ocean of illusion. Even in sages and saints, the conditioned mind alone creates bondage. The unconditioned mind is pure even in household people. The mind that is conditioned thus is bondage; and freedom from such conditioning (inner contact, attachment or identification) is liberation. This inner contact alone (which presupposes pretended division) is the cause for bondage and liberation. Actions that are performed by the unconditioned mind are treated as non-action. Action or non-action, whatever it is, is in the mind and the body does nothing. For this reason, one should discard this false inner division by making firm resolves."

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**MODERATION IN EVERYTHING IS THE KEYNOTE FOR SUCCESS IN YOGA.**

**SWAMI SIVANANDA**



UPASHAMA PRAKARANAM : 18<sup>TH</sup>. JULY

No.200: *Samsakttir dvividhaa proktaa vandyaa vandyaa cha raaghava / Vandhyaa sarvatra muuddhaanaam vandyaa tattvavidaam nijaa // V-68-21.*

Rama asked: "O' Lord! What is meant by conditioning? And, how does it cause bondage; and what is meant by liberation and how it is attained?"

Vashishtha continued: "Having confidence in the reality of the body, one who has discarded the distinction between the body and the self is known to be under the influence of conditioning. One who believes that the Infinite Self is limited and for that reason seeks pleasure, and gets bound by such pleasures. The one who enquires thus: "Everything is the self indeed, and in such a case, what do I desire and what should I renounce?"; such a one is established in the unconditioned state of liberation. The one who knows, 'I am not, nor is there another' or, 'Let these be or not be' and does not seek pleasure, is liberated. He is never addicted to inaction nor he does not get lost in the results of action. He is neither exulted nor unhappy. **He renounces** the fruits of action mentally, not by renouncing action. Only by the rejection of the conditioning, is bondage get rid of and the highest good achieved. Conditioning is the only cause of all sorrow."

"Conditioning can be illustrated by the following examples: i) The donkey led by the master's rope, it carries a heavy burden out of fear. ii) The tree rooted to the ground bears heat, cold, wind and rain. iii) The worm lies in a hole in the earth, hiding its time. iv) The hungry bird rests on the branch of a tree, fearful of predators (an animal that preys on others). v) The tame deer peacefully

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goes about grazing and falls a prey to the hunter's shot. vi) People are born again and again, like worms and insects. vii) Countless creatures arise and fall in this creation, like waves on the surface of the ocean. viii) The weak human beings who, unable even to move about die again and again. ix) Those shrubs and creepers which derive their nourishment from the earth and grow on earth, and x) This very world-illusion which is like a river that carries in its stream countless sorrows and sufferings. All these are the expressions of conditioning."

Conditioning (or inner contact, attachment or self-limitation) is of two kinds: i) the adorable and ii) the sterile or barren. In fools, the sterile or barren conditioning is prevalent. The adorable conditioning is seen among those who know the truth. Conditioning exists in the minds of those who are ignorant of self-knowledge, and conditioning arises from things like the body and is conducive to repeated birth and death, is barren and sterile. The other form of conditioning which is mostly found in adorable beings endowed with self-knowledge arises from the realisation of true wisdom. This enables one to avoid birth and death. (Attachment implies division and duality which is limitation of the infinite and conditioning of the unconditioned.

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UPASHAMA PRAKARANAM : 19<sup>TH</sup>. JULY

No.201: *Antah samsangamangaanaam angaaram viddhi raaghava / Anantah sangamangaanaam viddhi raama rasaayanam // V-68-50.*

Vashishtha continued: "On account of the 'adorable conditioning', the god who holds in his hands the conch,



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the discus, etc., protects the three worlds. Thanks to the same type of conditioning, the sun shines and the cosmic body of the Creator continues to direct his vast creation. Lord Shiva, too, shines as a divinity due to this type of conditioning. And, the gods that maintain this world and function in various ways are endowed with their faculties with this sort of adorable conditioning or self-limitation."

"The functioning of all the cosmic elements is because of their conditioning. Even the gods in heaven, the humans on earth and the demons in the netherworld, rise and fall like waves in the ocean. Just as in the ocean, the big fish eat the small ones, all these countless beings feed upon one another and are helplessly blown about in space due to their conditioning. Because of conditioning alone, the stars in the space move in their own orbits. The moon continues to revolve round the earth, because of conditioning and is not abandoned."

"O' Rama! This mysterious creation was brought into existence by whom? No one knows who is responsible for such mental concepts of beings. Just by mere mental conditioning, this universe has been invented up in empty space. The universe is not a reality. Craving for pleasure is rampant in this universe, causes persistent anxiety and distress at the essentials (vital organs that are indispensable for the continuance of life.) of all beings, who are quite attached to the world, the body, etc. It is beyond one's capacity to count beings, as they are like the particles of sand along the ocean beaches. Only in response to the mental conditioning of these countless beings, has the Creator of this universe brought this universe into being. And, these beings are rather excellent dry fuel for the blazing fire of hell here. All the sufferings that are found

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here in this world, are only meant for those beings alone. Just as rivers flow rapidly towards the ocean, suffering also flows towards the people who are mentally conditioned. In this way, the entire creation is pervaded by ignorance. Whatever it may be, the mental conditioning can be lessened to a great extent, by destroying this craving for pleasure. **Such mental conditioning, i.e., attachment to the finite and the perishable ones, is a great pain to the limbs. O' Rama! Devotion to the Infinite is the only miraculous cure for such pain.** The mind that is firmly established in the peace of Infinite Consciousness, without any attachment, whatsoever, is alone conducive to happiness. Thus, one who is rooted in self-knowledge is liberated.

*In this chapter the authentic significance of the 'conditioning' is explained vividly, and in this mantra, the word 'samsangam' meant by conditioning is implied here.*

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UPASHAMA PRAKARANAM : 20<sup>TH</sup>. JULY

No.202:      *Eshaiva raama saushuptii sthitir  
abhyaasayogatah / Praudhaa satii turyamiti kathitaa  
tattvakovidaih// V-69,70,71-70/26.*

Vashishtha continued: O' Rama! At all times, do whatever you think appropriate, without keeping the mind attached to the actions, the thoughts or the objects. Never keep attachment even to the heavens above, or what is below or what is in the other directions. You should not get bound to the external relations, neither to the natural movement of the inner senses nor even to the life-force. Thus the mind should not - 1) rest in the head, ii) inside the



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palate, iii) between the eye-brows, iv) at the tip of the nose or in the mouth or in the eyes. 2) The mind should not rest either in darkness or in light or in the cave of the heart. 3) The mind should not hold the states of wakefulness, dream and sleep. 4) The mind should not hold even the wide, pure space and make it its home. 5) The mind should be unattached to the spectrum of colours, to movement and to steadfastness. 6) The mind should not hold to the beginning, middle and the end or elsewhere. 7) The mind should not rest neither at a distance or nearby in the objects or in the self. Finally, 8) The mind should not hold sense-experiences, a deluded state of happiness with all sorts of concepts and perceptions."

*"The mind should ever, at all times rest in Pure Consciousness as Pure Consciousness, except with a little externalised movement of thought, as if one is aware of the absolute self-importance of the objects of this world. In this way, one has to shatter all attachments, then, the jiva becomes no-jiva."*

"One has to free the mind from its characteristic movement of thought and be in a state in which there is only the experience of peace and nothing else. Such a state is known as 'Deep Sleep in Wakefulness.' When such state of 'Deep Sleep in Wakefulness' gets matured, then, it is termed 'Turiya' or the fourth state. After having been firmly established in that state of 'Turiya', the sage perceives the entire universe, like the playground and life in it is a Cosmic Dance. *Those who have transcended the body consciousness, i.e., the state beyond the state of Turiya, cannot be described in words, beyond words, as the very words lead to duality alone.* This is the state termed 'Turiyaatiita Avastha', the state beyond the 'Turiya'. O' Rama! Strive to reach that highest state."

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"Truly speaking, ignorance or the non-investigation into the nature of reality is the cause for this world-appearance. Just as a lamp removes darkness instantly, the light of self-knowledge dispels the darkness of ignorance immediately. For this reason, one should enquire into what is known as jiva' and the supreme self. *'The jiva' or 'the mind' 'the inner psychological factors' are all synonymous terms.* Through such enquiry, one knows very clearly that the supreme self alone is the truth, and is right in the middle, between the inert and the intelligent; that supreme truth alone creates multiplicity and assumes all these varied names."

"Just as a woman employed to look after a baby takes the baby from one place to another to make it happy, in the same way, this mental conditioning or the psychological habit takes the jiva here and there, i.e., from one embodiment to another. The jiva gets tied to the rope of mental conditioning, and thus, undergoes repeated births in various species, enduring unending suffering."

(Another day came to an end (13<sup>th</sup> day) and the assembly dispersed for their evening prayers.)

(FOURTEENTH DAY)UPASHAMA PRAKARANAM : 21<sup>ST</sup>. JULY

No.203: *Drushya-darshana-sambandha*  
*vistaaraistad vijrumbhate / Drushya-darshana-*  
*sambandhe yatsukham paaramaatmikam //*  
*Anubhuutimayam tasmaat saaram brahmeti kathyate ///*  
 V-72,73,74-72/33.

Vashishtha continued: "The self, due to its ignorant self-limitation as the mind, gets tainted by the objects of the world. But, the same self, on its awakening to its true nature, gives up permanently its ignorant delusion and



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regains self-knowledge. After such awakening to the self-knowledge, the mind recognises the body as an aggregate of the elements, and instantly the mind transcends body consciousness and becomes enlightened."

"It is all nothing but expansion of the relationship between pure experiencing and its experience. Such experience is truly the enjoyment of self-bliss. It is pure experiencing itself and for this reason it is termed **Brahman the Absolute**. The joy and happiness that are derived from the contact of this pure experiencing with experience, is the highest. To the wise it is liberation, whereas, for the ignorant, it is worldliness. When such experiencing is constant and is free from inquisitiveness, then it is Liberation. When such experiencing is away and freed from this contact (the subject-object relationship), then the world-appearance ceases completely and instantly there arises the state of 'Turiya' consciousness or 'Deep Sleep in Wakefulness'."

"O' Rama! Keep such notions, as, 'I am the space. I am the sun. I am the directions, above and below. I am the gods. I am the demons. I am all beings. I am darkness. I am the earth, the oceans, etc. I am the dust, the wind, the fire and the world. I am omnipresent. In such a case, I am everything and there is nothing other than me.' By adopting such an attitude constantly, you will get divine insight and remain ever firmly ingrained in self-knowledge. Moreover, you will go beyond joy and sorrow."

"O' Rama! In all, there are three attitudes. The first two are quite conducive to liberation. And, the third one is the source of endless sorrow. These are: i) 'I am the extremely subtle and transcendent self' and ii) 'I am all and

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everything'. The third one is 'I am this body' – this is the source of endless sorrow. Finally, abandon all these three attitudes, and remain as Pure Consciousness."

"Moreover, discard the concepts of bondage and liberation and live an enlightened life. Know very clearly that liberation is not in the sky or on earth or in the nether world. There is no such thing as liberation. It is only a synonym for the Pure Mind, for accurate self-knowledge and for a truly awakened state."

"The mind and the ego-sense are interconnected. If the mind ceases to be, automatically, the ego-sense ceases. For this reason, instead of entertaining the idea of liberation and bondage, in its place, discard all cravings and with the help of wisdom and absolute dispassion, achieve the cessation of the mind. In case the wish 'May I be liberated' arises within you, then, the mind is revived again; and with the mind entertaining other various notions, the body is created. Consequently, concepts like, 'I do this', 'I enjoy this' and 'I know this', arise, and all these concepts are unreal alone, like the mirage in the desert."



We have to raise our spirits to a height where we are bathed in light. There should be no room for dejection or depression, much less despair. There is no misfortune. All things that occur to us are opportunities brought upon the path by God, the source of all auspiciousness and blessedness.

Thus let us have the right perspective and see the hand of God in all things that come to us in life and regard them not as misfortune but opportunities. This is the choice and this is the truth, and if we choose the truth we shall ever be beyond all dejection and depression. We shall know that the face of God shines upon us.

**SWAMI CHIDANANDA**



UPASHAMA PRAKARANAM : 22<sup>ND</sup>. JULY

No.204: *Tiryagyonishvapi sadaa vidyante  
krutabuddhayah / Devayonishvapi praaajnaa vidyante  
muurkhabuddhayah // V-74,75-75/32.*

*Sarvam sarvena sarvatra sarvathaa saravadaiva hi /  
Sambhavatyeva sarvaatmanyaatmanyaatatatuupinii //*  
V-74,75-75/33.

Vashihstha continued: "O' Rama! The one who has seen the truth, is gifted with desirelessness, and treats the entire world and compares it just to the footprint of a calf, the highest mountain to the stump of a felled tree, the entire space to a small box and the three worlds to a blade of grass. For such a Knower of Ttruth, even the most beautiful woman is just a painted image, as both of them are made of the same substance, earth, water, etc."

"The one who has seen the truth, the desire to possess does not take place in the heart. Just as a woman goes about doing her housework, but ever keeps her heart on the lover and is almost absorbed in the thought of that lover, in the same way, the enlightened sage at all times functions in this world while keeping his consciousness firmly established in the truth. In both the cases, it is quite impossible to prevent such a behaviour, i.e., to make the woman forget her lover or to make the sage forget the truth."

"O' Rama! There are numerous such liberated beings in the universe; some of them are sages, others are kings and a few others shine as stars and planets; others are divinities and others are demons too. O' Rama! There are liberated beings even among worms and insects; and there are a few stupid fools among gods too. The self dwelling in all is the same; it exists as all, and

everywhere, and at all times and in all ways possible. The self alone is the Lord. The self alone is all the divinities. There is void (space) present in all substances and substantiality, in the void or space. On enquiry, inappropriate appears as appropriate. Mostly, people are afraid of the penalty of sin and for this reason, people are righteous. Even what is not, leads to what is - i.e., *the contemplation on space or void leads to the achievement of the Supreme Truth*. Everything depends on and is guided by time and space. Moreover, whatever appears to be strong and powerful reaches its own destruction. O' Rama! The unreal appears to be real and the real appears to be unreal; for this reason, give up or discard hope and hopelessness and be ever at peace and achieve equanimity. Hence, discard joy and sorrow, grief and attachment."

"O' Rama! Liberation is at hand, everywhere, at all times and it is possible in this world. Remember that innumerable beings have attained self-knowledge and liberation while yet living like the emperor Janaka. For that reason, become liberated here and now. Liberation means the attainment of inner peace (tranquillity) by absolute non-attachment to anything here. This is possible, whether the body exists or not. Whoever is freed from all attachment is liberated."

"One should, wisely and intelligently exert oneself, in order to attain liberation. And, he who does not even exert a little cannot jump even over the foot-print of a calf; what to speak of liberation. For this reason, O' Rama, take recourse to Spiritual heroism, to *right self-exertion* and by *right self-enquiry* strive to reach the perfection of self-knowledge. For a person, who strives hard, thus, the entire universe is like the footprint of a calf. This is the fact."



**UPASHAMA PRAKARANAM : 23<sup>RD</sup>. JULY**

**No.205:** *Chidaatmana imaa ittham prasphurantiha shakttayah / Ityasyaa ~shacharyajaaleshu naa ~bhyudeti kutuuhalam// V-76,77-77/30.*

Vashistha continued: "O' Rama! All these worlds, though they appear in Brahman the absolute, due to ignorance or non-wisdom, are held as independent substantial reality. Such an erroneous notion ceases forthwith as and when wisdom dawns. Mistaken perception makes all this appears as 'the world'. Right perception brings about the termination of this error. O' Rama! By right exertion, with the right attitude coupled with wisdom, gets this error removed. And, even though such a possibility of overcoming this illusion exists, ignorant people remain sunk in the dirt of world-illusion. O' Rama! You are blessed indeed, that the right spirit of enquiry has already manifested in your heart and the truth is realised by you with such inquiry, strength, intelligence and thus your radiance has increased."

The sage, after having realised the truth and being perfectly liberated here from the error, beholds this world, as if he would in deep sleep, without having any sort of craving. His own heart is withdrawn into itself, and hence, he does not capture things with his inner intelligence, even though certain objects and experiences seek him unsought. Moreover, he has no hopes for the future and he does not recall the past nor does he even choose to live in the present; yet, he does everything. He is awake while asleep and he sleeps but with wakefulness. That means, he is ever in the wakeful state. He does everything; yet, he does nothing. He has renounced everything inwardly, though he appears to be busy, outwardly. He is at all times in a

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state of equilibrium. His actions are spontaneous and he is ever in a state of composure (equanimity)."

"The sage is not at all attached to anybody or to anything. For this reason, his behaviour appears to be devout to the devout and harsh to the harsh and it is very difficult to understand his ways. He behaves like a child and mingles with children. He is an old man among old men, a hero among heroes, a youth among youth and sorrowful among the sorrowful. His words are quite soft and sweet and full of wisdom. He does noble deeds, even though he has nothing to gain. He never desires pleasures and hence he is not tempted at all by such pleasures. In addition, he has no attraction to bondage or even to liberation. The quantum of ignorance and error has been burnt in the fire of wisdom and the bird of his consciousness soars high away to liberation."

"He is never overjoyed at any time when his efforts bear fruit, nor is worried, if it is otherwise. He takes everything with the playfulness of a child. He is not surprised when the moon shines hot and the sun shines cool. He is ever beyond sense-perceptions. He knows well that the self which is the Infinite Consciousness can bring about all these, and hence, he is not at all surprised by such astonishing phenomena. He is not fearful and is never overpowered by anger. He is ever calm and serene."

"He knows well that it is natural for the beings that are constantly born and die. For this reason, he never gives way to joy or grief, at any time. He knows well that the world arises like the dream-objects that arise in one's dream, in his own vision, and hence all these visible and non-visible objects are of fleeting (momentary, temporary) existence. For that reason, he never entertains either pity or



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joy. Thus, he has no such concepts as pleasure and pain, desirable and undesirable and hence all notions in the mind cease. There is no chance of such rising error again, just as oil is not obtained from burnt seed."

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UPASHAMA PRAKARANAM : 24<sup>TH</sup>. JULY

No.206: *Praanaspandaachchitah spandas tatspandaadeva samvidah / Chakraavartavidhaayinyo jalaspandaadivormayah// V-78-14.*

Vashishtha continued: "O' Rama! The illusory appearance of the world is due to the vibration that arises in consciousness. And, vibration and consciousness are inseparable and both are one, like the whiteness of snow, the oil in the oil-seed, the fragrance of the flower and the heat of fire. The illusory appearance of the world is like an illusory circle of fire that is formed when a *firebrand* is swung around. The very distinction between them, i.e. the fragrance of the flower, etc., is itself an error. As a result, mind and thought are inseparable. The cessation of one is itself the cessation of the other."

"O' Rama! *Cessation of thought versus the mind can be achieved in two ways:* i) the restraint of the movement of thought with the help of yoga (Raaja Yoga), and other, ii) the way of knowledge that involves the right knowledge of truth (Jnaana Yoga)."

"The energy that circulates through the energy-channels (naadii - means 'channels of motion') in this body is termed as '*praana*'. Here, the word 'naadii' does not necessarily mean 'a nerve'; it is just used for the

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convenience of understanding's sake. Praana has varied functions in the body and is depicted as having ten varieties of names, and 'apaana' is one of its kind. (Praana, Apaana, Vyaana, Udaana, Samaana, etc.) This praana is united with the mind in a miraculous way (indefinitely, unobserved). In fact, the praana is liable to move in a particular direction in the consciousness, results in thinking and is known as the mind. **Movement of praana thus makes thought arise in the mind and because of the movement of thought in consciousness, the movement of praana arises.** As a result, both the movements form a cycle of mutual dependence, like waves and movement of currents in water.

"Knowledgeable ones say that the movement of praana is the cause for the mind; and, hence, the mind becomes calm by restraining the praana. In turn, the mind discards the movement of thought and becomes calm (quiescent, quiet, inactive). When the movement of thought is arrested in the mind, automatically, the world-illusion ceases. (Ref.No.190: - *Yoga Sutraas: Samaadhi Paada - Chapter-I, Mantra No.34: Prachchhardana vidhaaranaabhyaam vaa Praanasya / - an act of Baahya Kumbhaka.*) In such a case, how to arrest the movement of praana?"

*"Various methods that can be adopted to arrest the movement of praana are described here:* i) As and when all the hopes and desires come to an end in one's heart through the earnest practice of the precepts of the scriptures and sages, and by the cultivation of absolute dispassion in previous life-spans, then, the movement of praana is arrested. ii) By aiming to achieve the practice of contemplation or meditation and reaching a stage of single-



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mindful way of devotion to a single truth, the movement of praana is arrested."

iii) "While remaining in seclusion, practice of effortless breathing without strain, the movement of praana is also arrested. iv) By the repetition of the sacred syllable 'OM' with the experience of its meaning, and thus when the consciousness reaches a state of deep sleep, then, the movement of praana is arrested. iv) The practice of exhalation makes the praana roam about in space without touching the limbs of the body, and in such a case, the inhalation leads to the peaceful movement of praana, and its retention results in a standstill-position for a long time: All these activities lead to the arrest of the movement of praana. v) In the same way, the closure of the posterior nostrils with the tip of the tongue, is also useful as the praana moves towards the crown of the head, vi) the practice of meditation without having movement of thought, vii) by holding the consciousness steadily at a point of twelve inches from the tip of the nose, viii) by carrying the praana into the forehead all the way through the palate and the upper aperture, ix) by fixing the praana at the eye-brow centre, x) by the sudden cessation of the movement of thought, and xi) by the cessation of all mental conditioning with the help of meditation on the space in the heart-centre, for a long period of time, - all these practices, lead one to the arrest of the movement of praana.

**A Note on Praana:** Even though Praana is one, it has become five chief praanaas and five subsidiary praanaas, in order to carry out the needed functions in the body-mechanism and is variously named after their specific, allotted functions.

“The five chief Praanaas are: 1. Praana that is located in the heart and that carries out the respiratory function – inhalation and exhalation. 2. Apaana located in the anus carrying out the excretion – evacuation of bowels, urination, etc. 3. Samaana is situated in the navel and carries out the function of digestion. 4. Udaana is situated at the throat centre and carries out the following functions – a) Deglutition (swallowing of food), b) Takes the jiva to sleep and c) Separates the astral body from the physical body, at the time of death. 5. Vyaana pervades the entire body and carries out the function of circulation of blood. These are the chief praanas.”

“The five subsidiary praanaas are: 1. Naaga which causes hiccup and eructation, 2. Kurma which causes the opening of the eyes, 3. Krikara which induces hunger and thirst, 4. Devadatta which causes yawning and 5. Dhananjaya causes decomposition of the body after death.

(Further techniques to arrest the praana movement are continued in the next page.)

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### UPASHAMA PRAKARANAM : 25<sup>TH</sup>. JULY

No.207: *Samvinmaatram tu hrudayamupaadeyam sthitam smrutam / Tadantare cha baahye cha na cha baahye na chaa~~ntare// V-78,79-78/35.*

Rama asked: “O’ Lord! What is the heart that is spoken of by you?”

Vashishtha continued: “O’ Rama! *Two aspects of the ‘heart’ are expressed here:* i) the heart that is part of this



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physical body and that is located in it may be ignored, and ii) **The heart which is of the nature of Pure Consciousness, is acceptable. It is both inside and outside, and is neither inside nor outside. That is the principal heart referred to here.** Everything in the universe is reflected in that heart and it is the treasure-house of all wealth. Consciousness alone is the heart of all beings, but not the piece of muscle which people call 'heart'. (*Contd. from previous page*) (xii) For this reason, the mind is gathered into Pure consciousness as and when its conditioning comes under absolute restraint, then, there is fruition of the restraint of the movement of praana."

"Thus, various teachers have propounded all these methods to restrain the movement of praana. One can adopt one of these methods, for achieving the target. These methods pertain to Yoga, and are sure to bring about the desired result, when they are practised without the use of any violence or force. And, simultaneously, one has to grow in absolute dispassion, along with establishment in one of the methods of practice. In that case, the mental conditioning comes under perfect control, and thus restraint of the movement of praana can be achieved."

"One may choose various focus centres during the practice of the restraint of praana. They are: (as focus of attention) a) the eye-brow centre, b) the palate, c) the tip of the nose (i.e., root of the nose), or d) the top of the head, i.e., twelve inches from the nose. (xiii) Again, with the help of steady and persistent practice, the tip of the tongue can touch the uvula (*Maanduki mudra*), and then, the movement of praana will be restrained. At the first instance, of course, all these practices appear to be distractions. But, in the long run, by such steady practice,

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one reaches a state of absence of distractions. This is certain. One experiences the Bliss of the Self, as and when one is freed from sorrow, by such steady and constant practice. For this reason, we are advised to practice Yoga. After achieving the restraint of praana through the protracted practice of one of the above methods, then, nirvana or liberation alone remains. It is all in all. It is everywhere. In liberation, this world-appearance is not there. Whoever is firmly established in such restraint of praana is liberated while living."

"One is firmly established in peace, through the practice of Yoga and whoever gets established in peace, has the right vision of the truth. The Supreme self is without beginning and without end. In fact, all these countless innumerable objects are all the Self alone and no other. This is the right vision. This is the truth. In such a vision, there is no subject-object (knower-knowable) relationship, because, the self (the consciousness) is the knower, knowledge and the knowable, too. The division of any sort is itself ignorance. When one is directly seen, for such, there is neither bondage nor liberation. The sage ever rests in his own self, with his intelligence firmly rooted in the inner self. For such a sage, no pleasures can bind him in this world. This is the fact."



Our wise ancients admonishes us: "Forget about the past.  
It does not exist. It is finished. Don't be burdened by it.  
But before you forget it, take from it all the lessons and wisdom  
it has taught you about yourself and the world.  
Then fully concentrate on the present. Focus upon all the  
Opportunities it offers you each day. Take the present in both  
your hands in a creative, dynamic, constructive way.  
Be always positive.  
**SWAMI CHIDANANDA**



UPASHAMA PRAKARANAM : 26<sup>TH</sup>. JULY

No.208: *Mrutam mano mrutaa chintaa mruto  
~hankaararaakshasah / Vichaaramantrena samah  
svasthastishtthaami kevalam// V-80,81-80/38.*

Vashishtha continued: "**JNANA YOGA**": "Whoever engages himself in enquiry is not at all tempted by distractions. One appears to be seeing with his eyes and the ideas, such as, pleasant and unpleasant, arise elsewhere, but not in the eyes. It is the same case with the other senses too. For this reason, sense functions are not evil, as they are, but, the egoistic thought that is linked to these sense functions, causes mental agitation."

"Educate the sense of the eye, that all the experiences of the objects arising and falling are all just appearances alone. For this reason, do not let your gaze linger on such experiences; or else, the eternal indwelling consciousness suffers very much. And, be an onlooker to all experiences. Also, educate the mind, that the countless scenes are visualised by the eyes, as their natural function and hence do not get involved in them."

"Such an ignorant relationship is strengthened due to repeated thinking, and it has to be destroyed through right enquiry. With such *right enquiry*, the illusory relationship between scene, sight and mind will never arise at any time. The mind alone is the cause which feeds the senses with their intelligence. For this reason, the mind should be destroyed. The mind-ghost has generated countless evil notions, such as, lust, greed, anger, etc., for a very long time. Now, that the ghost of the mind has been laid I laugh at my own past foolishness. **The mind is dead and along with it, all my worries and anxieties are also dead. The demon ego-sense is dead too. Everything has been**

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**brought under control with the help of enquiry. Now, I am free and happy."**

"Now, all my doubts have ceased and I am without any agitation. I am without craving, As and when the mind ceases to be, the craving automatically loses its hold and no further craving arises in the absence of the mind. When the mind and its craving are dead, then, delusion vanishes automatically and the ego-sense loses its impact completely. Thus, egoless-ness ensues, consequent upon the death blow to the mind and its craving and the ego-sense. I am awakened to the wakefulness-state. Only one truth remains and no reality in diversity at all and hence there is nothing remains for investigation."

I am the subtle and omnipresent eternal self. I have reached such a state of reality as is not reflected in anything. The state of reality is beginningless and endless and is absolutely pure. The mind and the inner reality are all the one Infinite Consciousness alone, which is Supreme peace beyond the grasp of the human mind and its understanding and everything is pervaded by such supreme peace. Let the mind continue to be there or let it die, it does not matter. When the self is thus established in absolute equanimity, nothing remains to enquire into. When I was foolishly engaged in this enquiry, I remained in a conditioned state. Of course, with the help of such enquiry, I have reached the unconditioned state of being, where there is no enquirer, except the self."

Now, the mind is dead and such thoughts are absolutely useless, lest, they may revive this ghost-mind, again. For this reason, I abandon all these thoughts and ideas and ever immersed in meditating on 'OM'. I shall ever remain in the Self, i.e., in the total Inner Silence.

The above line of enquiry was adopted by sage *Samvarta* who himself narrated it to me.

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UPASHAMA PRAKARANAM : 27<sup>TH</sup>. JULY

No.209: *Tyajadevaa~nugruhnaati vruttiirindriya-vardhitaah / Yasmaannivaaryate tasminpronmatta iva dhaavati// V-82-14.*

Vashishtha continued: **THE STORY OF SAGE VIITAHAVYA**: "Sage Viitahavya adopted another mode of enquiry. Sage Viitahavya used to roam in the forests of the Vindhya mountain range. He became totally dissatisfied with the affairs of the world which is the root cause of delusion. He discarded the world as a worn-out illusion, after having been freed from all perverse notions and thoughts with the help of contemplation. After having thus been endowed with absolute dispassion, he entered his hermitage, seated himself in the lotus posture (Padmaasana), *firm like a mountain peak*. He withdrew his senses, and turned the attention of his mind towards itself and began to contemplate thus:"

"The mind is introverted; even then it does not remain steady, but gets agitated in a moment, like the surface of the ocean. How fickle the mind is, even though it is tied to the senses (like seeing, etc.), it bounces again and again, like a ball. The mind gets nourished by the senses, and grasps the very objects that were given up earlier, and it runs after the very things, like an uncontrolled person. The mind jumps from one object to another like a monkey."

"I shall now come to the conclusion that the mind gets distracted by these five senses. O senses! When will you attain self-knowledge? Do you not remember well that every effort towards pleasures of yours ends in sorrow? In that case, why do you not give up this vain excitement? You are quite ignorant. You know not that you are all inert

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and insentient too? You are the only avenues to the mind through which it moves towards objective experience. Remember well that I am your Lord. I am consciousness and I alone do all these as Pure Intelligence. Consciousness is the self. O' Senses! You are all false and there is no connection at all between you and the Self (Consciousness). You function only in the light of the Consciousness (Self), just as people undertake various activities in the light of the sun. O' Senses! Do not entertain the false notion, that '*I am intelligent*', as you are really not so. Even your notion '*I am alive*', is itself false, and leads you to sorrow. This is certain."

"Know well, that there is nothing but Consciousness, which is beginningless and endless. O' Wicked Mind! In such a case, when everything is but consciousness, then what are you? Remember well, the notions that arise in you, namely, '*I am the doer*' and '*I am the enjoyer*', are, in fact, deadly poisons. O' Wicked Mind! Do not be so deluded and in fact you are not the doer of anything nor are you the experience. You are just inert. That is all. Your intelligence is derived from some other source. And, in such a case, how are the pleasures related to you? You yourself do not exist and how do you have relations? If you understand me as '*I am but Pure Consciousness*', then you are indeed the self. When you are the self, then how does sorrow arise in you? You are no other than the unlimited and unconditioned consciousness alone."

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Utilise time to go beyond time.  
 Attain your true status as the time-transcending,  
 eternal, all-perfect Being.  
 Do it now and become blessed!

SWAMI CHIDANANDA



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UPASHAMA PRAKARANAM : 28<sup>TH</sup>. JULY

No.210: *Kriyate yattu yachchhakhtyaa tattenaiiva krutam bhavet / Luunaati daatram pumshakhtyaa laavakah prochyate pumaan// V-82-39.*

Viitahavya continued to contemplate: "O' Mind! You are ignorant of yourself. I shall tell you the truth that you are indeed neither the doer nor the experiencer. You are indeed quite inert. How can a statue made of stone dance? It can never be. Know well, that your intelligence is purely dependent upon the Infinite Consciousness. On the other hand, whatever works are done with the intelligence or with the energy of another, are considered to be done by the latter. For example, the sickle used for the harvest is done so with the energy of the farmer, and hence the farmer is said to be the harvester, even though it is done with the help of a sickle. In the same way, even though the sword cuts, the man who holds the sword is the killer. O' Mind! Your intelligence is derived from the Infinite Consciousness and you are inert alone. The Infinite Consciousness or the Self knows itself by itself. It experiences itself in itself by itself. The Lord activates you continuously to enlighten you, just as the wise instructs the ignorant in a number of ways. Remember that the Light of the Self alone exists as Consciousness or Intelligence. That very Light itself has come to be known as the mind. If you really understand this truth, you will instantly get dissolved."

"O' Mind! O' Fool! Why do you grieve, you are, in truth no other than the Infinite Consciousness? The Infinite Consciousness is omnipresent, and that is all, everything. And, when you realise this truth, you become the all. You are not, the body is not, but the one Infinite Consciousness

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alone exists, and the varied concepts of 'I' and 'you' appear to exist in that homogeneous being. If you are the self, then, Self alone exists, but not You. When you are inert and different from the self, in such a case, you do not exist either. Because, the self or the Infinite Consciousness alone is everything, and there is nothing other than that. There is no chance of existence of a third thing, apart from Consciousness and the inert substance."

"O' Mind! For this reason, you are neither the doer nor the experiencer. Wise ones used you as a channel of instruction in their contact with the ignorant. In fact, that channel is unreal and inert. The self alone is the reality. O' Mind! You are neither the doer nor the experiencer. Suppose, when the farmer does not use the sickle, can it harvest on its own. Exactly, the sword had no power to kill either. For this reason, do not grieve for him. The self does not gain anything either by doing or not-doing. He (the self) alone pervades all. In that case, there is nothing to do or desire.

More over, you have no relationship with the Self, except as fragrance to a flower. Relationship exists between the two independent beings of similar nature as and when they try hard to become one. O' Mind! You are agitated all the while whereas the self is peaceful at all times. In fact, there can be no relationship between you two. Of course, in case you enter into the state of samaadhi or absolute equanimity, then, you will remain firmly established in consciousness without the distraction of multiplicity or the notions of one or many, and thus you will realise that there is one self alone, the Infinite Consciousness that shines as all these countless beings."

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**BE GOOD : DO GOOD****UPASHAMA PRAKARANAM : 29<sup>TH</sup>. JULY**

**No.211:**     *Svaatmabhaavastava sukham manye  
 maanavataam vara / Tameva bhaavayaa~bhaavam  
 sukhatyaago hi mudhataa //* V-83-28.

Viitahavya continued to contemplate: "O' Senses! Know well that you are born of the darkness of ignorance and you all have been dispelled by the light of my admonitions. O' Mind! Your appearance is only for your own destruction and grief. When you exist, innumerable beings get deluded and enter into this ocean of sorrow amidst prosperity and adversity, illness, old-age and death. Not only that your greed causes persistent anxiety or distress (gnaws) to all the good qualities, but, lust or desire alone distracts and dilutes their energy."

"O' Mind! All the good and noble qualities flourish as and when you cease to be. This is the fact. Then, peace and purity of heart prevail and people do not fall a prey to doubt and error. When there is friendship, it promotes the happiness of all. All the worries and anxieties get dried up. The Inner Light shines bright when the darkness of ignorance disappears. Mental distraction and distress ceases, just as the ocean becomes calm when the wind ceases to disturb its surface. In that case, Self-knowledge arises within and results in the realisation of truth. As a result, the perception of the world-illusion comes to an end. Infinite Consciousness alone shines and there is an experience of bliss. Ignorant people who are full of desires cannot experience bliss. Of course, just as new shoots may arise from burnt leaves, a new life may sprout or emerge from this. On the other hand, those who avoid

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entanglement in delusion once again, ever rest in Self-knowledge. O' Mind! Such are the fruits of your absence, in addition to various other benefits. One thing is certain, that as and when you cease to be, all these hopes and desires come to a standstill, and then you become the support of all our hopes and desires. Now, you decide yourself, O' mind; either you choose to be one with the reality or not."

**"O' Mind! Be firmly rooted in the realisation of your non-existence, and be identical with the Self and be non-different from it, which is conducive to happiness.** In case you wish to exist as the inner being or Consciousness, then, who will desire your non-existence? Moreover, your happiness is filled with delusion and hence it is a fact that you are not a real entity. Actually, you came into being through ignorance and illusion. **But, once again,** you ceased to be, with the help of enquiry into your nature, the senses and the self. There is total equanimity or homogeneity as and when the spirit of enquiry arises in you. You were born of ignorance actually which is devoid of wisdom and discrimination. As and when this wisdom arises, that moment you cease to be. Hence, I salute wisdom. May it ever flourish! O' Mind! Through various means, you were awakened to the truth, with the result that you have lost the false characteristics of a mind. Now, you exist as a Supreme Being or the Infinite Consciousness, that is freed from all limitations and conditioning. It is but natural that whatever arises in ignorance is sure to perish on the dawn of wisdom. O' Good Mind! This enquiry has arisen in you, in spite of yourself, only for the attainment of bliss. How nice it is. In reality, there is no mind actually and the Self alone exists. The Self alone is nothing else. I am that very Self alone. Hence, there is none other than me in the



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Universe. I am the Infinite Consciousness, (the self) whose kinetic state is the universe. This is the truth."

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**UPASHAMA PRAKARANAM : 30<sup>TH</sup>. JULY**

**No.212:** *Yathaasthitamidam vishvam shaantama-akaasha nirmalam / Brahmaiva jiivanmuktaanaam bandha mokshadrushah kutah // V-84,85-84/30.*

Vashishtha continued: "Sage Viitahavya enquired thus and remained in a state of total quiescence (stillness, serenity - Samadhi). During this period, even his praana did not move. In this way, he spent *three hundred years*, as if it were an hour. The body was protected by such a reflection in the consciousness itself. After this period, the mind began to move in his heart, where motions of creation arose in it. After that, he spent *one hundred years* as a sage in Mount Kailash. He became a demi-god and led the position for one hundred years. Then he ruled as Indra, the king of heaven, for a period of *five world-cycles*.

In whatever fashion, wherever or however the Infinite Consciousness conceives of the order, it happens thus and he saw everything in his own heart, because of being freed from all conditioning. Thus, he attained Infinite Consciousness. For that reason, these notions arose in it, in fact, unintentionally."

"Further, he served as an attendant of Lord Siva for a whole epoch. The liberated sage, Viitahavya experienced all these. O' Rama! For such liberated sages, this world appears and exists in all its purity, peace and perfection, as Brahman, the Infinite. And, there will be no bondage and liberation for them. It all happened in his case and he experienced the experiences of all because of his becoming one with the Infinite Consciousness."

Rama asked: "If that is the case, where the creation of the sage was fictitious and imaginary, then, how was it possible for the embodied beings in it that were conscious and sentient?"

Vashishtha replied: "O' Rama! The creation of Viitahavya, if it was fictitious and imaginary, so is the case with the present one; then, both are of pure Infinite Consciousness, and their appearances are due to the result of the delusion of the mind."

Rama asked: "Lord, please narrate to me how Viitahavya revived his body in the cave."

Vashishtha replied: "The sage had realised the Self, the Infinite Consciousness. He knew well that the mind called Viitahavya was nothing but a trick of the Infinite Consciousness alone. He thought of seeing that body of Viitahavya. He saw in his own consciousness, all the other embodiments that he had had – a few of them had come to an end and a few others were still functioning. He further saw that the body known as Viitahavya sunk like a worm in mud.

On seeing this, he reflected thus: "This body of mine is without life-force and thus it is unable to function. Hence, I shall now enter into the solar orb and with the help of that solar power known as '*Pingala*', I shall enter that body. Or, is it wise to abandon it, as I have nothing to do with the body of Viitahavya? Then, the subtle body of the sage entered into the orbit of the sun. The energy of the sun led the way and descended right where the body of the sage was lying in the mud in order to raise it. Subsequently, the subtle body of sage Viitahavya also entered that body. And, thus the body got revived instantly. Pingala returned to the solar orbit. The sage



## MAHAA RAAMAAYANAM

proceeded towards the lake for his bath and routine performances of rites.

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**OM SRI RAAMACHANDRAYA NAMAH!**

**UPASHAMA PRAKARANAM : 31<sup>ST</sup>. JULY**

No.213: *Vishmrutir vishmrutaa duuram smrutih sphutamanusmrutaa / Satsajjaatam asachchaa~sat kshatam kshiinam sthitam sthitam// V-86-22.*

Vashishtha continued: "The sage once again entered the forest in the evening for the practice of intense meditation. And, he thought thus: "I have already realised the falsity of the senses. In that case, any further enquiry with regard to them will be a negation." Thus, he discarded all vain imaginations - such as, 'This is' and 'This is not', and he sat in a lotus-pose again and knowledge arose in him thus: 'I am established in the consciousness of total equanimity. While awake, I remain as if in sleep. I shall continue to be established in the state of transcendental consciousness, continue to remain in the body till it drops away."

After having resolved thus, he meditated for six days, - which passed like a moment. Further, he lived for a long time as a liberated sage having been freed from sorrow and elation. He would address his mind, at times: "O' Mind! How blissful you are in a balanced state! Ever remain thus at all times."

He would also address his senses thus: "O' Senses! You do not belong to the self, nor does the self belong to you. You may all perish. Remember that your cravings have ceased thoroughly and you will no longer be able to rule me anymore. The error of your existence occurred due

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to ignorance of the self, just as the non-perception of the rope gives rise to the faulty perception of a snake. All these errors exist only in the darkness of ignorance and the moment when the light of wisdom dawns, that very moment they vanish completely."

"O' Senses! You are not the doer of actions and you are different from the Self. Remember this well. The experiencer of the experiences is again different and Infinite Consciousness is entirely different from all these. It is like - what is that, whose error it is and how does it arise? Just as trees that grow in the forest, and ropes that are made from other fibres, are used to bind the timber together, to fashion an axe, etc., and with all these, the carpenter builds a house for his own earning, not because he wants to live in. As a result, all things happen in this world independently of one another and their coincidence is rather accidental, like the ripe cocoanut falling instantly when a crow alights on it, making the ignorant people believe that the crow removed the cocoanut. For such a false notion, who is to be blamed? **As and when this truth is known, error remains error, knowledge becomes clear knowledge. Whatever is real is real forever, the unreal is unreal, whatever that has been destroyed is destroyed and cannot be revived as it is, and whatever remains, remains ever.**"

The sage got established thus in this knowledge after thorough reflection, and lived in this world for a very long time. He was established in that state which ensures that he is not born again where he is totally freed from ignorance and error. He ever resorted to the peace of contemplation, whenever there was contact with the objects of the senses, at any time, and thus enjoyed uninterrupted bliss of the self. His



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heart was free from all attraction and aversion, and every type of experience came to him unsought.

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**OM SRI SADGURU PARAMAATMANE NAMAH!**

**UPASHAMA PRAKARANAM : 1<sup>ST</sup>. AUGUST**

**No.214:** *Mitrakaaya mayaa yattvam tyajyase  
chirabaandhavah / Tvayaivaa~~tmanyupaaniitaa  
saatmajnaanavashaat kshatih // V-86-36.*

Vashishtha continued: "After some time, sage Viitahavya thought of discarding his body and ensuring that he would never return again to the embodiment. He chose a cave on the Sahya Mountain, sat in the lotus posture and said to him thus: "O' Attraction! Discard your force of attraction. O' Hate! You have played your part long enough with me. Discard hatred forthwith. O' Pleasures! Thank you very much. Salutations to you, for having continuously made me forget the self, all these years. O' Sorrow! Thank you. All along, you encouraged me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge. For this reason, you are really the giver of happiness."

"O' Body! My dear friend! Allow me to go to my eternal abode of self-knowledge. Such is the real course of nature, and everyone has to discard the body at some time or the other. O' My friend! O' My body! You have been my relation for a very long time. Now, I throw you away. Why because, you yourself have brought on this separation by lovingly leading me to the realisation of the self. You have destroyed yourself, in the process of enabling me to attain the self-knowledge. How great and wonderful and selfless you are!"

"O' Mother Craving! Please allow me to go. You are now left alone to dry away, because, I have reached the state of Supreme peace. O' Lust! I made friendship with your enemy, 'dispassion', in order to conquer you. Please forgive me. I achieved freedom. Bless me. O' Merit! I thank you very much, for having rescued me from hell and led me to heaven. Thank you very much, O' Demerit! You are the source of all pain and punishment. Thank you much for the Delusion, under which I struggled hard for a long time, and which is not seen by me any more now."

"O' Cave! You are the companion of Samadhi (meditation), salutations to you. When I was crushed by the pains of worldly existence, you gave me shelter. How can I forget you! O' Staff! You have been my friend all along, protecting me from snakes and supporting me from falling. Thank you."

"O' Body! You are composed of the elements, return back to them. Thank you much for enabling me to perform activities in the world, like, bathing, etc., etc. Thanks to the life-forces (praana) that have been my companions all along. In this world, everything was done with the help of that life-force and its energy alone. I pray, please return to your own source and I shall now merge in the Infinite Consciousness, - Brahman. Whatever comes together in this world, one day, they have to separate. O' Senses! Go back to your own source, the cosmic elements."

As indicated by the culmination of the sound - 'Pranava' 'Om', now, I shall enter into the self by the self, like *a lamp without fuel*. I am now free from all activities of this world and free from all notions of perceptions and experiences. At last, my heart is established now in the peace as indicated by the resonance of the 'OM'. Delusion



and error have gone from me completely. Thanks to them."

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**OM SRI SADGURU PARAMAATMANE NAMAH!**

**UPASHAMA PRAKARANAM : 2<sup>ND</sup>. AUGUST**

No.215: *Achinmayam chinmayam cha neti neti yaduchyate / Tatastat sambabhuvaa ~sau yadgiraamapyagocharah// V-87,88-87/16.*

Vashishtha continued: "After having annihilated all the desires absolutely in the mind and having grounded himself well in the plane of non-dual consciousness, i.e., Infinite Consciousness, sage Viitahavya uttered the holy word 'OM'. While contemplating on the esoteric significance and meaning of 'OM', he perceived the error of confusion with the appearance of the reality. He discarded all concepts and perceptions and renounced all the three worlds. He became thus absolutely quiescent, as when the potter's wheel comes to rest. With the utterance of the word "Om", he dispelled all the sense-organs and their objects, just as the wind disperses scent of any kind. He further pierced through the darkness of ignorance. He beheld, just for a split second, the inner light, but renounced that too immediately. Thus, he transcended both light and darkness. Only just a trace of thought-form remained, nothing else. This too, the sage cut asunder in the twinkling of an eye, with the mind. Thus, the sage remained ever in pure Infinite Consciousness, with least modification, and it was like the state of consciousness of the just-born baby. He discarded all objectivity of consciousness including the slightest movement of consciousness. Thus, he crossed the state called

'*Pashyanti*' and reached the 'deep-sleep- consciousness. He continued further and reached highest further, the transcendental or '*Turiya Consciousness*'. "*Turiya Consciousness*" is a state of bliss, to describe which there are no words,, which is both the 'is' and the 'is not', both something and not-something, both light and darkness. It is full of consciousness as well as non-consciousness too. It can be indicated only by negation, 'not this', 'not this'. The sage became that which is beyond description.

That state is the void, Brahman, the Consciousness, the Purusha of the Sankhya, Ishvara of the yogi. Mystics hold different views, as, Siva, Time, Atman or self, Non-self and the Middle, etc. It is the state where the truth is established as depicted in all the scriptures, in their view-points. The sage remained firmly established in such a highest state.

Thus, the sage had become one with the Infinite Consciousness, and the body got decomposed and the elements returned to their respective source.

*"O' Rama! This is the auspicious story of sage Viitahavya. Reflect over this. Whatever I have said to you and whatever I am going to say to you, all are born of direct perception, direct experience and deep contemplation."*

*"O' Rama! Meditate upon this and attain wisdom. Liberation is possible only by wisdom or self-knowledge. Such wisdom alone leads one to go beyond sorrow, destroying ignorance and helping one attain perfection."*

*"The sage Viitahavya, whatever has been described is only a notion or an idea in our mind. So, all these senses*



## MAHAA RAAMAAYANAM

and the whole world is nothing but the mind and its projections, alone, O' Rama."

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## OM SRI RAM JAI RAM JAI JAI RAM

UPASHAMA PRAKARANAM : 3<sup>RD</sup>. AUGUST

No.216: *Avidyaamapi ye yukttiyaa saadhayanti sukhaatmikaam / Te hyavidyaamayaa eva na tvaatmajnaastathaakramaah // V-89-15.*

Rama asked: "O' Lord! Why we could not see these liberated sages traversing the sky now?"

Vashishtha replied: "O' Rama! Flying in the air and other powers are natural to some beings alone, not to the sages of self-knowledge. Supernatural faculties, like flying in the air, etc., are acquired by the utilisation of certain substances or by certain practices, even by those who are not liberated and devoid of self-knowledge. A man of self-knowledge is not interested at all since he is ever absolutely content in himself. All these powers are tainted by ignorance. Hence, the sages of self-knowledge are not interested at all."

"One who engages in some sort of practice, even though he is not the knower of truth or ignorant of it, powers like flying in the air accrue to him automatically; whereas, the sage of self-knowledge has no desire to acquire such powers. These powers can be acquired by anyone who practices them effectively. No doubt, these practices brings about the ability to fly, etc., just as poison kills all and wine intoxicates all, as it is their nature. But, those who have attained the supreme self-knowledge are

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not at all interested in these powers. O' Rama! Those who are full of desires variously are gained by those powers, but not the sage who is free from the least desire for anything. Self-knowledge itself is the greatest gain. In such a case, how does the sage of self-knowledge aspire for such desires? In the case of sage Viitahavya, he did not desire any sort of such powers; but, such powers accrued to him unsought."

Rama asked: "Viitahavya's body when it lay discarded in the cave, did not get destroyed by worms. How was it possible? And, why did Viitahavya not attain disembodied liberation, at the first instance itself?"

Vashishtha replied: "O' Rama! It is all dependent upon the states of mental conditioning. An ignorant man's body is composed and decomposed due to states of mental conditioning. *In the case of a person who has no such mental conditioning, such momentum for decomposition does not arise at all.* The mind of all beings normally responds to the qualities of the object and thus comes into contact with them. For example, when a violent creature comes into contact with a person who has reached such an absolute equanimity, then, such a violent creature becomes temporarily equanimous and tranquil, even though it may return to its violence as and when it loses the contact. For this reason, Viitahavya's body remained unharmed. This natural phenomenon applies even to material substances like earth, wood, etc., because consciousness pervades everything. Viitahavya's consciousness did not undergo any sort of change and hence no change occurred to his body. Even decomposition could not take place as there was no movement of praana in it. The sage is quite free to live in or to discard the body. That one time he did not



abandon the body and did so later is pure coincidence. Such a thing may be related to his karma, etc., but in truth, he is beyond karma, beyond fate and devoid of mental conditioning. It is nothing but pure coincidence, like the crow dislodging the ripe cocoanut.

**OM SRI SADGURU PARAMAATMANE NAMAH!**

**UPASHAMA PRAKARANAM : 4<sup>TH</sup>. AUGUST**

No.217: *Manastaam muudhataam viddhi yadaa mashyati saa~nagha / Chittanaashaabhidhaanam hi tadaa sattvamudetyalam // V-90-16.*

Vashishtha continued: "Viitahavya's mind had become absolutely free through the practice of enquiry and as a result all noble qualities like friendliness, etc., arose in him."

Rama asked: "The mind of sage Viitahavya has been dissolved in Brahman, the absolute. In such a case, how did such qualities like friendliness arise in him?"

Vashishtha replied: "O' Rama! There are two types of '*death of the mind*': i) when the sage is still alive, the form of the mind remains, and ii) the other, when the sage is disembodied, then, the form ceases to be. The existence of the mind is the cause of all misery and its cessation brings about happiness and joy. Repeated births are caused due to heavy conditioning of the mind and thus caught in its own conditioning such a mind brings about unhappiness. Qualities such as 'my own' are beginningless and pertain to the jiva and such notion arises in the mind of an ignorant man who has no self-knowledge and is unhappy."

"The presence of the mind is the cause of all sorrow and unhappiness and world-appearance. The mind is the seed for 'unhappiness and misery. As and when the mind ceases to be, then, instantly, world-appearance also ceases to be, and that is the end of all sorrow and misery.

Now, I shall tell you, how the mind ceases to be. i) When one is in a state of absolute equanimity, then, the mind ceases to be and even both happiness and unhappiness do not divert his utter equanimity. Then, know that his mind is dead. ii) One in whom notions, such as, '*this I am*' and '*this I am not*' do not arise, and do not limit his consciousness, - his mind is dead. iii) One in whom, the very notions, of calamity, poverty, elation, pride, dullness and excitement, etc., do not arise - his mind is dead. Such a person is liberated while living."

"The very nature of the mind is nothing but stupidity. For this reason, when it dies, automatically, good qualities like purity arise. Some wise people refer to '*the pure mind*', and compare it to a state of absolute purity that prevails in a liberated sage alone, in whom the mind is dead. Such a liberated sage's mind is ever filled with all noble qualities like friendliness, etc. Such existence of natural goodness (sattaa) in a sage of self-knowledge is known as satva, purity, etc. For this reason, this is also termed 'the death of the mind where form remains'."

"The death of the mind, even its form vanishing, pertains to the disembodied sage. In such a mind, there is no trace is left. It is not possible to describe it at all, where there are neither qualities nor their absence, neither virtues nor their absence, neither light nor darkness, and no conditioning and no notions arise at all, neither existence nor non-existence. That is the state, a state of Supreme



quiescence and equilibrium. Only those who have risen beyond the mind and the intelligence reach that state of Supreme Peace. This is the truth."

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**OM SRI RAM JAI RAM JAI JAI RAM**

**OM SRI SADGURU PARAMAATMANE NAMAH!**

**UPASHAMA PRAKARANAM : 5TH. AUGUST**

**No.218: *Dve biije chittavrukshasya vruttivratati-dhaarinah / Ekam praanaparispando dvitiiyam druddhabhaavanaa // V-91-14.***

Rama asked: "O' Lord! What is the seed of this mind, known as the fearful tree, and what is the seed of such seed, and so on?"

Vashishtha replied: "O' Rama! The body along with all its notions and concepts of good and evil is the seed. And, the mind is the seed for such a body, which ever moves constantly in various directions of hopes and desires and is also the storehouse of notions of being and non-being and leads in absolute sorrow. The world-appearance arises only in the mind and is illustrated by the dream state. Everything is the expansion of the mind alone. What we perceive as the world is nothing but the projection of the mind only, just as pots are the modification of clay."

"The body is the seed for this world-appearance. And the body also has a seed which is the mind. These two seeds; that is, the body along with the mind, carry within them innumerable notions for the benefit of this vicious tree known as mind. They are all dependent upon the movement of praana (life-force) and on determined fancy.

Only when the movement of praana is present in the appropriate channels, does the mind arise, consequent upon the simultaneous movement of Consciousness. This world-appearance is nothing but the movement of praana alone; the moment it is seen by the mind; it is as real as the blueness of the sky. For this reason, cessation of the movement of praana (life-force) is the cessation of world-appearance as well. Consciousness is omnipresent and is ever 'awakened' by the movement of praana and if this does not happen, that means, if this movement is arrested, then there is supreme good."

"Thus, as and when the consciousness is 'awakened', it begins to capture objects, notions arise and that results in sorrow in the end. Instead of awakening consciousness towards capturing objects, if it rests in itself, as if in fast asleep, then, in such a case, one attains the most desirable state i.e., the Supreme state - the unborn state of Consciousness. In this state, you will either restrain the movement of praana in your own concepts and notions (psychological) or refrain from disturbing the homogeneity in consciousness. Only when the homogeneity is disturbed, does consciousness experience multiplicity and the mind arise resulting in innumerable psychological conditions (notions and ideas) that lead to activity."

"The yogi practises praanaayaama, i.e., the restraint of the movement of the life-force, meditation and such other effective and appropriate methods, in order to make the mind calm and serene. Most of the yogis regard this practice of praanaayaama itself as the most suitable method for controlling the mind and making it calm and peaceful."



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"Men of wisdom, out of their experience, declare that the mind is born of one's stubborn clinging to a deluded imagination. I shall now describe to you their view point."

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"Like a river that ever flows on, that stops not until it reaches the ocean, may the stream of your life move in but one direction. No matter how much it may twist and turn, let it keep moving in one direction only, back into the ocean of 'Satchidananda' which is your source and origin."  
**SWAMI CHIDANANDA**

UPASHAMA PRAKARANAM : 6TH. AUGUST

No.219: *Hrudi samvedyamaapyayva  
 praanaspando~tha vaasanaa / Udeti tasmaat samvedyam  
 kathitam biijametayoh// V-91-64.*

Vashishtha continued: "Most of the people persistently cling to a fancy and perceive an object with such fancy. Such attachment to an object is described as conditioning or limitation. When such fancy, it is persistently and intensely indulged in, this world-appearance arises in Consciousness. Therefore, they discard a thorough enquiry into the nature of truth."

"One becomes a liberated sage, when his conditioning or limitation has become transparent, when he lives and functions by past momentum, just as a potter's wheel rotates after the initial impulse has been withdrawn. Such a liberated sage will not be born again. The seed of such notions and concepts of good and evil, etc., gets roasted in his case and it will not germinate any more into world-illusion. He is absorbed into the Infinite at the end of his life."

## MAHAA RAAMAAYANAM

"The twin seeds that are the cause for world-illusion, i.e., i) the movement of praana and ii) clinging to fancy; and out of these, if one is curtailed, then, the other also goes away, instantly, as both are interdependent. The mind is created by the movement of praana in one's own conditioning and such a mind creates world-illusion, in turn. Moreover, the mental conditioning or fancy forces this movement of praana. In this way, vicious circle is created; one feeds the other and one stimulates the other into action. The praana's motion is quite natural and when it moves in consciousness, then, the mind arises; in turn, conditioning keeps the praana in motion. If one is arrested, then both get arrested automatically as both are interdependent one over the other."

"O' Rama! The very idea of an object, i.e., its knowledge and its experience is the seed for both, i.e., for the movement of praana and for clinging to the conditioning or fancy. It happens so, only when such desire for experience arises in the heart. Instantly, both the activities, - the movement of praana and the mental conditioning take place. As and when such desire for experience is abandoned, both these activities cease to be, forthwith."

"Of course, the very indwelling Consciousness is the seed for desiring and for experiencing. Because, in the absence of Consciousness, the desire for such experience will never arise at all. On the other hand, consciousness has no object of experience, either outside or inside. When one understands the truth in principle, then, the illusion ceases to be. For this reason, O' Rama, make self-effort to eradicate the desire for experience. Get rid of idleness and free yourself from all experiences."



Rama asked: "O' Lord! Is it really feasible to seek freedom from all experiences and at the same time freedom from inactivity? How to reconcile these two? Please explain."

Vashishtha replied: "For the one who has no desire or hope for anything here, who does not entertain a wish to rest in inactivity, such a person does not exist as a jiva; because, he is neither inactive nor does he seek to experience. Whoever does not lean towards experience or perception of objects, such a one, even though he is engaged in ceaseless activity, is neither inactive nor does he do anything or experience anything. For such a person, the objective experiences dare not touch his heart at all. For this reason, one whose Consciousness is active but untouched by the experiences, whatsoever they may be, such a one is a Liberated sage here and now, while living.

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### UPASHAMA PRAKARANAM : 7<sup>TH</sup>. AUGUST

No.220: *Adhyaatma vidyaadhigamah saadhu-sangama eva cha / Vaasanaasamparityaagah praana-spandanirodhanam// V-92-35.*

Rama asked: "Holy sir, Please tell me how to destroy all these seeds of distraction and how to reach the Supreme state?"

Vashishtha said: "O' Rama! All these seeds that give rise to sorrow can be shattered by the annihilation of the previous ones. For this, you have to cut off all mental conditioning, at one stroke by absolute self-effort, dive deep into the state of Pure Existence, and rest content in

that state even for a second, then, you will get established in it, in no time. However, you can achieve merely to find your foot-hold in Pure Existence, by greater self-effort. In the same way, with greater self-effort, *by contemplating on the Infinite Consciousness*, you can taste the bliss of the supreme state."

"The experience that is derived out of the objects, exists only in the Consciousness or the self. For this reason, meditation is not possible on such objects of experience. Of course, one thing is certain, *if you strive to shatter the conditioning*, i.e., the concepts, notions, habits, etc., then, all your errors and illness will vanish in no time. But, this is more difficult than the previous ones described earlier. Because, the cessation of conditioning is difficult, until the mind is free from the movement of thought, and vice versa; and unless the truth is realised, the mind does not cease to function and vice versa. Truth is not realised until the conditioning ceases, and vice, versa. All these are interwoven together, - i) the realisation of truth, ii) the cessation of the mind, and iii) the end of conditioning. For this reason, it is extremely difficult to deal with them separately, and independently. There is no alternative, except to resort to all the three, simultaneously."

"O' Rama! For this reason, there is no other way except to take all these three together, simultaneously, by putting in absolute self-effort to renounce the pursuit of pleasures. Such simultaneous practice for a protracted period alone become fruitful not anything else. O' Rama! Know that this world-appearance has been experienced and taken as truth for a very long time and hence it needs persistent practice of all the three together, in order to overcome such illusion."



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"Great wise people declared emphatically that one should practise both the abandonment of conditioning and the restraint of praana, simultaneously. One has to learn from a guru or by other means, the technique of the practice of pranayama and asanas. Praana is restrained by the practice of pranayama and yoga asana. As and when desires, aversions and cravings of any kind stop arising in the mind even amidst their objects, then, it is an indication that the mental conditioning has weakened; and there is simultaneous achievement of wisdom, further weakening the conditioning. Then the mind ceases to be.

One has to adopt proper methods to 'annihilate the mind'. They are, i) the knowledge of the self, ii) the company of holy men, iii) the abandonment of conditioning, and iv) the restraint of praana. These are the means to overcome the mind. By ignoring these methods, and resorting to violent practices like Hatha Yoga, austerities, pilgrimage, rites and rituals, there is not much use, it being only waste of time. That is all. (This may be the cause for certain rules laid down for 'Naramada Parikram Yatra'. It should be performed patiently for a long period of 3 years, 2 months and 13 days. One has to cover a distance of 2,500 k.m. within that stipulated period, i.e., average movement per day comes to maximum of 2 k.m., along with spiritual practices, with the blessings of Mother Narmada.). O' Rama! Self-knowledge alone bestows happiness on you. Such a man lives solely for gaining self-knowledge."

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UPASHAMA PRAKARANAM : 8<sup>TH</sup>. AUGUST

## MAHAA RAAMAAYANAM

**No.221:**            *Bhaavaabhaave padarthanaam  
harshaamarsha-vikaaradaa / Malinaa vaasanaa yaishaa  
saa sanga iti kathyate// V-93-84.*

Vashishtha continued: "O' Rama! Whoever performs activities without attachment, merely with the organs of action; such a man is not affected by joy or by sorrow, or by anything whatsoever. His actions are instantaneous (non-volitional). His eyes see but do not perceive; though he hears, he does not hear; though he touches he does not feel the sensation. It is a fact, that attachment (contact, association) is the cause for this world-illusion and it alone creates objects. Attachment causes endless bondage and sorrow. That was the reason why holy sages declared emphatically that rejection of attachment is itself liberation. O' Rama! Reject attachment and be a liberated sage."

O' Rama! Know well, that that which leads to the conditioning of the mind becomes more and more conditioned with the repeated experiencing of pleasure and pain with regard to either existence or the non-existence of the objects of pleasure. Thus, coming to the conclusion, that by such association with them when it is inevitable, then the attachment to the objects of pleasures gets much more intensified. On the other hand, in the case of the liberated sage, he neither experiences joy nor sorrow by such conditioning. Hence, such conditioning is purified, i.e., the conditioning is weakened if not shattered altogether. In some, such extremely weakened state of conditioning exists till the death of the body; even then, the actions that emerge from such a weakened mind and such pure conditioning do not result in further rebirth."



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"However, such dense conditioning known as attachment exists mostly in the unwise. In case you discard this attachment that causes perverse notions in you, then, the actions that you perform suddenly here will never affect you in any way and instead, they raise you beyond joy and sorrow. Therefore, treat them both alike, as if you are free from attraction, aversion and fear, and as if you are unattached. You are ever unattached, in case, i) you do not grieve in sorrow, ii) you do not exult in happiness, and iii) you are independent of your own desires and hopes. You are ever unattached, even while carrying on your activities here, if you ever keep awareness of the homogeneity of the truth. You are unattached, if you have gained self-knowledge, are endowed with equal vision, and engage yourself in spontaneous and appropriate action. These are the hall-marks to recognise non-attachment."

"While living here, be a liberated sage, by ever remaining established effortlessly in non-attachment and without being attracted by anything. The liberated sage ever lives, in his inner silence, without getting disturbed by vanity, jealousy and having full control over the senses. A liberated sage, who is free from all cravings, is not tempted by the objects even when he is amidst all of them, but engages himself in natural actions. He performs only whatever is appropriate and inevitable. *He ever derives his joy and delight from within.* In this way, he is ever freed from world-appearance. Just as milk does not discard its colour on boiling, a liberated sage does not discard his wisdom even when he is severely tested by terrible calamities. (Our ancestors never discarded their '*agnihotra fire*' even amidst utter famine and difficulties.

## MAHAA RAAMAAYANAM

That was the greatness and wisdom of theirs.) They ever remain in a balanced state of mind."

### (THUS ENDS THE FIFTH CHAPTER - UPASHAMA PRAKARANAM)

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"Look at the wisdom that

**Chidananda and Krishnananda** possess.

Kings and Presidents will bow at their feet.

The world will pay homage to the dust of their feet.

You should all take the dust of their feet and wear it on your forehead with great reverence and devotion.

The world will pay homage to the dust of their feet.

At what young age they have renounced the world.

What must be the depth of their yearning for knowledge!

What must be the intensity of their vairagya!

People from all over the world will fall at the feet of people like **Chidananda and Krishnananda** to learn the fundamentals of **Philosophy and Yoga**.

**They are real Emperors."**

**SWAMI SIVANANDA**

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MAHAA RAAMAAYANAM



CHAPTER - VI

NIRVAANA

PRAKARANAM

**NIRVAANA PRAKARANAM : 9<sup>TH</sup>. AUGUST**

**(SECTION DEALING WITH LIBERATION)**

No.222: *Anayaiva dhiyaa raama viharannaiva badhyase / Anyathaa~dhah patasyaashu vindhyakhaate yathaa gajah // VI-1,2-1/26.*

Vashishtha said: "O' Rama! I have given you thus, an unimaginable net of words of highest wisdom, which depicts the highest truth. Now, it is left to you, to tie down the bird of your mind firmly with this wisdom net and thus let the mind rest content for ever in your heart. By this, you shall certainly attain self-knowledge. O' Rama! This highest wisdom that was imparted to you all these days is mixed up with various experiences and illustrations. Hope that you must have absorbed this essential truth although it is mixed up with experiences and illustrations, just as the swan is able to separate milk from water, when mixed altogether, and drink the milk alone."

"O' Noble One! Even though you are engaged in diverse activities, even then, you will not be bound when your intelligence is soaked wet with this truth. Otherwise, you will fall down, just as an elephant falls from the cliff. For that reason, you should, without fail, contemplate this truth, again and again, and thus, reflect upon it from beginning to the end. Moreover, you have to act in your life, according to the teachings. Instead, if you simply conceptualise these teachings, just for your intellectual entertainment, then, you will stumble and fall down like a blind man. Remember this point well and act appropriately."

"I have sufficiently taught you all these wisdom teachings to enable you to reach the state of perfection or



## MAHAA RAAMAAYANAM

liberation. In order to fulfil this, you have to live a life of non-attachment, while performing appropriate action in every situation you come across. Remember well that this is the fundamental factor that underlies the teachings of all scriptures."

Vaalmiiki said: "After having permitted them all to disperse, all the kings and sages of the assembly left for their abode. And, all of them seriously reflected over the teachings of Vashishtha and discussed it among themselves, for a couple of hours and slept well."

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(THUS THE 14<sup>TH</sup> DAY ENDED.)

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(FIFTEENTH DAY)

The next morning, Rama, Lakshmana and all others proceeded to the hermitage of sage Vashishta and occupied their allotted seats, as usual.

Vashishtha said: "O' Rama! I have spoken of all these days, words which are capable of awakening knowledge of truth or self-knowledge. Do you remember perfectly what I have said so far to you?"

"O' Rama! Remember this truth that this ocean of samsara, i.e., bondage to life and death, can be crossed by resorting to absolute dispassion, - the unconditioned mind, and a clear understanding of the truth. The Infinite or Absolute Cosmic Consciousness alone is. There is nothing other than this. Know this well and be free from the ego-sense and have delight in the self. All these concepts, such as, the mind, the ignorance, the individual soul, arose in the Creator. There are no such concepts as the mind, the ignorance, the individual soul, at all. There will be delusion with regard to the mind, etc., as long as one considers the body as the 'I' and as long as what is seen is related to the self, and as long as there is hope in objects with the feeling 'this is mine'."

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## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 10<sup>TH</sup> AUGUST

No.223: *Jiivanmuktaa mahaatmaano ye paraavara-darshinah / Tessaam yaa chittapadavii saa sattvamiti kathyate// VI.1-2-42.*

Vashishtha continued: "Sublime (inspirational, uplifting, transcendent, magnificent) realisation of the Truth can be experienced by ever being in the midst of the company of the wise who are totally unattached. The energy derived from such perception of the Truth, enables one to know very clearly that this appearance of the world is unreal and simultaneously the existence of the mind is thwarted out. The illusory notion of the existence of the mind, etc., continue to remain due to the craving for objective experience. Side by side, the qualities of wickedness and delusion rest with such mind. Hence, one should strive hard to experience the sublime Truth with the help of the wise company of the sages and saints of high-rank, i.e., those who have realised the truth and those who ever dwell in such blissful experience."

"O' Rama! The deluded notion of the existence of the mind ceases to be, when one is not attracted by pleasure, and when one has completely shattered the cage of desires, cravings and hopes, and when one's heart is cool at all times due to its utmost purity. Such a person of purity sees even his body as the deluded experience of a non-entity, and the question of the existence of the mind does not arise in him and he ever dwells in the vision of the infinite, where the world-appearance has merged in. Thus, he will never entertain such deluded notion of a jiva, etc., as is ever dwells in the sublime realisation of the Truth."

"After having achieved the sun of self-knowledge that arises in the heart, that very moment wrong perception ceases



and simultaneously, with the result, the mind gets reduced to zero. And, it will not appear again, just as burnt dry leaves are not visible. The liberated persons who are still living perceive both the Supreme Truth as well as the relative appearance of the world and its objects with their minds and such a state of mind is termed 'satva' (clearness, simplicity, lucidity). At this state, it is not proper to call it the mind; it is of 'Pure Satva' alone. Such great knowers of the Truth are really mindless, full of 'Satva' and are ever in a state of perfect equilibrium. Like young children, they live here playfully. They behold the 'Inner Light', even amidst their diversified actions. Notions such as duality, unity, etc., do not arise in them because there are no such tendencies in their heart. The dawn of 'satva' rootes out completely the seed of ignorance and there is no chance of its giving rise to such delusion (ignorance) any more.

"O' Rama! You have already attained that highest state of satva, resulting upon the annihilation of the mind and got burnt in the fire of wisdom. You may question about that wisdom. It is nothing but the Infinite Brahman alone. There is no doubt about it. This is the fact. The world-appearance is no other than the reality of the Infinite Brahman. Even though the appearance of your body as Rama is insentient (unconscious, inanimate), and unreal; its reality of its substratum is but consciousness alone. In such a case, why do you grieve for it? On the other hand, notion of diversity does not arise if you feel that everything is Consciousness. Remember that your essential nature is Infinite Consciousness alone and discard all other notions of diversity. You are 'That' - not as a concept, but beyond it. You are that very Self-luminous Being. Salutation unto you, O' Cosmic Being - that thou art the Infinite Consciousness."

NIRVAANA PRAKARANAM : 11<sup>TH</sup>. AUGUST

No.224: *Mahaataranga gambhiira bhaasuraatma  
chidarnavah / Raamaabhidhormistamitah samah  
saumyo~si vyomavat// VI.1-3,4,5-3/4.*

Vashishtha continued: O' Rama! The very thing, that the word 'Rama' is itself in truth, the magnificent (very good, beautiful, deserving to be admired) and Infinite Ocean of Consciousness in which numerous universes appear and disappear like ripples and waves. Be ever in a state of total equanimity. You are no other than Infinite space. In the same way, experiencing is inseparable from Consciousness. For example: Fire is inseparable from heat. Fragrance is inseparable from the Lotus. Blackness is inseparable from collieries. Whiteness is inseparable from snow. Sweetness is inseparable from sugarcane and light is inseparable from a luminary. Exactly be your experiencing cannot be separable from consciousness. Likewise, the universes are inseparable from Consciousness, just as waves are inseparable from the ocean."

"In fact, the experiencing is not different from consciousness. The ego-sense is nothing but experiencing alone. The jiva, the ego-sense, the mind and the senses are all one and the same alone. There is no difference among them. The world is not different from the body. All these various systematic orders of categories that are dependent one over the other existed for a very long time; still then, this has neither been set in motion by anyone, nor can it be said that it has existed for a very long time or for a very short time. O' Rama! The truth is that everything is nothing but the self-experiencing of the Infinite."



## MAHAA RAAMAAYANAM

"O' Rama! The wise man functioning in this world is to be taken as he does nothing, because he seeks nothing out of his activity. (Brahman pervades Brahman; emptiness in the empty; truth shines in the truth and the fullness is fullness forever.) In the same way, at all times, remain pure at heart like space, but outwardly engage yourself in appropriate action, in every situation - in exultation (delight, ecstasy) or in depression (misery, despair, sadness). And, be ever unaffected in every situation like a log of wood. A seer of Truth must be friendly even to those who are about to murder him. Thus, he must be unaffected in every situation. Who has not thus risen to the state that is above likes and dislikes, i.e., above raga and dwesha, for such a one, his adorations are rather futile effort only. He who is thus freed from egoistic activity and who is totally unattached to anything here alone is a liberated one."

"In such a person, all types of concepts, ideas and habitual tendencies have ceased completely and he has overcome all mental conditioning and bondage. Such a liberated person is like a lamp that is not provided with oil."

"O' Rama! You have listened patiently to my words and by this time, the veil of ignorance must have been lifted up in you. Even an ordinary person is influenced by the precepts of his family preceptor. You, having been endowed with a broader vision, your doubts must have been cleared by now."

Rama expressed happiness and said: "O' Lord! All my doubts have been cleared. Now, I am established in nature. I am no longer bound by attractions and resistance. I rest in the self and I am happy. I am Rama alone in whom all the worlds find their place. Salutations to you as well as unto myself."

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**OM SRI HANUMATE NAMA!**

NIRVAANA PRAKARANAM : 12<sup>TH</sup>. AUGUST

No.225: *Bhedamabhyupagamyaa~pi shrunu buddhi  
vivruddhaye / Bhavedalpa prabuddhaanaam api no  
duhkhitaa yathaa// VI.1-6-2.*

Vashishtha continued: "O' Rama! You are dearer to me than anything else and hence I declare the truth to you, once again. Listen to me assiduously (thoughtfully, attentively). For such listening, you have to assume the existence of diversity (multiplicity) as a first step. In such a case, your Consciousness will expand and the truth that I shall expound to you will save you from sorrow. Not only will save the enlightened like you from the sorrow, but it will surely save the persons who are not fully awakened."

"Out of sheer ignorance, one entertains the wrong notion that the body is the self and his own senses prove to be his worst enemies. On the other hand, when one is gifted (endowed) with Self-knowledge and knows the truth effectively, then he enjoys the companionship of his senses, which are quite satisfied with every kind of situation; thus, pleased and contented, they do not destroy him. The self is never affected by the body, nor is the body in any way connected (linked, correlated) to the self. The self and the body are like light and darkness."

"One has to understand the true purport of the body and the intelligence that dwells in it. Such a knowledge enables one to understand the entire creation in its material as well as its spiritual aspects, just as one sees objects instantly when they are illumined by a lamp. In the absence of such a right understanding, deluded and wrong notions arise and flourish in one's heart. In fact, such notions utterly lack (devoid) in any substance. One is



## MAHAA RAAMAAYANAM

carried away hither and thither, like a blade of grass in the wind. He continuously gets agitated (restlessly) and confused (befuddled) by these erroneous (wrong) notions that arise in the absence of the light of true knowledge."

"The senses attempt to (endeavour) capture (apprehend) their objects in the absence of the direct knowledge of cosmic intelligence, and to no purpose (vainly, unsuccessfully) imagine that such a contact gives rise to meaningful experience. Of course, it is a fact that the infinite and inexhaustible intelligence, i.e., Consciousness, dwells in all these. However, due to the absence of Self-knowledge, it appears to be ignorant of itself and as a result limited and finite."

"The life-force that is (praana with ten facets - praana, apaana, etc.) with its varied functions, functions here merely to provide energy for the movements inherent in living, with no other motive. And, in the absence of Self-knowledge, making sounds, like talking and roaring, generally, which people indulge in, are like the sounds produced by a gun. Not more than that. They do not result in a beneficial way, except towards destruction. Only fools enjoy the fruits of their labour. They are unaware that they are resting and sleeping on a burning rock that is nakedly exposed to the Sun's heat."

"To dwell in the company of and make friends with such fools as have no self-knowledge is like sitting on a tree (in a forest) which is about to be felled. Every action you do for the sake of such people is like beating the air with a rod. It is futile. Anything that is offered to them is thrown into mud. And, to converse with such people is as meaningful as a dog barking at the sky."

"Lack of Self-knowledge is the source of all troubles and calamities. Every type of trouble springs from lack of Self-knowledge, - the ignorance of the Self. This entire Universe of Creation is pervaded and sustained by ignorance alone. An ignorant person takes several births, again and again, and experiences terrible sorrow with a very limited pleasure, and that too rarely."

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### NIRVAANA PRAKARANAM : 13<sup>TH</sup> AUGUST

No.226: *Janma baalyam vrajatyetad yauvanam yuvataa jaraam / Jaraa maranamabhyeti muudhasyaiva punah punah // VI.1.6,7-6/45.*

Vashishtha continued: "O' Rama! The heart of the wicked man is like a vicious forest, where the dreadful tree of (infatuation) unusual feeling of love, which is short-lived, grows. The fire of hate ever rages in his heart. His mind is filled with jealousy, and he starts criticising others. Such criticism appears to be like the weeds of destructive criticism. His heart lotus is filled with envy towards others and he hovers with the bees of endless worry. Death is meant only for such fools as wish to hurt others. Ignorant people repeatedly experience constantly - birth and death. Childhood leads to youth; youth leads to old age, and old age ends in death."

"Foolish men see a little particle of earth, with their eyes - a fraction of a body - and regard it as mountains, lakes, forests and cities. Out of the creation of one's own delusion, they regard women as radiant who are decked with pearls and other jewels. They are nothing but ripples that arise in the ocean of lust. Out of delusion alone, a dull-



witted one seeks wealth and prosperity, which appears to be sweet in the beginning, and becomes the cause for the pairs of opposites – happiness and unhappiness, pleasure and pain, success and failure, in the middle, and finally comes to an end. The pursuit of prosperity finally leads to the countless branches of pleasure and innumerable branches of unhappiness too.”

“This delusion is present from time immemorial; it flows like a river, and it is darkened by useless actions and their reactions. Such actions are like bad weather that raises a cloud of dust, and whose particles are physical and mental illness, old age and the various kinds of relationships. Such a delusion led to death in course of time, which has tremendous appetite that consumes all the worlds, when it is ripe.”

“Youth is frequented by the ghosts of worries and anxieties, till the wisdom-moon stops shining. Hence, youth proceeds in the direction of denser darkness of delusion. One’s faculty of speech (tongue) is overworked in pursuing the service of the common and uncultured people here, in general, and thus it gets weak. In addition, poverty spreads its thousands of branches leading to the fruits of unhappiness and hard labour. Yet, greed continues to be destructive of one’s own spiritual elevation. It proclaims victory in such a darkness of delusion. Thus, the youth gets wasted in delusion.”

It is a fact that creation is essenceless. Still then, it gains a false reality. The fruits of dharma (righteous living) and artha (pursuit of prosperity) grow in it. This creation, i.e., the world enveloped by the sky and having the sun and the moon for its rays, is upheld by the delusion of its own substantiality. In this world-lake, like lilies, bodies blossom and are resorted to by the bees of life-forces.”

NIRVAANA PRAKARANAM : 14<sup>TH</sup>. AUGUST

No.227: *Ajnaanaad vruddhim aayaati tadeva syaat phalam sphuttam / Jnaanena~yaati samvittis taamevaa~nte prayachchati // VI.1-7,8-8/6.*

Vashishtha continued: "Endowed with low moral standards, the concept of the world-existence gets imprisoned in the senses which are bound by self-limitation and conditioning with the help of the powerful thread of hopes and desires. This world-appearance resembles a delicate creeper which uninterruptedly trembles in the wind of the movement of praana or life-force and continuously leads every kind of beings to their destruction."

"The world-existence is compared to a hell under a difficult situation (quagmire). There are several noble persons who have come out of this world-appearance, devoid of all doubt, to rejoice for a little while. There are several divine beings that dwell in the blue expanse of the sky. In this creation, actions are performed with a vain desire to have fruits of such actions for enjoyment. Such actions are like the polluted lily. In this infinite space, this world-appearance is like a little fish which is soon swallowed by the invincible (unshakable) old vulture known as krutaanta, i.e., the end or conclusion of action. Still then, senses arise and disappear constantly, every day, just as ripples and waves appear and disappear on the surface of the ocean. Such is the condition of this creation. Only the ignorant jump fast to their own false notions even though they suffer hard in their life. Such suffering has little effect in awakening them."



## MAHAA RAAMAAYANAM

"The immobile creatures get up contemplating over the mystery of time, as it were. And the mobile creatures are persuaded (swayed, influenced) by the twin-forces of attraction and repulsion, love and hate. Further, they suffer from the terrible illness called pleasure and pain, old age and death, and become incapacitated and corrupt. Among the mobile creatures, the worms and vermin, endure silently and patiently the fruit of their own past evil actions, all the while contemplating them, as it were. But, the time (or death), which is beyond even contemplation, devours (consume) everything without any hesitation."

"The so-called prosperity and all adversity, childhood, youth, old age and death, suffering, happiness and unhappiness, etc., are all the extensions of the intense darkness of ignorance."

"Ignorance expands by ignorance, and generates greater ignorance. But, when it seeks wisdom, it feeds on wisdom and grows into wisdom in the end. This creeper of ignorance gets manifested in various pastimes and psychological states. Perchance, somewhere at some time when it comes into contact with wisdom, it gets purified. But, it gets attached once again. Ignorance is the source of all emotions and sense-experiences. Its essence (sap) is the memory of past experiences. Hence, 'Vichaara' or enquiry into the nature of the Self is the termite that consumes it away. This creeper of ignorance itself is manifest as the stars and planets, the living beings, the plants, the elements, heaven and earth, the gods as well as the worms and vermin too. Thus, the entire universe is pervaded by ignorance. As and when you transcend this ignorance, you will attain self-knowledge."

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OM SRI RAM JAI RAM JAI JAI RAM

NIRVAANA PRAKARANAM : 15<sup>TH</sup>. AUGUST

No.228: *Udetyavidyaa vidyaayaah salilaadiva  
budbudah / Vidyaayaam liiyate~vidyaa payasiiva hi  
budbudah // VI.1-9-16.*

Rama asked Vashishtha: "O' Lord! I am rather confused by your declaration that even gods like Vishnu and Shiva are endowed with this Ignorance or Avidya. Please explain this further.

Vashishtha replied: "The truth or 'Existence-Consciousness-Bliss Absolute' is Supreme Peace and is omnipresent. It is beyond thought and understanding. It transcends imagination and description as well. The faculty of conceptualization arises naturally in it. Such self-understanding is three-fold: subtle, middling and gross. The faculty of intellect understands these three-fold phases and considers them as satva, rajas and tamas. And, the combination of all the three put together is called 'Prakriti' or 'Nature'. This prakriti or nature is 'Avidya' or 'Ignorance' and it is three-fold. This avidya which is three-fold is the source of all beings; beyond all this is the Supreme."

"These three qualities - satva, rajas and tamas, of the nature, are further subdivided again into three each, i.e., the subtle, middling and gross of each of these. Thus, they form into nine categories which constitute the entire universe. ( 1. Satva-subtle, 2. Satva-middling, 3. Satva-gross, 4. Rajas-subtle, 5. Rajas-middling, 6. Rajas-gross, 7. Tamas-subtle, 8. Tamas-middling and 9. Tamas-gross.)"

"Those who belong to the satvic-part of ignorance are the sages, the ascetics; the perfected ones, the dwellers of the netherworld, the celestials and the gods. Of these, the



celestials and the dwellers of the netherworld come under the category of gross-tamas. The sages form the middling-rajās and the gods Vishu, Siva, and others, come under satvika part. Those who come under satvika category are not born again. Hence, they are considered liberated and they exist as long as this world lasts. Those sages who are liberated while living (Jivanmuktas), shed their bodies in course of time and reach the abode of gods, dwell there during the period of existence of the world and after that they get liberated. In this way, this part of 'avidya' or ignorance has become vidyaa or self-knowledge. Thus, **Avidya arises in vidya, just as ripples arise in the ocean; and avidya gets dissolved in vidya, just as ripples dissolve in the water."**

"The difference between the ripple and the water is unreal and is only verbal. In the same way, the difference between ignorance and the knowledge is also unreal and verbal. When you determine to cease (stop) to see knowledge and ignorance as two separate entities, then, whatever exists alone exists. This is the fact. The very reflection of vidya in itself is treated as avidya. When these two notions, 'Vidya and Avidya', are discarded, then, truth alone remains. It may be something or it may be nothing. The truth is omnipotent. It is emptier than space but it is not empty as it is full of Consciousness alone. The consciousness is indestructible and all-pervading, like the space within a pot. The Consciousness is the very reality in all things. The very presence of the Consciousness alone causes cosmic motion without intending to do so, just as a magnet, by its presence makes iron filings move. Hence, it is established that Consciousness does nothing."

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OM SRI RAAMAAYA NAMAH!

## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM: 17<sup>TH</sup>. AUGUST

No.230: *Yatraa~sti vaasanaabiijam tat susuptam na siddhaye / Nirbiija vaasanaa yatra tatturyam siddhidam smrutam // VI.1-10-20.*

Vashishtha continued: "The mind experiences a state of tranquility and appears to be self-absorbed, but it should be regarded as deep sleep state only, where it gives rise to rebirth, because of psychological limitations and conditioning that remain in the heart, in the form of a subtle 'seed' state. Such a state is an inert state which is the source of unhappiness. Such is the state of the insentient and immobile objects like rocks, etc. They are bound by self-limitation (vaasanaa), which is hidden and latent in them, just as flowers are latent in seeds, which in turn sprout, grow and yield flowers, when they are sown in pots filled with clay, and watered sufficiently. In a state like deep-sleep state, the seed of vaasanaa (i.e., self-limitation and conditioning) exists. Hence, it is not a state of perfection. **Where all the seeds of vaasanaa are destroyed and even the potentiality of the vaasana does not exist, such a state is known as the 'fourth' one (a state that is beyond waking, dream and deep sleep), a transcendental state. Such a state alone brings about perfection.** But, one thing to be remembered here is that even if a little residue of these (vaasanaa, fire, debt, disease, enemy, friendship, hate and poison) is some how left, their removal is quite bothersome afterwards.

Whereas, if all the vaasanaas have been completely removed, then one is firmly established in the state of Pure Being - Brahman; such a one is not afflicted again by sorrow, alive or not. As latent vaasanaa, the 'Chit-shakti' (energy-consciousness) lies in immobile creatures, etc.



## MAHAA RAAMAAYANAM

And, this 'Chit-shakti' determines the nature of each object. It is the very fundamental characteristic of the molecules of every object.

The 'Chit-shakti' (energy-consciousness) alone is the 'Aatma-shakti', i.e., the energy of the self or Infinite Consciousness. Thus, one has to realize in order to avoid the delusion of world-appearance. The realization of the truth as 'Infinite Consciousness', removes all sorrow. Not knowing this truth is termed 'avidya' or 'delusion' and is the cause of world-appearance which is the source of all other experiences. Even the slightest awakening of inner intelligence destroys ignorance, just as the first thought that arises disturbs sleep and ends it. Just as when one approaches darkness to behold it, a light in hand, automatically the darkness vanishes. In the same way, when the light of enquiry is turned on ignorance, instantly, the ignorance disappears. At once, the ignorance ceases, when one starts to enquire; "What is 'I', that is to be found in the body, - composed of blood, flesh, bone, etc.?" Anything that has a beginning has an end. When things that have a beginning are thwarted, what remains is the truth which removes avidya or ignorance. You may hold that it (as something or nothing) to be sought after dispelling ignorance, is 'IS'. The sweetness of such 'IS', when one tastes, is not experienced by another, nor can be expressed. Moreover, the description of 'avidya' by some one does not give rise to your enlightenment. One has to realize on his own. Amidst certain knowledge of Brahman or Cosmic Consciousness, that 'This is indeed Brahman', avidya vanishes immediately. This is certain."

NIRVAANA PRAKARANAM : 18<sup>TH</sup>. AUGUST

No.231: *Punah punar idam raama prabodhaartham  
mayochyate / Abhyaasena vinaa saadho naa~bhyudety  
aatmabhaavanaa // VI.1-11-1.*

DISCOURSE ON BRAHMAN

Vashishtha continued: "O' Rama! I repeat again and again, only for the sake of your spiritual awakening. And, the realization of the self does not happen without such repetitive spiritual practices. Lack of this knowledge, i.e., ignorance, is termed ajnaana or avidyaa. In thousands of incarnations, within the body as well as outside the body, one gets experiences and they are expressed by the senses and thus the ajnaana becomes dense. However, Self-knowledge is not within the reach of the senses. Self-knowledge arises only when these senses and the mind, which is termed the sixth sense, cease. Mind is no other than a bundle of multiple varieties of thoughts. Hence, mind-control is of paramount importance."

"O' Rama! Firmly get established in Self-knowledge like king Janaka, and live in this world. Janaka knows everything there is to be known and lived in the world, ever immersed in Self-knowledge. He has realized the truth and lived in that truth even amidst activities or otherwise, whether he is awake or not, i.e., 'sarvakaala sarvaavastha'. To sum up, he is the embodiment of Self-knowledge. Lord Vishnu, Lord Siva and Lord Brahmaa, all of them, incarnated in this world, and ever remained established in Self-knowledge. O' Rama! Be established in Self-knowledge, just as they are."



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Rama asked: "Lord! Please tell me, what is meant by self-knowledge and its nature, in which all these great ones are firmly established?"

Vashishtha replied: "O' Rama! You know this already. Yet, you may be asking once again, in order to gain clarity. Listen patiently."

Everything that is there in the world and appears to be is nothing but the jugglery of the world (maaya); still then, the world is Pure Brahman or Absolute Consciousness alone. Know well that the Consciousness is Brahman. The world is Brahman. All the elements are Brahman. I am Brahman. My enemy is Brahman. My friends and relatives are Brahman. In all the three periods of time, Brahman alone remains. Nothing else remains. Everything is rooted in Brahman. Brahman seems to be expanded due to the infinite variety of substances, just as the ocean appears to be expanded on account of the waves. Brahman perceives or understands Brahman. Brahman enjoys or experiences Brahman. Brahman with His power manifests within. Brahman is in the form of the enemy who displeases me. If that be the case, then, who does what to another? All is mystery."

"Moods like attraction and repulsion and likes and dislikes of the mind have been fabricated up in imagination. They are not real. Absence of thoughts invalidates (nullify) them. They can never be exaggerated. Brahman alone moves in all and Brahman alone unfolds as Brahman, in all creation; then, what is sorrow and what is joy? Brahman alone is. Brahman is pleased with Brahman. There is neither 'I' nor any other. Brahman is established in Brahman. This fact has to be kept in mind."

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**OM SRI RAM JAI RAM JAI JAI RAM**

## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 19<sup>TH</sup>. AUGUST

No.232: *Mano buddhirahankaaras tanmaatras-  
niindriyaani cha / Brahmaiva sarvam naanaatmaa  
sukham dukkham na vidyate // VI.1-11-43.*

Vashishtha continued: "Each and every object in the world is nothing but Brahman. The very 'I' is Brahman. Hence, passion and dispassion, craving and aversion, etc., are notions only. Body is Brahman. Death is Brahman too. It is like the real rope and the unreal imagery-snake coming together. In such a case, where is the cause for sorrow? In the same way, body is Brahman and pleasure is Brahman; in which case, there is no cause of rejoicing when the body experiences pleasure. It is like the waves on the surface of the calm ocean appearing to be agitated. Even then the waves do not cease to be water. Brahman appears to be agitated, in the world-appearance, but, in truth, its essence is unchanged. There is neither 'I-ness' nor 'You-ness'. When a whirlpool subsides in water, then nothing is dead or lost. Therefore, when the death-Brahman takes over the body-Brahman, nothing is lost."

"Brahman can remain calm and inactive (quiescent) as well as restless, just as water is capable of being calm as well as being agitated. Such is the nature of Brahman. It is sheer ignorance or delusion that separates the one into 'This is sentient jiva', and 'This is insentient matter', whereas the wise ones do not hold such erroneous views. That is the reason, for the ignorant, the world is full of sorrow and to the wise, the same world is full of bliss, just as to a blind man the world is dark and to one who has perfect eye-sight, the world is full of light."



## MAHAA RAAMAAYANAM

"There is one Brahman pervading all. There is neither death nor a living person except Brahman. It is like the ripples playing on the surface of the ocean-waters, and they are neither born nor do they die away. In the same way, do the elements in this creation. The deluded notions, such as, 'This is' and 'This is not' arise in the self. These notions are not really affected nor do they have any enthusiasm (keenness, motivation), just as a crystal reflects various coloured objects without any motivation.

"The energies of the world constantly throw up various types of forms, etc., on the surface of the ocean of Consciousness. Even then, the Self remains itself. No independent existence of body, etc., prevails in this world, except Brahman. What is perceived as body and what are visualized as notions, the objects of perception, - including the perishable and the imperishable, the thoughts and feelings and their meanings, - all these are but Brahman alone and are in Brahman, the Infinite Consciousness. Duality appears only in the eyes of the deluded and the ignorant. Pleasure and pain are illusions and these words are without substance. The mind, the intellect, the ego-sense, the cosmic root-elements, the senses and all such varied phenomena -- are all Brahman only. Nothing remains other than Brahman. The one Cosmic Consciousness experiences multiplicity within itself, with the ideas 'This is I' and 'This is mine', etc. There is only one Cosmic Consciousness that experiences diversity within itself, just as a dreamer perceives various objects within himself. It is like a single sound produced amidst hills, echoing and re-echoing variously."

NIRVAANA PRAKARANAM : 20<sup>TH</sup>. AUGUST

No.233: *Svayam prabhur mahaatmaiva brahma  
brahmavido viduh / Aparijnaatam ajnaanaam  
ajnaanaam iti kathyate*// VI.1-11-47.

Vashishtha continued: "When Brahman is not recognized the Cosmic Consciousness, then, the impurity of ignorance arises. It is like gold when getting mixed up with the earth being not recognized. **The knower of Brahman boldly declares that such a great one is himself, and there is no difference between himself and Brahman. But, the ignorant cannot recognize as such, because of their inability to perceive the truth.** That is to say, what is Brahman in the opinion of the knowers of Brahman, the same Lord or Supreme Being is regarded as ignorance by the ignorant. When Brahman is recognized, as such, instantly it becomes Brahman. It is like this, when gold is recognized as such, instantly it becomes gold."

"Brahman is omnipotent. For this reason, It becomes whatever it considers itself to be without any motivation for doing so. The knowers of Brahman emphatically declare that Brahman is the Lord, and is devoid of action, the doer as well as the instrument. He lacks in causal stimulus (motivation, incentive, enthusiasm) and does not undergo conversion."

"When one realizes such truth, instantly ignorance is dispelled. When a relative is not recognized as such, then, he becomes a stranger. But, when he is recognized as a relative, then, the idea of a stranger disappeared instantly."

"As and when one knows that duality is nothing but an illusory appearance only, then, there is realization of Brahman, the Absolute. Due to one's ego-sense, he says



'this is I', etc. But, when he realizes that the so-called ego-sense is not his, then, true dispassion arises in him. The awareness of the truth arises in him, as 'I am verily Brahman', and all 'things' then get merged in that awareness. The concept of 'I' and 'you' are dispelled, and the realization of the truth results, and he emphatically declares in a firm voice that all this, whatever there is, is indeed Brahman."

He realizes the truth thus: 'I have nothing to do with actions, desire or delusion or sorrow. I am ever at peace. I am free from sorrow. I am Brahman. This is the truth. 'I am free from all defects', and I am everything. I do not seek anything nor do I discard anything. This is the truth. 'I am blood; I am flesh; I am bone; I am body; I am consciousness; I am mind; I am Brahman'. This is the truth. 'I am heaven; I am space; I am the Sun and the entire space; I am all things here, i.e., everything, I am Brahman'. This is the truth. 'I am a blade of grass; I am the earth; I am a tree-stump; I am the forest; I am the mountain and the oceans; I am the non-dual Brahman'. This is the truth. 'I am the Consciousness; where all things are strung and with whose power, all beings become active themselves in all their varied activities. I am the essence of all things'. This is the truth."

"All things exist in Brahman. All things flow out of it. All things are Brahman alone. Brahman is Omnipresent. Brahman is the one self. This is the truth."

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"The minutes are more important than the years. If you do not fill the minutes of your life with thoughts of God, the years will slip by; and when you need Him most, you may be unable to feel His presence. But, if you will the minutes of your life with divine aspirations, automatically the years will be saturated with them."

**PARAMAHAMSA YOGANANDA**

NIRVAANA PRAKARANAM : 21<sup>ST</sup>. AUGUST

No.234: *Chid aatmaa brahma sat satyam rutam jna  
iti naamabhiih / Prochyate sarvagam tattvam  
chinmaatram chetyavarjitam// VI.1-11-66.*

Vashishtha continued: "He further contemplates thus: "Brahman is Omnipresent. He is Pure Consciousness without any objectivity, and is referred to variously as Consciousness, Self, Brahman, Existence, Truth, Order and as Pure Knowledge. This is the truth. Brahman is pure and all beings know their own selves in its light. As and when concepts like the mind, the intellect, the senses, etc., are negated, and one knows well that all these are its appearances alone, that very moment one declares 'I am Brahman, the Pure Consciousness.' All the elements and the entire universe shine in His light. Sparks arise from the constantly-radiating, reflected consciousness that emanates throughout the universe. It is expressed in silence when seen by a pure mind. And, it appears to be in constant contact with the unending experiences of the ego-sense of countless beings, and derives the delight of Brahman; yet, it is beyond the reach of these and is untouched by them. It is the ultimate source of all happiness and delight. This is the truth. Even then, Brahman is of the nature of deep-sleep, (i.e., devoid of diversity), peaceful and pure. The consequent experience of the pleasure derived by the subject-object relationship is quite infinitesimal when compared to the Bliss of Brahman."

"I am the eternal Brahman devoid of the wrong notions of pleasure and pain, etc. As a result, I am pure and I am the Consciousness where there is pure and true experiencing. Pure intelligence functions without any thought-interference in Pure Consciousness. I am that Pure



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Consciousness alone. The intelligent energy that functions in all the elements (earth, water, fire, etc.) is mine – I am Brahman. I am the Pure Consciousness that manifests itself as the typical quality of taste, etc., in different fruits.”

“I have transcended both elation at having gained what I desire and depression for not being endowed with such gain. Hence, I am the changeless Brahman. The objects of the world are seen in the light of the Sun when the Sun shines bright. I am the Pure Consciousness alone between the light and the objects that are seen and I am the Self of the light and of the illumined objects too. I am that Brahman or the Pure Consciousness which exists uninterruptedly, under all circumstances, in the waking, dream and deep sleep states. For that reason, I am the fourth state or the transcendental truth.”

“The Consciousness indwelling all beings is the same, and that Consciousness I am, just as the taste of the sugarcane juice cultivated in different fields is the same. I am that Conscious Energy (**Chit-shakti**) which is much larger than the universe. Yet, it is subtler than the minutest atomic particle and for this reason, it is invisible. I am the Consciousness that pervades all over, like butter in milk. Its very nature is experiencing only.



“Devotion should pervade the entire life-process of man here on earth. To live is to adore the Divine each moment of your life. To know and to be aware that God resides in all living beings, nay, in all things animate and inanimate, is verily the source of all rightenousness.”

**SWAMI CHIDANANDA**

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NIRVAANA PRAKARANAM : 22<sup>ND</sup>. AUGUST

No.235: *Akhilamidamaham mamaiva sarvam  
Tvahamapi naa~hamathetarachcha naa~ham / Iti  
viditavato jagatkrutam me sthiramathavaa~stu gatajvaro  
bhavaami // VI.1-11-112.*

Vashishtha continued: "I am the Pure Consciousness in the body, just as the jewellery made of gold is gold alone. I am the Self that pervades everywhere and all things, within and without too. I am the Consciousness which never undergoes any change, but reflects itself in all experiences, without undergoing any change whatsoever, and is untouched by impurity."

"I am that Consciousness, and I salute that which is the fulfiller of the fruits of all thoughts. It is the light that shines in all luminaries. It is the supreme gain. The Consciousness pervades all the limbs; and is awake and alert at all times. It vibrates continuously in all substances and is ever homogenous and calm too, as in deep-sleep, even though one is wide awake. It bestows the individual characteristic on each and every substance in the universe. It pervades all and is so near too; yet it is far away due to its inaccessibility, i.e., beyond the grasp of the mind and the senses. It is ever continuous and homogenous in waking, dreaming, deep-sleep and even in the fourth transcendental state (of Consciousness). It shines when all thoughts, all excitements and all hate have ceased. Such Consciousness is without any desire and ego-sense and can never be cut into parts."

"I am that Consciousness alone which is the indweller of all. Though it is the indweller, it is beyond diversity. It is like the Cosmic-net where the infinite number of beings gets caught like birds. In such



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Consciousness that all these worlds manifest as if nothing has ever happened. It is of the nature of being and non-being and the resting place of all that is good and auspicious (divine). It is the actor of all roles of all beings and it is the source of all affection and peace, even though it is forever united and liberated. It is the very life-breath of all living beings. It is the eternal nectar that cannot be stolen by any one. It is the ever existent reality. The consciousness is reflected in all sense-experiences; yet it cannot be experienced by them. All beings rejoice in it, even though it itself is the Pure Bliss which is all joy – like the space but beyond it. It is glorious yet devoid of all glory. It appears to be doing everything but it does nothing.”

“Whatever I narrated, all this is ‘I’ and everything is ‘mine’. In fact, I am not, and I am not ‘other than I’. Thus, I have realized this truth. I am ever free from the fever of distress, whether this world be an illusion or substantial or otherwise.”

NIRVAANA PRAKARANAM : 23<sup>RD</sup>. AUGUST

No.236: *Samsaarottarane yukttir yogashabdena kathyate / Taam viddhi dviprakaaraam tvam chittopashamadharminiim// VI.1-12,13-13/3.*

Vashishtha continued: “Great realized sages after having been established in this realization of the truth lived forever in peace and calmness. Such realized sages remained unshaken in their direct experience like Mount Meru, and because of being devoid of any sort of psychological tendency, they did not seek or reject life and

death. Even then, they roamed about freely in the forests, islands and cities. Moreover, they travelled to the heavens like angels or gods. They conquered their enemies. They ruled as emperors too. In this way, they engaged themselves in diverse activities in pursuance of the scriptural injunctions. Thus, they realized that such was the suitable behavior. They visited pleasure-gardens. Celestials too entertained them. They fulfilled the duties of the house-hold life, with care and caution, effectively. They engaged themselves in great wars. Amidst all such activities, even in those disastrous situations, they retained their equanimity; where others would have lost their peace of mind."

"Those who have been established in this realization of the truth, their minds are fully engrossed in a state of satva or divinity. For that reason, they are absolutely free from delusion, free from egoistic view ('I do this', 'I do that', etc.) and free from the desire for achievement of anything, even though they do not reject such achievement or the reward for deeds. Ofcourse, they did not indulge in vain triumphant elation (exultation, delight, excitement), when they conquer their enemies, nor give way to anguish and sorrow when they are subjugated (dominated, conquered). Thus, they engage themselves in natural activities, allowing all actions to proceed from themselves naturally."

"O' Rama! Pursue their example. See that your personality is egoless and let all appropriate actions spontaneously proceed from you. The Infinite homogenous (indivisible) Consciousness alone is the Truth, which has put on this diversity in various forms, which is neither real nor unreal. For this reason, live completely unattached to



anything here. Why do you lament as if you are an ignorant person?"

Rama said: "O' Lord! I am fully awakened to the reality, by your grace and my delusion has completely vanished. I shall do as you instruct me. There is no doubt at all. Surely, I rest in peace in the state of one who is liberated while living. O' Lord, let me know how one reaches the state of liberation by the restraint of the life-force (praana) and by eradication (annihilation, extermination) of all psychological conditioning (or self-limitation)."

Vashishtha continued: "There are two methods of Yoga by which this cycle of birth and death ceases. 1. Self-knowledge (Jnaana Yoga) is one type, and 2. The restraint of the life-force (Raaja Yoga) is another method. Nevertheless, Yoga has come to mean only the later - Raaja Yoga. Still then, both the methods lead to the same result. For some, the method of enquiry, i.e., Self-knowledge (Jnaana Yoga) is difficult; and to others, (restraint of breath) Raaja Yoga is difficult. But, in the view of the great ones, the Path of enquiry (Jnaana-Yoga) is easy for all, since Self-knowledge (Scriptural knowledge) is the ever-present truth. Now, I shall illustrate to you the Method of Yoga."



"To say that a Sannyasi renounces or sacrifices his home, properties, relatives, etc., is not right. Till I came to the Ashram, I was identifying myself with a small family, say, I was moving in a narrow circle. But after coming here, I started feeling that I belong to the entire world, of which the old family was a part. So it is not renunciation of a family but acceptance of all families—the whole world—as mine."

**SWAMI SATCHIDANANDA**

NIRVAANA PRAKARANAM : 24<sup>TH</sup>. AUGUST

No.237: *Sa yathaa jiivati khagas tatheha yadi jiivyate / Tadbhavej jiivitam punyam diirgham chodayameva cha // VI.1-14,15,16,17-14/11.*

Vashishtha continued: "The Creator is the apparent cause for this world-appearance. In the Infinite and homogenous Consciousness, at one corner, there is a mirage-like world-appearance. The Creator dwells in that corner, i.e., in the world-appearance. I am his mind-born (Maanasa putra) son. At one time, when I was in heaven, I happened to hear the stories of long-lived beings (sages). In course of discussion, the great sage, Saataatapa narrated thus:

THE STORY OF BHUSHUNDA

"There is a 'wish-fulfilling' tree, in one corner of the Mount Meru. A crow known as **Bhushunda** dwells on that tree. He is absolutely free from all attractions and aversions. There is none who lived for a longer time than him, either in heaven or on earth. **The one who lives thus shall be regarded as a highly praiseworthy and commendable one.**"

"I was greatly inspired by these words on hearing them. In a trice, I reached that peak of Mount Meru and the 'wish-fulfilling' tree where Bhushunda lived. The tree was an enormous one of immeasurable magnitude. On that tree, dwelled perfected sages who could assume forms of their liking."

"I saw there various types of birds that dwelt on that tree. I saw crows and among them I saw the great Bhushunda, the long-lived. He lived through several life-cycles. He has in his memory even those who lived aeons



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ago. He ever remained silent and was free from 'I-ness' and 'mine-ness'. He was the friend and relative of all. Such was his greatness."

"I alighted right in front of Bhushunda. He knew well that I was Vashishtha and welcomed me suitably. Bhushunda said to me: "I consider our meeting to be a great blessing. You have given us your darshan after a long time. You are the greatest among those who are worthy of adoration and you have come here because of my accumulated merit. I am really fortunate. Please tell me the immediate reason for this visit."

I replied thus: "You are really a blessed soul in that you enjoy Supreme peace all around you. You are endowed with the highest wisdom (Self-knowledge) and you are not trapped in the net of illusion, known as world-appearance. Please enlighten me on a few facts with regard to yourself. In which clan you were born? How did you acquire such a highest knowledge which alone deserves to be known? Now, what is your age and do you remember anything of the past? Who has ordained you that you shall live long and live on this great tree?"

Bhushunda replied: "O' Sage! I shall duly answer them as you ask these questions pertaining to me. Please listen to me attentively. The story of mine I am about to narrate to you is very inspiring and will destroy the sins of those who listen to it as well as who relate it."

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"A true Paramahansa is he who lives in the identity of the individual soul with the Supreme Soul and who has thus realized his identity with the Supreme Soul. He is fit to be worshipped by all; he who wishes to attain the highest worldly prosperity and spiritual wisdom should worship such a Yogi, - a Paramahansa Yogi." - SWAMI SIVANANDA

NIRVAANA PRAKARANAM : 25<sup>TH</sup>. AUGUST

No.238: *Taata jnaatamalam jneyam braahmyaa devyaah prasaadatah / Kintv ekaantasthiteh sthaanam abhivaanchaama uttamam// VI.1-18,19-19/25.*

Bhushunda said: "There is a great divinity known as 'Hara', in this universe. He is the god of gods and is adored by all the gods in heaven. His consort occupies one half of his body. (Artha-naariishvara). His commanders are demons (goblins) having heads and hands like razors and faces like a bear, a camel, a mouse, etc. And female deities dance in front of him, who feed on the beings in the fourteen worlds. Among these, **Alambushaa** is the most famous. Her vehicle is the crow, **Canda**, which is extremely powerful and blue in colour."

"At one time, all these female deities assembled in space. All of them worshipped the divinity known as '**Tumburu**' - an aspect of Rudra, with utmost devotion but engaged themselves in left-handed ritual, in order to realize the Supreme Truth. They began to perform various rites intoxicated by wine. Suddenly, they began to discuss an important question: What made the Lord of Umaa (Hara) treat us disrespectfully (scornfully, contemptuously)? All gathered together and made up their minds thus: "We shall demonstrate our powers in such a way that he does not treat us that way in future." They defeated (overwhelmed) Umaa by their magical powers and separated her from her Lord Hara. After that, all the female deities sang and danced in ecstasy, overpowered by drinking. Some laughed, some roared, some ran, some fell and some ate flesh."

"The vehicle of goddess Braahmii, the female swan too danced along with the crow Canda which was



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Alambusha's vehicle. In turn, all the swans mated with the crow Canda, as they were all drunk. Quickly, they became pregnant. The swans informed Braahmii of everything that happened."

"Goddess Braahmii said to them: "As you are all big with children, you will not be in a position to perform your duties as earlier. For this reason, you all can go wherever you please." After having said this to them, the goddess sat in deep contemplation."

"At the proper time, the swans laid twentyone eggs and they were soon hatched. Thus, **twentyone** of us were born in the family of the crow - Canda. We adored the goddess Braahmii along with our mothers. Then, we approached our father who embraced all of us affectionately. We all worshipped the goddess Alambushaa."

Canda said to them: "O' Children! Have you gone beyond the dragnet known as world-appearance after having cut the impediments (shakles) of Vaasanaa or mental conditioning that appear on the way to the highest wisdom? If you have not tasted the highest wisdom, come let us adore the goddess by whose grace alone you will attain such highest wisdom." We all replied in one voice: "Father, by the grace of goddess Braahmii,, we have gained the knowledge that is worth gaining. Now, we seek an excellent and secluded place to dwell."

"According to our father's instructions, all of us have come here and took up our abode in this nest."

"This knowledge is the only real Bread of life that nourishes your being as no other earthly nutriment shall ever be capable of doing. This knowledge is not only the Bread of Life but is Life itself."

**SWAMI CHIDARANDA**

NIRVAANA · PRAKARANAM : 26<sup>TH</sup>. AUGUST

No.239: *Tatastatashcha paryastam luthitam na cha vruttishu / Naa~paramrushtta tattvaartham asmaakam bhagavan manah // VI.1-20-35.*

Bhushunda continued: "There was a world in days of yore, which is still in our memory, as we witnessed it ourselves."

Vashishtha asked: "I see you only here, what happened to your brothers?"

Bhushunda continued: "O' Sage! A Long time has rolled on, and in course of time, all my brothers abandoned their physical existence and reached the heaven of Lord Siva. And, in course of time, even the long-lived persons, even holy and saintly and strong ones, are all consumed by Time - Lord Yama."

Vashishtha asked again: "In that case, how have you remained unaffected by the heat and the cold and the wind and the fire?"

Bhushunda continued: "It is a fact, that people hold the embodiment of a crow in contempt. That is not a happy state, even though the Creator has amply provided for the survival of even the humble crow. But, we all have survived in spite of even so many calamities, because of our devotion and have remained immersed in the Self ever happy and contented. For this reason, we have survived in spite of ever so many calamities. After having discarded vain activities which torment the body and the mind, we have remained firmly established in the Self. There is neither misery in life nor in death to this physical body. For this reason, we remain as we are, without seeking anything other than what is provided for."



"We have seen in front of us the fate of the worlds. We have mentally discarded identification with the body. All along, I see the passage of time, remaining on this tree, by being firmly established in Self-knowledge. For this reason, I am at peace within my heart and hence I am not affected at all by the events of the world. *Endowed with the practice of praanaayaama, I have risen above the division of time.* We have no fear at all whether all beings vanish or come into existence. All these beings vanish into the ocean of Time – death; even then, we have no fear at all. We are ever seated on the shores of that ocean and hence we are not affected. We neither accept nor reject anything. We invite what may come unasked. We appear to be but are not as such. In this way, we remain on this tree."

"The fact is that we do not get drowned or immersed in mental modifications, diverse activities. And, we ever keep contact with the Reality. This is the fact."

"O' Lord! I am thrice blessed by thy presence. The nectar for which the gods churned the ocean is much inferior to the nectarine blessing that emanates from the very presence of sages like you. I consider the company of sages who are free from all cravings and desires as more praiseworthy than any other. O' Holy Sir! Even though I have already attained Self-knowledge, I consider that my birth has been truly fulfilled, in thy presence, today, as I have seen you and enjoyed your company too."

*Svayam Phalarupateti Brahmakumarah/Narada Bhakti Sutra-30.*

Narada holds that devotion is both the end and the means. Bhakti is both the root and fruit of the tree of spirituality. Bhakti is self-sufficient. It does not depend on any other Sadhana.

**SWAMI SIVANANDA**

NIRVAANA PRAKARANAM : 27<sup>TH</sup>. AUGUST

No.240: *Brahmanniyatireshaa hi durlanghyaa paarameshvarii / Mayedrushena vai bhaavyam bhaavyam anyais tu taadrushaih // VI.1-21-23.*

Bhushunda continued: "This wish-fulfilling tree is so firm that it could not be shaken even by various natural calamities or by violent disasters caused by living beings. At one time, demons tried to destroy the earth but the Lord intervened and rescued the earth from the clutches of the demons. Amidst all such calamities, this tree has remained firm and unaffected. At the time of Cosmic Delusion, the flood and the scorching heat of the sun prevailed, but, such flood and heat of the sun could not succeed in shaking this tree. On account of this firmness of this tree, we could dwell on this tree safely. **Evil overtakes one who lives in an unholy place. This is the fact.**"

Vashishtha asked: "How could you manage to survive, when everything was dissolved, at the end of the life of the cosmos?"

Bhushunda replied: "O' Sage! I discarded this nest at that crucial juncture, just as an ungrateful man abandons his friend. After discarding the nest, I remained united with Cosmic Space, completely free from all mental modifications and thoughts. All the twelve cosmic suns pour unbearable heat on this creation. During that period, according to the circumstances, suitably, I adopted practices of various methods; such as, i) **Vaaruni-dhaaranaa** (Varun is the lord of waters) - contemplation of Varuna, ii) **Paarvatii-dhaarana** - contemplation over the mountain, and iii) **Vaayu-dhaarana** - contemplation on the wind. I contemplated on the mountain, when the wind blows with tremendous force to uproot even the mountain.



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I practised Vaayu dhaarana and remained unaffected when the whole universe was flooded with the waters of cosmic dissolution. While practising thus, I remained as if in deep sleep till the beginning of the next cosmic cycle. I once again returned to my abode in this nest, when the new Creator begins to create a new cosmos."

Vashishtha asked: "What happened to others, who could not do like you and what have you done?"

Bhushunda replied: "O'Sage! It is His Will. The will of the Supreme Being cannot be transgressed. He willed that I should be like this and that the others should be as they are. One cannot fathom what has to be. For that reason, in accordance with my thought-force or conception, at this very place in this manner, this tree is found in every world-cycle."

### NIRVAANA PRAKARANAM : 28<sup>TH</sup>. AUGUST

No.241: *Drushtaanekavidhaanalpa sarga-sangagamaagamah / Kim kim smarasi kalyaana chitramasmin jagatkrame // VI.1-21,22-21/27.*

Vashishtha asked: "You have attained final liberation and enjoyed such longevity. You are very wise, brave and you are a great yogi too. Please tell me about the extra-ordinary events you have come across as you remember them, pertaining to this world-cycle as well as the previous world-cycles."

Bhushunda said: "I remember very well, at one time, there was nothing on this earth, neither trees and plants, nor even mountains. And, the earth was covered by 'laava'

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for a long period of eleven thousand years. There was neither day nor night below the polar region, in those days. And, neither the sun nor the moon shone on the rest of the earth. Just one half of the polar region was illumined."

"During those days, demons ruled the earth. They were prosperous and powerful and deluded and they utilized the earth as their playground."

"Except the polar region, the rest of the earth was covered with water. Then, for a very long time, the entire earth was covered with forests, excluding the polar region. After that, great mountains arose but without any human inhabitants. Again, for a period of ten thousand years, the earth was covered with the corpses of the demons."

"At one time, out of fear, the gods who used to roam about in the skies vanished from sight. And the earth appeared like a single mountain. I remember several such instances. But, let me tell you the most important ones."

"I have seen the appearance and disappearance of many Manuus (the multiplier of the human race) in my life-time. On one occasion, the world was without gods and demons but was one homogeneous radiant Cosmic Egg. (Hiranyagarbha). Again, at one time, the earth was populated by Braahmanaa (members of the priest class) who were addicted to drink. The servant class - Shuudraa, criticised the gods and polyandrous women (a woman who has more than one husband). I remember that in another epoch the earth was covered with forests and a vast number of human beings were created spontaneously. There was neither mountain nor earth at one time. The gods and the sages dwelt in space. At another time, I saw, there were neither the gods nor the sages, except darkness everywhere."



"At first, the idea of creation arose. Then light and the division of the universe came up. In turn, diverse beings were created and simultaneously the stars and the planets emerged."

"In one epoch, I saw Lord Vishnu who created the universe. In another epoch I saw Braahma who created the universe. In one epoch it was Shiva who became the creator."

"Everything that is happening in this present creation happened exactly in the past three previous creations. I remember most of the events of ten such creations."

### NIRVAANA PRAKARANAM : 29<sup>TH</sup>. AUGUST

No.242: *Andhiikruta hrudaakaashaah kaamakopa-vikaarajaah / Chintaa na parihimsanti chittam yasya samaahitam // VI.1-23-16.*

Vashishtha continued: "O' Bhushunda! How is it that your body has not been consumed by death during all these epochs?"

Bhushunda replied: "Death kills those who have raga-dvesha (attraction and aversion) or false ideas and mental habits, and who suffer from mental illness, who entertain desires and hopes which give rise to anxieties and worries, who are poisoned by greed, and whose body and mind are burnt by the fire of anger and hate, who are churned by lust, and whose minds are wavering and distracted. But, it does not kill one who does not have such qualities. The one who is firmly established in the Pure

Awareness of Brahman, the absolute and whose mind is never distracted at any time like monkey's-death does not dare to approach such a noble and enlightened person. One whose mind and heart are well established in Supreme Peace is not at all touched by the dark evils born of lust and hate. This is the fact."

"The contemplation of the Self denotes contemplation on the Infinite Consciousness itself. Such a contemplation dismisses sorrow from one's mind (banishes) and terminates the long-dream vision of the world-appearance, and thus purifies the mind and the heart by dispelling worries and misfortunes. This contemplation on the Self has similar contemplations that closely resemble it. Among them, there is the contemplation on the Life-force or Praana. Such a one enabled me to overcome sorrow and promoted auspiciousness. It bestowed longevity and also Self-knowledge on me."

"O' Lord! Please look at this wonderful body which is supported by three pillars and is coupled with nine gates, which is protected by the ego-sense which has eight consorts (the puryastaka) and several relatives (the root elements). The pillars as mentioned earlier are the three bodies or the three naadiis. The subtle 'Idaa' and 'Pingala' are embedded right in the middle of this body. There are three lotus-like wheels which are composed of bones and flesh. As and when the vital air (praana) touches the wheels, the petals of these lotus-like wheels get vibrated. The vital air expands and these naadiis in turn radiate above and below. These vital airs have different names, such as, praana, apaana, samaana, vyaana and udaana, etc., due to their varied functions. All these functions derive



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their energy from the central psychic centre – the heart-lotus.”

“The energy that vibrates in the heart-lotus is known as praana and it enables the eyes to see, the skin to feel, the mouth to speak, the food to be digested and thus it performs all the functions of the entire body. The praana has two different roles; one above and the other below, and they termed as praana and apaana, respectively. I am entirely devoted to them and hence am free from fatigue. And, they shine like the sun and the moon in the heart-centre, and are like the cart-wheels of the mind which is incharge of the body-city alone. The mind (the king) has favourite horses known as ego-sense. I am whole-heartedly devoted to them and live as if in deep-sleep, all the while in homogenous consciousness.”

“Whoever adores the praana and the apaana in this way is never re-born again in this world. He is freed from all types of bondage.”

**A Note on Praana:** “Even though Praana is one, it has become five chief praanaas and five subsidiary praanaas, in order to carry out the needed functions in the body mechanism and these are variously named after their specific allotted functions.”

The five chief praanaas are: 1. Praana that is located in the heart and that carries out the respiratory function – inhalation and exhalation. 2. Apaana is located in anus and carries out the excretion – evacuation of bowels and micturation, etc. 3. Samaana is situated in the navel and carries out the function of digestion. 4. Udaana is situated at the throat-centre and carries the functions – a) Deglution (swallowing of food), b) Takes the jiva to sleep and c) Separates the astral body from the physical body, at the

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time of death. 5. Vyaana pervades the entire body and carries out the function of circulation of blood. These are the chief praanas.

The five subsidiary praanaas are: 1. Naaga causes hiccup and eructation, 2. Kurma causes the opening of the eyes, 3. Krikara induces hunger and thirst, 4. Devadatta causes yawning and 5. Dhananjaya causes decomposition of the body after death.

NIRVAANA PRAKARANAM : 30<sup>TH</sup>. AUGUST

No.243: *Yatkaroti yad ashnaati buddhyaivaa~lam anusmaran / Kumbhakaadiin narah svaantas tatraa kartaa na kinchana // VI.1-25-22.*

Bhushunda continued: "Praanaa moves constantly within the body as well as outside the body. Praanaa has a permanent basis in the upper region of the body, and Apaana, in the lower part, constantly in motion inside and outside the body. Please listen to the practice or the control of this life-force which is very much needed and helpful for the welfare of one who is either awake or asleep."

"The flow of the vital force is centred in the heart-lotus, on its own accord and without effort. Such a movement of the vital force is known as 'rechaka' or exhalation. The pranic force that is situated downward is of the length of twelve 'fingers', in the heart-lotus, and is the source of its contact is known as 'puurakaa' or inhalation."

"When the apaana has stopped moving and the praana does not arise and move out of the heart, then, it is



known as 'kumbhaka' or retention - like a filled-pot. The three points are: i) for the rechaka - outside the nose, ii) for kumbhaka - from below the place known as dvaadashaanta (above or in front of the forehead at a distance of twelve fingers), and iii) for puuraka - the source of praana (heart-lotus)."

*(Dvaadashaantam denotes a magnetic field around the body - twelve finger-widths all round. This magnetic field is also self-possessed of praana-apaana.)*

"Please listen to the natural and effortless movement of the life-force at all times. i) The movement of vital air to an extent of twelve fingers from oneself is known as 'Rechaka'. ii) The apaana force that remains outside in the dvaadashaanta is known as 'External Kumbhaka'. It is like the unfashioned pot in the potter's clay."

"Explaining once again, when the out-going air moves up to the tip of the nose (i.e., the root of the nose), it is known as 'Rechaka'. The movement of the praana, when it has ceased outside itself and till such time as the apaana does not rise, is termed 'External Kumbhaka'. When the apaana flows inwards, without the praana rising within, then, it is termed 'Internal Kumbhaka'. When the apaana rises in the dvaadashaanta and attains the internal expansion, it is known as 'Internal Puuraka'. Whoever knows these kumbhakaas is not born again. This is certain."

"These vital airs are naturally restless, whether one is walking or standing, awake or asleep. By the practice of these praanaayaama methods, these vital airs are restrained effectively. He who knows these kumbhakaas, then, whatever he does or eats, is not the doer of those actions. He attains the Supreme state, within a short period. He

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who practices these kumbhakaas effectively is not attracted by external objects. The one who knows thus and is endowed with this vision is not bound, whether he is active or inactive. Thus, they have attained that which is worthy of being attained."

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NIRVAANA PRAKARANAM : 31<sup>ST</sup>. AUGUST

**No.244:** *Baahye tamasi samkshiine lokaalokah prajaayate / Haarde tu tamasi kshiine svaaloko jaayate mune // VI.1-25-44.*

Bhushunda continued: "When one is devoted to the praana and apaana, then, the impurity of one's heart and mind is destroyed. In this way, one is freed from delusion, attains inner awakening and rests in one's own self, even during his routine activities."

"O' Lord! Praana arises in the heart-lotus and terminates at a distance of twelve finger-widths outside the body. Apaana arises in the twelve finger-widths from the body and terminates in the heart-lotus. In this way, apaana arises where praana terminates. Praana is like a flame and it goes up and out; whereas, apaana is like water and it goes down towards the heart-lotus."

"Praana is like the Sun or the fire that promotes the internal welfare of the body. Praana always generates heat in the heart-space, and after producing this heat it generates heat in front of the face. Apaana is the moon that protects the body from outside. Apaana nourishes the space in front of the face, and it nourishes the space in the heart-lotus as well."



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"Apaana unites with the Praana at this space and when one is able to reach here, then, he does not mourn any more nor does he take birth any more."

"Praana alone undergoes a modification and appears as apaana by withdrawing its burning heat. Again, the same praana by abandoning the coolness of the moon, gains its purifying fire of the sun. This is the fact. The wise person enquires into the nature of praana during its solar nature. Whoever knows the truth with regard to the rising and the setting of the sun and the moon in one's own heart is never born again. Those who see the Lord - the Sun, in their hearts, know the truth.

"One strives to destroy the darkness of ignorance in the heart, in order to attain perfection and for the purpose of perfection he does not prevent or protect external darkness. **To see the world, external darkness has to go. But, for attaining Self-knowledge, the darkness in the form of ignorance in the heart is to be dispelled.** For this reason, one should strive hard to behold the praana and the apaana, and with this knowledge, one attains liberation."

"Where praana is born, apaana terminates or perishes. When praana has ceased to move, instantly apaana takes birth. When praana has ceased to move and when apaana is about to rise, one experiences '**External Kumbhaka**'. The one who is rooted in this does not mourn any more. When apaana has just ceased to move and when praana has arisen a little, then, one experiences '**Internal Kumbhaka**'. Those who are rooted in this practice, do not mourn any more."

NIRVAANA PRAKARANAM : 1<sup>ST</sup>. SEPTEMBER

No.245: *Yatra praano hy apaanena praanenaa  
~paana eva cha / Nigiirnau bahirantash cha deshakaalau  
cha pashya tau // VI.1-25-57.*

Bhushunda continued: "In case a person practises kumbhaka, i.e., suspension of breath, after exhaling the praana to a distance farther from where the apaana rises, i.e. the twelve finger-widths' distance, then, he is not subject to sorrow at any time. Or, if one is able to visualize the space within one-self where that inhaled breath turns into impulse for exhalation, then, he is not born again. In this way, by visualizing the praana and apaana from where they terminate their motions, and by holding firm to that state of peace, one is not subject to sorrow any more."

"One has to observe attentively, the exact place and the movement from where the praana is consumed by the apaana. In such a case, he does not mourn any more. Or, when one keenly observes the place and the exact movement at which apaana is consumed by praana, then, his mind does not arise again. For that reason, hold that place and that very moment at which praana is consumed by apaana and apaana is consumed by praana inside and outside the body. Effortless kumbhaka arises at that very precise moment at which the praana has ceased to move and the apaana has yet to begin to move. The wise one regards that state as an important one. Such effortless suspension of breath is the Supreme state. This state itself is the Self and it is pure Infinite Consciousness. Whoever reaches that state, does not lament at all."

"The Infinite Consciousness is the indwelling presence in the praana but it is neither with praana nor without praana. I contemplate on that Infinite



Consciousness. I contemplate on that Infinite Consciousness that which is the indwelling presence in apaana too, but it is neither with apaana nor without apaana. I contemplate on that Infinite Consciousness which IS ever, after the praana and the apaana have ceased to be and which is also in between praana and apaana. I ever contemplate on that great Consciousness which is the praana of praana and which is the life of life. That consciousness alone is responsible for the preservation of the body. It is also the mind of the mind, the intelligence in the intellect and the reality in the ego-sense too. I salute that Consciousness devotedly with folded hands, in which all things abide, and from which they emerge. Everything that is present is nothing other than that Consciousness alone and it pervades all over and is all-in-all and eternal. And, it is the purifier of all, especially of those whose vision is most meritorious. I salute that Consciousness where in its presence, praana ceases to move but apaana does not arise, which live in a place, in the space in front of the nose (or at the root of the nose). The Consciousness is the source for both praana and apaana and enables the senses to function. In fact, Consciousness is the very essence of the Internal as well as External kumbhaka and is the only goal of the contemplation of praana, and enables praana to function and also it is the cause of all causes. I salute that Consciousness at all times and take refuge in that Supreme Being."

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"Attachment assumes various subtle forms even in aspirants. It lingers even in the mind of the great in the name of Patriotism, Institution, Organisation, Religion, Serve for humanity, etc. You must cut all sorts of attachment ruthlessly. Then alone you will develop 'Ananya Bhakti'. 'Sadhana' means discipline. You must become a 'Mumukshu'. You should not desire anything other than the Lord. Then alone God will choose you." (Narada Bhakti Sutras)

SWAMI SIVANANDA

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NIRVAANA PRAKARANAM : 2<sup>ND</sup>. SEPTEMBER

No.246: *Na bhuutam na bhavishyam cha chintayaami kadaachana / Drushtim aalambya tishthaami vartamaanaamihaa~~tmanaa// VI.1-26-8.*

Bhushunda continued: "I have attained the state of purity by regular and systematic practice of praanaayaama. Moreover, I am not disturbed even when mount Meru or the northpole is shaken. I am ever in this state of Samaadhi or total equanimity even while walking or standing or whether I am awake, asleep or dreaming. Thus, I rest in the Self in all conditions and with the Self, with my vision turned upon itself even amidst changes that take place in the world or in the environment. In this way, I lived right from the time of the previous cosmic dissolution."

"My attention is constantly directed towards contemplation only the present, and not diverted either to the past or the future. I do what has to be done in the present, without hankering after the results. I always remain in the Self, without reflection of being or non-being, sought-after or undesirable. For this reason, I am happy, healthy and free from illness."

"I contemplated on the movement of union of the praana and the apaana (and that resulted in the revelation of Self), and hence I am ever in this state of Samaadhi. I do not entertain unproductive thinking like, 'I have obtained this and I shall gain that, too'. I neither praise nor censure anyone, neither myself nor others, nor anything else, at any time. My mind never takes pride in gaining what is measured good, nor does it get depressed on obtaining what is well thought-out as evil. For this reason, I am ever in a state of happiness and am healthy. I renounced even



the desire to live and thus embraced the Supreme renunciation. As a result, my mind does not entertain cravings but is ever peaceful and balanced. I consider the one common substratum in all things, i.e., even in a piece of wood, a beautiful woman, a mountain, a blade of grass, ice, fire and space. And, I am not worried by thoughts like, 'What shall I do now?' or 'What shall I get tomorrow morning?' I am not at all bothered by the thoughts of old-age and death, or longing for happiness, etc., nor do I regard someone or something as 'mine' and others as 'not mine'. I know well that the one Cosmic Consciousness is everything at all times, and everywhere. These are the secrets for my state of happiness and health."

"Even while engaged in physical activity, I do not think, 'I am so and so', 'I am the body', etc., and I know perfectly that this world-appearance is but illusory, and unreal, and live in it as if fast asleep. I am never disturbed by the so-called prosperity or by adversity when they come unsought, as I regard all of them with equal vision, just as I look upon both my arms as arms. Whatever, I perform is untainted by desire or the mud of ego-sense. As a result, I do not lose myself when I am powerful, or go begging when I am poor. Hopes and expectation do not touch me. Even, when a thing gets old and worn out I look upon it with clear eyes, as if it were new. I rejoice in the happiness of others and share the grief of the grief-stricken equally because I am the friend of all. Even then, I know well that I belong to none and none belongs to me. I know that I am the world I am the intelligence and all the activities in it. This is the secret of my longevity."

## NIRVAANA PRAKARANAM : 3<sup>RD</sup>. SEPTEMBER

**No.247:** *Diirghasvapnam imam viddhi diirgham vaa chittavibramam / Diirgham vaa~pi manoraajyam samsaaram raghunandana // VI.1-27,28-28/28.*

Vashishtha said: "Shortly after that I said to Bhushunda, "Your autobiography is marvellous indeed. O' Lord! Blessed indeed is one who can behold you. You are like a second Creator and rare are people like you. Really, I earned great merit by seeing you. May you become blessed for ever. Permit me to depart."

"O' Rama! At the time of departing, Bhushunda worshipped me with much devotion and accompanied me in spite of my resistance, for some distance holding my hand in a gesture of friendship. In this way we parted. The parting of friends is rather a difficult happening. All this happened in the previous age (Krita Yuga), and at present we are in the Treta Yuga. Such is the story of that great Bhushunda. O' Rama! You too can practise the praanaayaama as described by Bhushunda and try to achieve and live like him."

"O' Rama! In fact, this body resembles a house and it has not been made by anyone. Dreams are real in the dream-state. In the same way, when the body is experienced as a real substance, then it is real. Otherwise, it is not. The concept of 'I am this body' arises in reference to what is in fact a piece of flesh and bones, etc., due to mental predisposition. It is an illusion. Discard this illusion. Your thought-force projects thousands of such bodies. In dream, you experience where that body existed and how it has come up?"



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"There are several concepts, such as, 'This is wealth', 'This is body' and 'It is a nation'. O' Rama! All these concepts are nothing but long dreams, or day-dreaming, or wishful thinking. By the grace of God, you will attain awakening. Then, you will visualize all this with much clarity. I said that I was born of the mind of the Creator. Despite what has just been said, (even so) the world has come up in the mind as a concept. Even the Creator is no other than a concept in the Cosmic mind. Exactly so, the world-appearance, too, is a concept or idea in the mind."

"If a man, with a firm conviction, seeks to know the source of the concepts, (ideas, notions), then, he realizes that the source of these concepts is Consciousness alone. Otherwise, he goes on experiencing the illusory world-appearance, uninterruptedly. Continuously engaging oneself with concepts, such as, 'This is it', 'This is mine' and 'This is my world', one assumes the appearance of substantiality. A dreamer experiences in his dream-state, an entire life-time. In the same way, the permanency of the world is also an illusion. In a mirage, you will notice only the illusory 'water' and not the substratum. Even then, due to ignorance, one sees the illusory world-appearance only, but not the substratum. On the other hand (however), the illusory appearance of the world vanishes, the moment one sheds that ignorance. No one is afraid of an imaginary tiger. Even the fearful person is not afraid of an imaginary tiger. The wise man knows that this world-appearance is nothing but a concept or imagination and is never afraid of anything. Moreover, one who knows fully well that the world is nothing but the appearance of one's own self; is not at all afraid of any. Such deluded understanding with regard to the world-appearance vanishes, only when one's vision is purified by right enquiry."

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**OM SRI RAM JAI RAM JAI JAI RAM**

NIRVAANA PRAKARANAM : 4<sup>TH</sup>. SEPTEMBER

No.248: *Yatkinchid uditam loke yannabhaspatha vaa divi / Tat sarvam praapyate raama raagadvesha-parikshayaat // VI.1-28,29-28/74.*

Vashishtha continued: "Death is inevitable to every one. The fact remains the same for all. In such a case, why does one grieve over the death of relatives or over one's own end? One should know very clearly, that prosperity for some time and otherwise at other times, is a natural phenomenon and in such a case, why will he be elated or depressed? It is prima facie evidence, that living beings appear and disappear similar to the ripples on the surface of Consciousness, and in that case, where is the cause for sorrow? Truth is one and the same for all times. Whatever exists always exits and whatever is unreal is ever unreal. In such a case, where is the cause of sorrow?"

"For this reason, one should not repose faith, hope and aspiration in such unreal ones; as such hope causes bondage. O' Rama! Live in this world without entertaining any hope. What is appropriate has to be done and improper acts should be given up. Live in this world happily and playfully keeping no thought over the desirable and the undesirable. The entire creation is filled with Infinite Consciousness at all times. Whatever appears to be is nothing but appearance alone. Understand clearly, that 'I am not mine and these experiences are not mine' or be familiar with 'I am everything'. In such a case, you will be freed from the attraction of world-appearance. Both these attitudes are quite good. By adopting these attitudes, you will be freed from (raaga-dvesha) attraction and aversion."



"Those who have destroyed the twin forces, 'raaga-dvesha' – attraction and aversion, can attain whatever there is in the world, in the sky and in heaven. Whereas, an ignorant person, when he does a thing prompted by these twin forces – 'raaga-dvesha', they lead him to instant sorrow. There is no doubt about it. Even though he is a learned person, well-versed in scriptures, if he has not conquered by these forces – 'raaga-dvesha', then he is indeed deplorable and disgraceful."

"O' Rama! I declare repeatedly for your spiritual awakening, that this world-appearance is similar to a long dream (diirgha-swapna). Wake up. The Self shines resembling a sun. Observe the Self."

(Vashishta observed that Rama was completely absorbed in the Self. For this reason, he suddenly became silent. And, he resumed his discourse when Rama had come to normal consciousness.)

"O' Rama! You are already awakened thoroughly and you have obtained Self-knowledge. You are now in an exalted state. Keep it up. Remain ever in this state and do not get involved in this world-appearance."

"An ignorant man who always thinks that he is suffering and weeping constantly with tears, is worse than a painting or a statue, because, the latter (the painting) is free from the experience of sorrow and is not subject to illness and death. Moreover, the statue or painting is destroyed only when some one destroys it; whereas, the human body is sure to die. The body that is born of thoughts and concepts when it is dead, nothing is lost, just as a statue when it is broken, no life is lost. Such loss is like the loss of the second moon of a person suffering from a certain eye-disease (diplopia). The Self is Infinite Consciousness alone and it does not die nor does it undergo any change of any sort."

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**OM SRI RAM JAI RAM JAI JAI RAM**

NIRVAANA PRAKARANAM : 5<sup>TH</sup>. SEPTEMBER

No.249: *Niriiho hi jado deho naa~~tmano~syaa~  
~bhivaanchitam / Kartaa na kashchidevaa~to drashttaa  
kevalamasya sah// VI.1-29-35.*

Vashishtha continued: "O' Rama! When a man gets agitated and rotates on the wheel of ignorance, he thinks that the world and the body are revolving, just as a man riding over the merry-go-round visualizes the world whirling in the opposite direction. The wise man should reject the body, as it is the product of thoughts and ideas entertained by an ignorant mind. Remember that the body is unreal, even though it seems to be active and to be performing all kinds of actions, just as the imaginary snake in the rope is unreal at all times. In fact, even though the body appears to be doing everything, it does nothing being an inert object."

"The Self is Infinite Consciousness which has no such desire and the body is inert and it does not entertain any desire, i.e., to motivate its action. For this reason, in truth, there is no doer of action except the witnessing intelligence. As and when the deluded notion that this false body is a reality has cropped up, then and there arises instantly the ghost of ego-sense or the mind. Even great people are afraid of this ego-sense or the mind and they withdraw themselves into deep meditation. This ghost of ego-sense or the mind dwells in this void called world without fear. You have to discard or ignore it with the help of the awakened intelligence; thus, you have to strip it of its covering. In that case, it is incapable of doing any harm to you. The individual self is Infinite Consciousness alone. The self is not at all affected by the ego-sense even though it dwells in the body."



"The Self is indirectly regarded as the cause for all this, but whatever is done with the body is really done by the ego-sense with the help of inhalation and exhalation. They are known as the reigns of the mind or the ego-sense. It is like the space that is indirectly responsible for the growth of plants, as if the space does not prevent the plant from its growth. All the activities of the body are carried out in the Light of the self. Still then, due to ignorance, one keeps the idea as such, just as a lamp is considered responsible for the vision of an object and the Self, considered responsible for all the actions of the body and mind."

"O' Rama! You are the self and not the mind. You have nothing to do with the mind. Discard this delusion. The ghost-mind that is residing in the body has nothing to do with the Self. Even then, it quietly assumes 'I am the self'. Such assumption alone is the cause of birth and death. O' Rama! Give up this ghost, lest it robs of your courage, and ever remain firm. Those who get absolutely over-powered by the mind-ghost can never be saved by the scriptures, neither by the relatives nor even by the guru. On the other hand, if this ghost-mind can be pinned down, then, the guru, the scriptures and relatives can easily come to his aid, just as an animal is rescued from a mud-puddle. Good-natured people render some useful service to humanity and the world, by putting away this ghost-mind. For this reason, one should lay this ghost-mind down, by uplifting oneself from this ignorance. O' Rama! Do not assume animal form in human garb and wander in this forest of world-existence. Do not get stuck in this mud known as family-relationship, just for the sake of protection and maintenance of this impermanent body. The body itself is a great mystery; born of someone, protected by the

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ego-sense and the happiness and sorrow, experienced by some one else. What a great mystery it is!"

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NIRVAANA PRAKARANAM : 6TH. SEPTEMBER

No.250: *Aakaaraadi parichchinne mite vastuni tatkutah / Akrutrimam anaadyantam devanam chichchivam viduh* // VI.1-29-122.

DESCRIPTION OF THE LORD

Vashishtha continued: "Once, I stayed in Kailas, the abode of Lord Shiva, for some time, while practising austerities and worshipping Him. During this period, I saw a great light in the forest. I enquired into its nature with my insight, and found that it was Lord Shiva himself."

"Instantly, I prostrated before Him, and asked him; "O' Lord! What is the method of worshipping the Lord through which all sins are destroyed and all auspiciousness promoted?"

Lord Shiva said: "Have you any idea about God? God is not Vishnu, Shiva or Brahmaa. God is not the wind, the sun or the moon. God is not the Braahmana or the king. He is neither I nor you. He is neither Lakshmi nor the mind - intellect. God is with no form and homogenous (undivided). God is the splendor (devanam), natural and undivided, and which has neither beginning nor end. Lord Shiva (god - deva) is Pure Consciousness. That Pure Consciousness alone is to be worshipped; and that is everything."

"Generally, a person is encouraged to worship the form, when he is unable to worship this Shiva as Pure



Consciousness. Those who worship the form, provide finite results, whereas those who worship this Shiva as Pure Consciousness attain Infinite Bliss. Whoever discards the infinite and is devoted to the finite, is like a person who discards a pleasure-garden and seeks the thorny bush. On the other hand, sages sometimes are amused to worship a form playfully."

"The articles that are used in this worship are i) wisdom ii) self-control and iii) perception of the Self in all beings. These are the foremost articles for such worship. Thus, the Self alone is Lord Shiva who is fit to be worshipped all the while, under all circumstances with the flowers of wisdom."

"The Infinite Consciousness (**Chid-aakaasha**) exists even after the cosmic dissolution, exists even now, i.e., exists for all times, without any objectivity. That Infinite Consciousness - the Pure Consciousness - is everything that this world is constituted - all these mountains, the whole world, the sky, the self, the jiva or the individuality and all the elements of which this world is constituted, -- everything is nothing but Pure Consciousness. This is the fact. Pure Consciousness alone existed before the so-called creation. There were no heavens, etc. Space (**Aakaasha**), supreme or infinite space (**Paramaakaasham**), absolute space (**Brahmaakaasham**), Creation, Consciousness - are all mere words alone, just to indicate the same truth, like similar of words do. The duality that is experienced in dream and the duality that is implied in the creation of the world are both similar and are illusory. The objects that appear to exist and function in the outer world of Consciousness during the waking state, are just like the objects seem to exist and function in the world of Consciousness in a dream. In both these states, nothing

really happens. In the dream state, consciousness alone is the reality, and in the same way, Consciousness alone is the substance in the wakeful state too. That Consciousness alone is the Lord, that alone you are and I am and all that is; this is the supreme truth."

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NIRVAANA PRAKARANAM : 7<sup>TH</sup>. SEPTEMBER

No.251:      *Na sa duure sthito Brahman na  
dushpraapah sa kasyachit / Samsthitah sa sadaa dehe  
sarvatraiva cha khe tathaa// VI.1-30-21.*

DEVĀ PUJĀ

Lord Shiva continued: "The worship of that Lord (the Light of Consciousness) is the true worship. And, one attains everything by such worship. He is homogenous and indivisible. He is non-dual. He is neither fashioned nor created by any activity. Such a Lord is not attained by external efforts. He is the fountain-source of joy."

"For those whose intelligence has not been awakened, and who are immature like little boys, the external worship of a form is prescribed. Moreover, when one does not have control over senses, etc., i.e., self-control, he uses flowers in worship and such a worship is fruitless (unsuccessful, futile); just as adoration of the self in an external form is ineffective. On the other hand, these immature devotees receive satisfaction by worshipping an object created by them. They may even be praised by others and also earn worthless rewards from such worship too."



"I shall now explain to you **"the method of worship suitable to the enlightened persons"** like you. The Lord is the one who upholds the entire creation, who is beyond thought and explanation, who is beyond the ideas in 'collective totality', and who is beyond everything. He is the Lord who alone is referred to as 'GOD', who is homogenous and indivisible by space and time, who illuminates all the objects with his light, and who is Pure and Absolute Consciousness. He is the intelligence that is hidden in all that is. He is the being in all that is and he who veils the truth. This Brahman is in the middle of being and among non-being. He is all-pervading. This is the truth that is pointed out as 'OM'. It exists all over, like the essence in a plant. That all-pervading Pure Consciousness is in you, in me and in all the gods and goddesses too. That alone is God. The entire universe is nothing but Pure Consciousness. That itself is God. That is 'all' I am. Everything is sustained by Him and maintained through Him."

"God that has been explained thus is not far away from anyone. O' Holy One! Nor is he difficult to attain. He is for all times, ever seated in the body and is very much like space. He does every activity. He eats and holds everything together, he goes all over, he breathes, knows every limb of the body. He is the embodiment of light where all these limbs function and from where all varieties of activities take place. He resides in the cave of one's own heart. He goes beyond the mind and the five senses of cognition. For that reason, the mind and the senses cannot comprehend or describe Him. However, for the purpose of understanding and for imparting instruction, He is indicated as 'Consciousness'. For this reason, even though it appears as though does everything, he does nothing. That Pure Consciousness seemingly engages itself in the activities of the world, just as the spring does in the flowering of trees."

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NIRVAANA PRAKARANAM : 8<sup>TH</sup> SEPTEMBER

No.252: *Shariira-pankaja-bhraantamanobhramara-sambhrutaam / Aasvaadayati sankalpamadhusattaam chidiishvarii // VI.1-30-34.*

Lord Shiva continued: "This Consciousness functions variously, functions as space, functions as a jiva, as action, as substance and so forth, but without any intention to do so. All the different oceans are but one homogenous mass of water. In the same way, this Consciousness even though explained in different ways, is one cosmic mass of Consciousness only. It is the same consciousness that gains experiences in the body lotus and gathers all experiences with the restless mind, just as the bee gathers honey from the lotus by restlessly hovering around it and from within the lotus. Various beings like, the gods, the demons, mountains, oceans and so forth, in the universe, flow within this Infinite Consciousness. They are like eddy currents and whirlpools appearing in the ocean. The wheel of ignorance causes the wheel of life and death to revolve. Even this wheel of ignorance revolves within this cosmic consciousness whose energy ever is in constant motion."

"The Consciousness that was in the form of four-armed Vishnu destroyed the demons. It is like a thunderstorm fitted with the rainbow quenching the heat of the earth that rises from within. It is the same Consciousness alone that takes the form of Shiva and Paarvati, the form of Brahmaa - the Creator and numerous other beings. This Consciousness is like a mirror that holds a reflection within itself, as it is, without undergoing any changes thereby. This Consciousness appears as all these countless beings in



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this universe, without undergoing any modification within itself."

"The Infinite Consciousness is compared to a creeper. And, it is replete (filled or well supplied with) with the latent inclinations of countless jiivaas. Desires are the buds. All the past creations are the filaments and the sentient and insentient beings are parts of that creeper. In this way, it appears as many, but it has not become many."

"All the thoughts, that are thought of with the mind are expressed and done; by this Infinite Consciousness alone. It shines as the Sun. It appears as the bodies, which are inert alone, but come into contact with one another and experience various experiences. This consciousness is like the typhoon atypical form of storm) which is unseen in itself. But, sand-particles and dust rise and dance as if by themselves. This Consciousness creates a shadow in itself, and is regarded as tamas or inertia."

"In the light of this very Consciousness, all thoughts and ideas generate action in this body. It is because of this Consciousness alone that the objects existing in front of us are experienced. The body exists and functions because of the presence of this Consciousness. The body grows, it falls, it eats, and every act is due to Consciousness alone. All the movable and immovable beings in the universe are created by the Consciousness alone. The Infinite Consciousness alone exists, nothing else exists. In this way, Consciousness alone has arisen in consciousness. This is the fact."

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"Learning, austere penance, study of the Vedas, brilliant intellect are not needed for the attainment of Bhakti or devotion. What is wanted is constant and living remembrance of God, coupled with faith." **SWAMI SIVANANDA**.

NIRVAANA PRAKARANAM : 9TH. SEPTEMBER

No.253: *Vaasanaa vimalaa yeshaam hrudayaan  
naa~pasarpati / Sthiraikaruupa-jiivaas te  
jiivanmukttaash-chiraayushah// VI.1-31,32,33,34-32/35.*

Lord Shiva continued: "In Pure Consciousness, the diversity of sight, seer and scene, or of doer, act and action, or of knower, knowledge and known, does not exist, just as there can be no oil in a rock. Exactly, the distinction between 'I' and 'you', between the one and the many, is verbal only. When you start enquiring seriously, then, all these disappear and only the unmodified Pure Consciousness remains and it never undergoes any sort of modification nor does it become impure. Such an unmodified and non-dual Pure or Infinite Consciousness can be realized by dwelling in self-luminous Inner Light. The Self-luminous Inner Light is Pure, Eternal and is ever-present and is devoid of the mind."

"In each and every form and in every experience, Consciousness alone is the reality. Consciousness is unconditioned. But, the mind is conditioned Consciousness. Action comes out from a thought, thought is the function of the mind, and mind is conditioned Consciousness. Mind is nothing but a bundle of thoughts. Jiiva is the vehicle of consciousness whereas the ego-sense is the vehicle of jiiva, intelligence is the vehicle of ego-sense, mind is the vehicle of intelligence; praana is the vehicle of the mind, the senses are the vehicle of the praana, the body is the vehicle of the senses and motion is the vehicle of the body. Such motion or action is karma. As the praana is the vehicle for the mind, the mind goes along with praana. One thing is certain, when the mind is



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merged in the spiritual heart, then, praana does not move, and the mind attains the state of utter calmness."

"The consciousness that is reflected within itself is known as '**Puryashtaka**', and it is mind alone. This is the fact. Some others have explained it more elaborately, as it is composed of the five elements, the inner instrument or the '**antahkarana**', the organs of action, the senses, ignorance, desire and karma. The mind remains alone as and when it is merged in the '**spiritual heart**' (praana the support is withdrawn). Thus, the mind (puryashtaka) is rid of all its supports, and then, it reaches a state of calmness and becomes motionless. The lotus of the heart unfolds, then, **the mind (puryashtaka)** functions and when that lotus folds itself, then the mind (puryashtaka) ceases to function. The body lives as long as the mind (puryashtaka) functions; and when it ceases to function, the body dies. It can be caused by some form of inner conflict between the impurities and inner awakening. Of **course, all such conflicts cease to be, when one's heart is filled with pure vaasanaas and tendencies and there is harmony, liberation and longevity.** Otherwise, what happens when the bodies dies, immediately, is that the subtle body chooses another suitable body to fulfil the hidden vaasanaas. Because of these vaasanaas, the **mind (puryashtaka)** forges new links with the new subtle body, forgetting entirely its nature as Pure Consciousness."

"As the omnipresent Infinite Consciousness alone is ever present, all over and at all times, diversity is absurd and impossible. Belief in the existence of a ghost establishes the diversity. Duality vanishes instantly, as and when the non-dual being is known. It is everything. It is Supreme Blessedness and Peace. It is beyond expression. **It is pure "OM". It is supreme.**"

NIRVAANA PRAKARANAM : 10<sup>TH</sup>. SEPTEMBER

No.254:        *Niyatir*        *nityamudvega-varjitaa-*  
*~parimaarjitaa* / *Esha* *nrutyati* *vai* *nrutyam*  
*jagajjaalakanaattakam* // VI.1-35,36,37-37/23.

Lord Shiva continued: "The Infinite Consciousness is the Supreme Being. It is the father of Brahmaa, the Creator, Vishnu the Preserver, Shiva, the Liberator and others. That Supreme Being, the Infinite Consciousness alone is fit to be worshipped and adored. On the other hand, there is no use of inviting such a Supreme Being for worship. And, no mantraas are of any use in its worship as it is the closest and one's own self, and hence no inviting it is needed. Moreover, it is the Omni-present Self of all and to realize it is totally effortless too. The realization of this Supreme Being, the Infinite Consciousness, is alone the best and the highest form of worship."

"The greatest mountains are perfectly hidden in this Infinite Consciousness, which can be compared to a sub-atomic particle. It is eternally present and encompasses the span of countless epochs. It pervades the entire universe, yet, it is subtler than the tip of a single strand of hair. It is complete wholeness and does nothing, but it has fashioned the universe. It does nothing, yet it sustains the universe. All substances are of that Consciousness alone but it is not a substance; even though it is not a substance, it pervades all substances without any modification."

"The Supreme Being has no form whatsoever, yet it has five aspects; such as, i) Will ii) Space iii) Time iv) Order (or destiny) and v) the Cosmic Unmanifest Nature. It has innumerable tremendous powers or energies or



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potencies. Chief among such powers are i) Knowledge ii) Dynamics iii) Action and iv) Non-action."

"All these are termed the potencies of Consciousness, and they are Pure Consciousness alone. Yet, they are apparently regarded as distinct from Consciousness, though they are not separate from it."

"All these potencies of Consciousness dance to the tune of time over the entire creation taking it as a stage. Among these potencies of Consciousness, the foremost one is known as 'Order' (Niyati), i.e., the natural order of things and sequences. The 'Order' is also known as (a) action (b) will to do or desire (c) time and so on. It is this potency - Order that ordains that each thing should have a certain characteristic - commencing from the blade of grass to the Creator Brahmaa. Of course, this natural order is free from excitement but is not purified. That natural order stages the dance-drama of the world-appearance. This natural order portrays various moods; such as, compassion, anger, fear, sympathy, etc. It produces and removes too various seasons and epochs; accompanied by celestial music as well as the roaring of the oceans, and its stage is illumined by the Sun, the moon and the stars, as well. Its actors and actresses are the living beings in all the worlds - such is the great dance of this 'Natural Order'. Its Lord, the Infinite Consciousness, the Supreme Being, is the silent one but alert witness at all time of this Cosmic Dance. The Supreme Being is not different from the dancer - the Cosmic Natural Order and its dance being all the happenings."

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"Japa and Kirtan form the highest help to meditation, self-purification and realization. The aspirant reaches the highest by Japa and Kirtan." Swami Sivananda

NIRVAANA PRAKARANAM : 11<sup>TH</sup>. SEPTEMBER

No.255: *Etadeva param dhyaanam puujaishaiva paraa smrutaa / Yadanaaratamantahstha shuddha chinmaatavedanam// VI.1-38-25.*

Lord Shiva continued: "Holy ones constantly worship such a Lord. The wise men worship in various ways and in various forms, such as, Shiva, Vishnu, etc. I tell you now, *the ways in which he is to be worshipped.*"

**EXTERNAL WORSHIP OF THE SELF:**

"As a first step, one should discard the body-idea, i.e., the idea that 'I am this body'. **Meditation alone is the highest and true worship of the lord.** For this reason, the Lord of the three worlds is to be worshipped constantly by means of meditation. **One should contemplate the Lord in this way:** a) *He is Pure Intelligence* b) *He is as radiant as a hundred thousand suns risen together* c) *He is the Light that illumines all lights,* d) *He is the Inner Light;* and e) *the Limitless Space is his throat,* f) *the sky is his feet,* g) *the directions are his arms,* h) *the worlds are the weapons he bears in his hands,* i) *the entire universe is hidden in his heart,* j) *the gods are hairs on his body,* k) *the Cosmic potencies are the energies in his body,* l) *Time is his gatekeeper,* and m) *he has thousands of heads, eyes, ears and arms. He touches all, tastes all, hears all, thinks through all - even though he is beyond thinking. He does everything ever; he bestows whatever one thinks of or desires. He dwells in all. He is everything. He alone is to be sought by all for worship and contemplation. In this way, one should contemplate Him."*

"Such a Lord is to be worshipped by one's own Consciousness. But, not by material substances - by



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lighting of lamps and waving, burning incense, offering flowers or even food or sandlepaste. *He is attained with no effort but he is worshipped by Self-realisation alone.* This is the Supreme Meditation, the Supreme Worship, the constant and unbroken awareness of the Indwelling presence, Inner Light or Consciousness. One should realize one's essential nature as Pure Consciousness, even while carrying out all duties – such as, seeing, hearing, touching, smelling, eating, moving, sleeping, breathing or talking. By doing so, one attains Liberation."

"Meditation is itself the offering unto the Lord. It is the water offered to the deity to wash his hands and feet with. And, Self-knowledge is gained through meditation of the flower. All these are really directed towards meditation. The Self is realized only by meditation and there is no means other than this. Even though one is ignorant, if he is able to meditate just for a period of thirteen seconds, he attains the merit of giving away a cow in charity. If he meditates thus for one hundred and one seconds (one minute fortyone seconds), he gets the merit of performing a sacred rite. If the duration is twelve minutes, then the merit is a thousand-fold. If the duration of meditation is for a day, one dwells in the highest realm. **THIS IS THE SUPREME YOGA** and Supreme Kriya too. Kriya implies either action or service. Those who practice this mode of worship in the form of meditation are worshipped even by the gods and the demons and all other beings. On the other hand, **even this meditation is External worship alone.**"

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"So long as the consciousness of the body is with you, you are afraid of death, etc., and you feel bound by so many desires. Repeat the Name as a means to realize God. You must still the mind and be free from the sense of duality."

**SWAMI RAMDAS**

NIRVAANA PRAKARANA : 12<sup>TH</sup>. SEPTEMBER

INTERNAL WORSHIP OF THE SELF:

No.256: *Paavanam paavanaanaam yad yatsarva-  
tamasaam kshayah / Tad idaaniim pravakshye~ham  
antah puujanam aatmanah // VI.1-39-1.*

Lord Shiva continued: "The Internal worship of the self is the greatest among all the purifiers and destroys all darkness of ignorance completely. Now, I shall declare this Internal Worship to you. It is of the nature of perpetual meditation, under all circumstances - while walking or standing, whether one is awake or asleep, and in and through of all one's actions, one should contemplate this Supreme Lord who is ever seated in the heart and who brings about all modifications, naturally, within oneself. The manifested Consciousness or self-awareness that is the 'Bodha Lingam' is to be worshipped. The self-awareness which sleeps and wakes up, goes about or stands is to be worshipped. It touches what is to be touched; discards what should be discarded; enjoys and discards pleasures, engages in varied external activities. It lends value to all actions and remains at peace in the vital organs in the body, termed 'deha lingam'. (It must have referred to the three psychic centres - indicated as three lingams.) This inner intelligence (the manifested Consciousness or Self-awareness) should be worshipped with whatever comes to one unsought. After having acquired the Self-knowledge, one should remain firmly established in life and its experiences. And, one should worship this inner intelligence (self-awareness) with Self-realisation."



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How to contemplate the Lord?

"One should contemplate the Lord thus: "He has to be contemplated as *"the light illumined by the solar force as well as by the lunar force"*. He is the intelligence that eternally lies hidden in each and every material substance. He is the external awareness that flows through the bodily avenues onto the external world. He is the praana that moves in one's face (nose). He transforms contacts of the senses into meaningful experiences. He rides the chariot of praana and apaana. He resides in secret, in the cave of one's heart (**Hrudaya kuhara madhye**). He is the doer of all actions. He is the knower of the knowable - '**Sarvajna**'. He is the experience of all experiences. He is the thinker of all thoughts. He is the knower of all parts or limbs of the body thoroughly. He is recognized by beings and non-beings too and he illumines all experiences."

"He dwells in the body, but he is omnipresent. He is without parts but he resides in all. He enjoys and does not enjoy too. He is the intelligence in every limb. He is the thinking faculty, the intelligence in the mind. He rises in the middle of praana and apaana. He dwells all over the body - in the heart, in the throat, in the middle of the palate, in the middle of the eye-brows, and at the tip of the nose. He is the reality in all the thirty-six elements or metaphysical categories. He transcends the inner states and produces the internal sounds, too. He brings the mind-bird into being. He is the reality in imagination as well as non-imagination. He dwells in all beings, just as oil does in the oil-seed. He dwells in the heart-lotus. He dwells in and through the body. He ever shines as Pure Consciousness. He is the pure experiencing in all experiences and thus he is seen everywhere."

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NIRVAANA PRAKARANAM : 13<sup>TH</sup>. SEPTEMBER

No.257: *Yathaapraaptakramotthena sarvaarthena samarchayet / Manaagapi na kartavyo yaatno~traa~puurvavastuni// VI.1-39-31.*

Lord Shiva continued: "The Lord is the intelligence in the body. All the various functions and faculties that are going on in the body serve that intelligence as consorts serve their Lord. The mind is the messenger who gathers and conveys to the Lord, the knowledge of all the three worlds. There are two fundamental energies; i) **Jnaana shakti** and ii) **Kriyaa shakti**. The energy of wisdom (Jnaana shakti) and the energy of action (kriyaa shakti) are the consorts of the Lord. Varied aspects of knowledge are his ornaments. The organs of action are the gates. The Lord enters the outside world through these gates. The intelligence dwells in the body with the firm conviction, that - **'I am that indivisible Infinite Self, and I remain full and infinite'.**"

"Whoever contemplates thus attains equanimity. His behaviour becomes equanimous, guided by equal vision. He has thus reached the state of natural goodness and inner purity. And, he is beautiful in every aspect of his being. He worships the Lord in the form of his intelligence that pervades his entire body."

"One has to perform this **worship day and night perpetually**, with the objects that are obtained effortlessly, and those are offered to the Lord with the mind that is established in equanimity and in the right spirit. ( The Lord is Consciousness of every act, and cares only for the right spirit.) **The Lord should be worshipped in this way with all that is acquired without effort. One should not**



make the least effort to obtain that which one does not possess. The Lord should be worshipped in every way, i.e., with all the enjoyments that the body enjoys. That is to say, the Lord should be worshipped with every activity of ours, such as, through eating, drinking, and such other pleasures of every kind in one's life. The Lord should be worshipped with one's poverty and prosperity. The Lord should be worshipped with the illness one experiences and with every type of unhappiness or suffering one undergoes. The Lord should be worshipped with all activities, even life and death and one's dreams of every sort. The Lord should be worshipped even with fights and quarrels including sports and other activities that one does for enjoyment, and including even the emotions of attraction and aversion. The Lord should be worshipped and adored with a pious heart, endowed with noble qualities, such as, friendship, compassion, joy, etc."

"He should be worshipped with all the pleasures that are given to one unsought, irrespective of whether those pleasures are sanctioned by the scriptures, etc., or forbidden by them. He should be worshipped with those that are considered as desirable, and appropriate, irrespective of whether others regard them or not. In this worship, one should accept and receive what has been obtained without effort and discard the idea of what is lost."

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"The extreme politeness and the affectionate treatment meted out by the selfless inmates of 'Religious Institutions' should be such that, even the most prosaic and the scoffing will irresistibly feel a change of heart. A harmonious feeling of reciprocal good-will and cordiality, will be engendered proving a valuable asset to the 'Divine work' carried on by all 'Spiritual Organisations'"

SWAMI CHIDANANDA

NIRVAANA PRAKARANAM : 14<sup>TH</sup>. SEPTEMBER

No.258: *Samataakaashavad-bhuutvaa yattu syaaliinamaanasam/*  
*Avikaara-manaayaasam*  
*tadevaa~rchanamuchyate// VI.1-39-58.*

Lord Shiva continued: "One should get established in Supreme Equanimity, (under all circumstances, either in pleasure or in unpleasantness) by engaging oneself in this worship at all time, uninterruptedly. Everything should be regarded as good and auspicious. One should worship the self in this spirit of equanimity, knowing fully well that everything is the one Self. One should worship the self thus by keeping equal vision amidst pleasant as well as unpleasant things and circumstances."

"One should discard such ideas as 'This I am' and 'This I am not', and understand well that '**All this is indeed Brahman**', the one homogenous and Infinite Consciousness. One should worship the self, in that spirit. One should worship the self, at all times, in all forms and in their various modifications, in and through all that one obtains. After throwing away all the distinction between the desirable and the undesirable, and ceasing to even relying on such distinction and using them as the materials for the worship, one should worship the self."

"One should never crave for anything nor reject anything. And, that which is naturally acquired may be enjoyed. One should never get excited or depressed, when one comes across the insignificant and significant objects, just as diverse objects that exist and grow in it, by which neither the sky nor space is affected. One should avoid all psychological perversions, with every object that is acquired purely due to the coincidence of the time, place



and activity whether they are effectively known as good or as not good, for the worship of the self."

"The procedure explained for the worship of the self, as explained, and the articles that are mentioned necessary for the worship are also of the same nature and purity. The sweetness that is derived from the equanimity is itself beyond the perception of the senses and the mind. Whatever the equanimity touches, it instantly becomes sweet, irrespective of its description or definition. When one is in a state of equanimity like that of space, when the mind has become absolutely quiet with the least movement of thought, or with no movement of thought, when there is no perversity; naturally, such a state alone is regarded as fit to be worshipped. The wise man, after completely getting established in Equanimity, he should experience Infinite expansion - without getting himself entangled in carrying out his natural actions externally, without craving or rejection. The nature of the worshipper of this intelligence is such. In the case of such a worshipper, the delusion, ignorance and ego-sense do not arise at all, even in dream. This is the fact. Ever remain in this state, O' Sage, while experiencing everything as a child does. Always be immersed in the worship of the Lord of this body, in the form of the intelligence that pervades all over, and be satisfied with all that is naturally brought to you by time, circumstances and environment. Thus, without having any desire, constantly dwell in this worship and rest in Supreme Peace."

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"You have come here to learn Universal Love and Service. What use is an Ashram, Math or Mandir, if the devotees who go there make no progress at all on the spiritual path?"

**SWAMI SATCHIDANAND**

NIRVAANA PRAKARANAM : 15<sup>TH</sup>. SEPTEMBER

**No.259:** *Deshakaala-parichchinno yeshaam syaat parameshvarah / Asmaakam upadeshyaas te na vipashchid vipashchitaam // VI.1-40,41-40/12.*

Lord Shiva continued: "Remember that the Lord is Pure Consciousness. Everything that you do is worship of the Lord alone; whatever you do and whenever you refrain (avoid) from doing. One is delighted by regarding every activity as the worship of the self, who is the Lord."

"The Self is ever in its essential nature, being the Infinite Consciousness. Likes and dislikes, attraction and aversion are found in the Self on their own independently, which will have no impact over the nature of the Self. They are mere words. The intelligence that grasps the purport of certain words, such as, the concepts indicated by words like 'sovereignty', 'poverty', 'pleasure', 'pain', 'one's own' and 'others', etc., are in fact the worship of the Self alone because *the very conceiving intelligence is the Self*. Knowledge of the Cosmic Being is itself the suitable worship of the Cosmic Being."

"The Self or the Cosmic Consciousness alone is indicated by expressions such as '**this world**'. It is due to the forgetfulness of its own nature, the nature of the self, that one comes to regard oneself as the jiiva, the individual. In fact, the Cosmic Being is the reality in everything, and hence, there cannot be any division, such as, worshipper, worship and the worshipped. The Cosmic Being supports the entire universe without making any division and it is impossible and beyond words to describe it. It is also impossible to teach another about the Cosmic Being. **And, those who consider that god is limited by time and space,**



are not considered worthy of being taught by us. For this reason, worship the self by the self, by discarding all such limited concepts, discarding even the division between the worshipper and the worshipped (Lord). Be always at peace, pure and free from cravings. Treat all your experiences and expressions as the worship of the self."

*(Now, the Lord continued further, in reply to Vashishtha's request for a fuller explanation of Shiva, Brahmaa, Self, - why they are so called and how such differences arose.)*

"In truth, the reality is not reflected in any thing and it is beginningless and endless too. On the other hand, it is not possible to experience such truth, with the mind and the senses, as these regard it as if it were non-being."

*(In reply to Vashishtha's question: "If it is beyond the mind and the senses, then, how is it realized?" the Lord replied thus:)*

"The seeker who is eager to attain freedom from ignorance, and to achieve the target, who is equipped with 'saatvika avidyaa', i.e., subtle ignorance, with the help of scriptures, removes the ignorance instantly; just as the washerman removes the dirt with the help of another form of dirt (soap). The ignorance is thus removed by such action and the Self realizes the Self and the self sees the Self due to its own Self-luminous nature."

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"An intelligent being is ever upon the look out for opportunities to elevate himself and to work inwardly for unfoldment, to move in this upward ascent towards perfection. He makes use of every opportunity that God provides him to put forth his maximum abilities and talents. If need be, he tries to create opportunities for fulfilling the purpose for which he has come here - Self-unfoldment, upward ascent. Life is full of opportunities."

NIRVAANA PRAKARANAM : 16<sup>TH</sup>. SEPTEMBER

No.260: *Akaaranaanyapi praaptaa bhrusham kaaranataam dvija / Kramaa guruupadeshaadyaa aatma-jnaanasya siddhaye// VI.1-41-13.*

Lord Shiva continued: "It is natural that when a child is playing with charcoal, his hands become black. But, if he plays again with charcoal, even after washing his hands, once again his hands become black. On the other hand, his hands would have become clean, if he does not handle charcoal again after washing his hands. Despite what has been said, as a first step, if one enquires into the nature of the Self and at the same time curtail those actions that are not conducive to achieve self-knowledge, (but only promote avidya - ignorance), then, the darkness of ignorance will vanish. On the other hand, **the fact remains that only self becomes aware of the Self.**"

"This diversity is not the self. Do not look upon the self as such which is rather ignorance. And, never entertain the feeling that self-knowledge is the result of the teaching of a preceptor. Remember well, that the guru or the preceptor is gifted with the mind and the senses. And, the self or Brahman is beyond the mind and the senses. Self-knowledge is attained only after the cessation of the mind and the senses, and is not attained with their help, while they still exist. **On the other hand, even though the instructions of a preceptor and all the rest of it are not really the means for achieving the self-knowledge, still then, they have to be regarded as the essential means for attaining Self-knowledge.**"

"The self or the Self-knowledge cannot be revealed either by the scriptures or with the help of the instructions of a preceptor. At the same time, **the self is not revealed**



without having the instructions of a preceptor and without the aid of the scripture. The self-knowledge is revealed only when all these aids come together. That is to say, self-knowledge is revealed with the help of *i) scriptural knowledge, ii) instructions of a preceptor and iii) true discipleship, when they all come together.*"

"That whatever is left over after all the senses have ceased to function completely and all notions of pleasure and pain are nowhere to be found, that which IS, is the **Self or Shiva**. It is also indicated by various expressions, such as, 'that', 'truth' or 'reality'. On the other hand, that which IS, exists whether all these are present or ceases to be, just as the limitless space. In an effort to awaken the ignorant and deluded ones spiritually, out of compassion towards them, and in order to instil in them a thirst for liberation, the saviours (redeemers) of the universe, known as Brahmaa, Indra, Rudra and others, have composed scriptures such as the Vedas and Puraanaas. In these scriptures, they have used words, such as, 'Consciousness', 'Brahman', 'Shiva', 'Self', 'Lord', 'Supreme Self', etc. All these words seem to imply diversity, but in truth there is no such diversity."

"The words like 'Brahma', etc., that indicate the truth are indeed Pure Consciousness. Even the limitless space is as gross and substantial as a great mountain, when compared with Brahman. That Pure Consciousness, though being the innermost self, and though being not an object of knowledge; still, it appears to be the knowable object, and thus, gives rise to the concept of intelligence or Consciousness. In this way, the Pure Consciousness gets a momentary conceptualization and gives rise to the ego-sense - as 'I know'."

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OM SRI RAAMAAYA NAMAH!

NIRVAANA PRAKARANAM : 17<sup>TH</sup>. SEPTEMBER

No.261: *Vaasanaavaashato duhkham vidyamaane  
cha saa bavet / Avidyamaanam cha jagan  
mrugatrushnaam-bubhangavat // VI.1-41-52.*

Lord Shiva continued: "At the first instance, the ego-sense gives rise to the ideas of time and space and with the energy of the vital air (praana); then, it becomes 'jiiva' or the individual. Thenceforth, the jiiva or the individual follows the dictates of the ideas and thus slips into dense ignorance (delusion). In this way, the mind is born in conjunction with the ego-sense and the various forms of psychological energy. All these put together (ego-sense, vital air and the jiiva) are termed as the '**Ativaahika**' body, or the '**subtle body**' which moves from one plane to another."

"Then, the subtle energies of the '**Ativaahika**' body conceive of the substances or the objects of the world likewise, and thus result the various senses; such as, sight, touch, hearing, taste and smell and their equivalent objects and experiences connected to them are brought into being. These gross senses (ego-senses), vital air and the jiiva, put together are known as the '**Puryashtaka**' body, and their subtle state is known as the '**Ativaahika**' body."

"As a result (accordingly), all these substances were created. In fact, nothing was created. All these are apparent (not real) modifications in that one Infinite Consciousness. Just as the dream-objects are within oneself, in the same way, all these are not different from the Infinite Consciousness. As and when one dreams, the objects that appear in the dream seem to become the objects of one's perception, and in the same way, all these appear to be objective realities."



"As and when the truth with regard to them is realized, then, what happens, everything stands out as the Lord. On the other hand, (nethertheless, however), even that too is untrue, because, all these have never become material substances or objects. It is all due to one's own ideas of their being substances, that they are thus experienced and they appear to have a substantiality. As a result, conjuring up (cause to appear as if by magic) as substantiality, the Consciousness visualizes the substantiality.

"The jiiva conditioned by such ideas seems to suffer. The very conditioning (limiting) itself is sorrow. Such conditioning is based entirely on thoughts and ideas (notions), either sensual or psychological. On the other hand, the truth is something beyond such experiences and the world-appearance itself is like a mirage. If that is the case, what is meant by psychological conditioning; who conditions thus, and what is meant by that, and who is conditioned by such conditioning? Who is the consumer of the water of that mirage? Accordingly, when all these are rejected, the reality alone remains; where there is neither conditioning nor the conditioned. It may be called being or non-being, but it alone is. Mental conditioning is like a ghost. The illusion of creation also vanishes as and when the conditioning is got over. Whoever takes this ego-sense and creation (this mirage) to be real is unfit to be instructed. Preceptors instruct only a man of wisdom but not foolish men; because such foolish men keep their faith and hope on the world-appearance. They are like the ignorant man who gifts his daughter in marriage to the man whom he has seen in his dream."

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**OM SRI RAM JAI RAM JAI JAI RAM**

NIRVAANA PRAKARANAM : 18<sup>TH</sup>. SEPTEMBER

No.262: *Graahya-graahaka-sambandhe saamaanye sarva-dehinaam / Yoginah saavadhaanatvam yattadarchanam aatmanah // VI.1-42,43-43/8.*

Vashishtha continued: "In a dream, a mountain that is perceived only appears to have existed in time and space. It does not dwell in any space nor does it take time to appear and disappear. It is the same with the world. The omnipotent deity comes into being within the twinkling of an eye and it is the same in the case of a worm which also comes into being so. The jiiva amuses itself as Creator, Preserver and so on, but all this is nothing but a thought-form. On the other hand (however), this thought-form imagines and perceives other thought-forms and experiences them."

"O' Rama! The jiiva itself is unreal. Such unreal jiiva perceives the unreal world, because of the influence of the unreality. What can be considered as real and what as unreal? An imaginary object is described in the same way by some one; and another understands in his own imagination and imagines that he understands it. It is natural for the self to be ever omnipresent, like liquidity in liquids, motion in wind and emptiness in space."

"I have been performing the worship of the Infinite Self, since Lord Shiva instructed me. The grace of such worship enabled me to be ever free from sorrow, even amidst constant engagement in various activities. The self is ever undivided, homogenous even though it appears to be divided. I perform worship of the self, with the flowers of whatever comes to me naturally and whatever actions are natural to me."



"It is a common factor - relationship (to possess and to be possessed) to all embodied beings. But, the yogi is forever vigilant, and also vigilant in performing the worship of the self. He keeps the mind away from all attachments and always keeps the well-controlled mind introverted in the worship of the self. Adopting such inner attitude and with unattached mind, I roam about freely in this dreadful forest of samsaara, world-appearance. If you adopt such worship, you will not suffer."

"Enquire into the nature of truth as described earlier, so that you will not be caught up in great sorrow (like the loss of wealth and relatives) and will be saved from it. Neither joy nor sorrow will affect you. You know well how all these things have come up and how they cease, and you also know the fate of a man who is deluded by them and who never enquires into their real nature. Neither do they belong to you, nor, do you belong to them. Such is the unreal nature of the world. Do not grieve any more."

"O' Dear Rama! You are Pure Consciousness. You are not affected by the illusory perception of the varied nature (diversity) of the creation. When you observe this diversity of the creation, then, you will know as to how such notions of the desirable and the undesirable arise in you. Knowing fully well, O' Rama! Remain ever established in the 'Turiiya' (transcendental) state of Consciousness."

Rama said: "O' Lord! By your grace, I am completely free from the dirt of duality. I have understood well, that all this is indeed Brahman."

NIRVAANA PRAKARANAM : 19<sup>TH</sup>. SEPTEMBER

No.263: *Yadi tatpadamaapto~si kadaachit  
kaalaparyayaat / Tadahambhaavanaarupe na  
mankttavyam tvayaa punah// VI.1-44-5.*

Vashishtha continued: "O' Rama! When you perform actions merely with the organs of action, with an unattached mind; in that case, that action is not considered as action. The happiness that is derived from sensual experience is short-lived. And repetition of that experience does not produce the same delight. Hence, one should not go after such desire for such a momentary and fleeting joy. Moreover, an object gives you pleasure only when it is desired, otherwise, it cannot give happiness. Hence, you should know very clearly that pleasure belongs to desire and so, give up such desire immediately."

"When you attain the experience of the Self, in the course of time, do not store that experience as memory (ego-sense) in your mind, to be revived as desire once again. It is unwise to keep such experience as memory and to fall into the pit of the ego-sense again, when you are already on the summit of Self-knowledge. Live unattached to everything; let hopes and notions or ideas cease. As a result, the mind reaches the state of no-mind. Only when you are ignorant are you bound; otherwise, not. Once you attain Self-knowledge, you are no longer bound by any. For this reason, strive hard by all possible means to be ever in the awareness of the Self-knowledge."

"Be ever in a state of Equanimity, by accepting whatever comes to you unsought, and abandon all engagements in order to achieve sense-experiences. By so doing, you are in a state of equanimity and purity, free



from all latent tendencies or memories. Such a state is like the sky, in which you will not be tainted even by an infinite variety of distractions. One experiences purity, as and when the knower, known and knowledge merge in the one Self. There will not be any division, whatsoever, within a person who has experienced purity – Self-realisation.”

“The slightest movement in the mind results in samsaara – the world-appearance arises and ceases. For this reason, *make the mind unwinking, i.e., free from the movement of thought, by the restraint of the praana and also the latent tendencies – vaasanaas*. Samsaara arises and ceases by the movement of praana. Diligent practice of praanayaama frees the praana from such movement. Self-binding action arises and ceases, by the rise and the cessation of ignorance. *Restrain such ignorance by means of self-discipline and the instructions of the preceptor and the scriptures.*”

“The movement of thought in the mind alone is the cause for the world-illusion. The illusion will cease as and when the movement of thought in the mind ceases, and the mind becomes no-mind. This can be achieved only by the restraint of praana. That itself is the Supreme State. The Bliss that is experienced in a state of no-mind, such Bliss is uncaused and is not found even in the highest heaven. Bliss cannot be called happiness. In fact, that Bliss cannot be expressed and is indescribable. The mind of the knower of the truth is no-mind; it is ‘Pure Sattva’. After living in such a state of mind, for some time, a higher state arise known as ‘Turiya-atiita’, i.e., the state beyond the turiya or the transcendental state.”

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NIRVAANA PRAKARANAM : 20<sup>TH</sup>. SEPTEMBER

No.264: *Eshaikikaiva vividheva vibhaavyamaanaa  
naikaatmikaa na vividhaa manu saiva saiva /  
Satyaasthitaa sakalashaanti-samaikaruupaa  
sarvaatmikaa~timahatii chitirupashaktih// VI.1-45-36.*

Vashishtha continued: "O' Rama! There is an instructive parable, in this connection, which I shall now narrate to you."

THE STORY OF WOOD-APPLE:

"There is a wood-apple fruit which is very large beyond imagination. It does not decay or perish it is as fresh as ever, though it has existed for countless aeons. Moreover, it is the source and support of the nectar of immortality and indestructibility. It is the store-house of extreme sweetness beyond measure. Even though it is the most ancient, it is ever new and as fresh as ever, like the new moon. It is the very pivot, or the heart of the universe. It is unmoving and it is not shaken even at the advent of cosmic dissolution. This wood-apple fruit is the prime source of this creation."

"It does not get detached or fall down from its place, even when it is fully ripe. Its wonder is that it is forever fully ripe but it does not become over-ripe. No one has ever seen its seed, or the tree on which it grows. Even the Creator Brahmaa, Vishnu, Rudra and other gods do not know the origin of this great wonderful wood-apple fruit. This fruit exists without any beginning, without middle and without end, without change and without modification. There is no diversity within this fruit. It is full in all respects, without emptiness. It is the fountain source of all joys and delights. It is a source of joy not only



to an ordinary man but also to the highest divinities. As a result, it is the manifestation of the energy of Infinite Consciousness."

"The energy of this Infinite Consciousness ever keeps its true nature, and it never discards its energy even for a moment. It has manifested this creation, by merely willing it in its own intelligence. In fact, even this, that it willed so, is not correct and not really true. In such willing, the ego-sense is needed. But, here, the ego-sense that is implied in such willing is itself unreal. But, the fact remains that out of this have proceeded all the elements and their corresponding subjective senses. The energy of the Infinite Consciousness itself is space, time, natural order, expansion of thought, attraction and repulsion, I-ness, you-ness, and it-ness, the above, the below, all the directions, the mountains, the sky and stars, knowledge and ignorance - everything. It is whatever is, whatever was and whatever will be, everything in totality. Everything in entirety is nothing but the energy of the Infinite Consciousness."

"The energy of the Infinite Consciousness is one alone, in our view, but it is conceived of as various beings. It is established in reality. In fact, it is neither one nor many and It is not even It. It is of the nature of the Supreme, and of the highest peace. It is the one great Cosmic Being or Self. It is the Cosmic energy or the nature of Cosmic Consciousness."

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"Let us banish from our hearts fear, doubt and sorrow and plunge into the infinite ocean of Divine existence and realize that the entire mankind is the one manifested body of that existence. Verily, life is filled with the fragrance of light, love and joy, when it is freed from the hold of pride and selfishness.

The upward flight of the soul towards the fulfillment of its great mission becomes possible only when it is gifted with the wings of Self-sacrifice and Service." **SWAMI RAMDAS**

NIRVAANA PRAKARANAM : 21<sup>ST</sup>. SEPTEMBER

No.265: *Bijam pushpa-phalaantastham bijaantar naa~nyadaatmakam / Yaadrushii bijasattaa saa bhavanti yaatyathottaram // VI.1-46-30.*

Vashishtha continued: "O' Rama! I shall now narrate another parable, to point it further."

THE STORY OF GREAT ROCK

"There is a 'great rock' which is soft, which is omnipresent and eternal. It is full of tenderness and affection which is noticeable and is perceived clearly, at all times. Innumerable number of lotuses blossom. Their petals sometimes touch one another, sometimes not. Sometimes they are exposed and sometimes they are hidden from perception. Some face downwards, and some face upwards and some have their roots intertwined. Some have no roots at all. All things exist within it."

"O' Rama! *This rock is no other than the Cosmic Consciousnes.* It is a homogenous mass and resembles a huge rock. Even then, all these diverse creatures of this universe appear to be within it. Just as one perceives different imaginary forms within a rock, even so this universe is also ignorantly imagined to exist in this Consciousness. The sculptor 'creates' various types of forms in the rock, but, it is still rock; in the same way, this Cosmic Consciousness is a homogenous mass of Consciousness. The different names and forms of the creatures of this universe exist potentially in the Cosmic Consciousness, just as the solid rock contains potentially a variety of figures which can be carved out of it. The rock remains a rock whether carved or uncarved, even so, Consciousness ever remains as Consciousness, whether the



world appears to be or not. The world-appearance is just an empty expression alone. Its substage is nothing but Consciousness."

"The truth is that all these manifestations and modifications are Brahman, the Cosmic Consciousness, alone - though not in the sense of either manifestation or modification. All these distinctions and modifications are meaningless in Brahman. When we use such expressions in relation to Brahman (for our understanding), the meaning is quite different. It is nothing but water in the mirage. As the seed does not contain anything other than its intrinsic content, even so the flowers and the fruits are also of the same nature as the seed. Thus, the substance of the seed is the substance of subsequent effects, too." Exactly so, the homogenous mass of Cosmic Consciousness does not become anything other than what it is in essence. And, when this truth is realized, duality ceases. Consciousness never becomes un-consciousness. Even modification, if any, is also consciousness. For this reason, all this is Brahman alone; whatever there may be, wherever and in, whatever form, - all this is Brahman. Everything exists forever in their potential state in the mass of homogenous Consciousness. This is the truth."

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**NIRVAANA PRAKARANAM : 22<sup>ND</sup>. SEPTEMBER**

No.266: *Sa naanaato~pyanaanaato yathaa~ndarasabarhinah / Advaitaadvaitasattatmaa tathaa brahma-jagadbrahmah// VI.1-47-31.*

Vashishtha continued: "Time, space and other factors, in this apparent creation, are another aspect of the

same Consciousness. All these are none other than Consciousness. It is understood that all these factors and so-called creation, etc., are nothing but thoughts and notions or ideas alone and that the Self is one and indivisible. After knowing fully well, how then are these regarded as unreal? In the seed state, there is no diversity and it is nothing but the seed alone. At the same time, there is the notion of potential diversity, such as flowers, fruits, etc., present in the seed. In the same way, Cosmic Consciousness is one, without any diversity; yet the universe of diversity is said to exist only in notion."

"The stone is one single piece but the idea of numerous lotuses arises only in relation to that single stone. Exactly so, without causing diversity, the notion of diversity arises in Consciousness. It is like the water in mirage; even so is diversity in relation to the Infinite Consciousness. All this is nothing but Brahman, the Infinite Consciousness. Just as the notion of the existence of lotuses in the stone does not demolish the stone, Brahman is not affected by such world-appearance, which really exists as the very nature of Brahman in Brahman. In truth, there is not much essential difference between Brahman and the world. Instead, they are synonyms. When the reality is thus perceived, Brahman alone is perceived. There is no doubt about it."

"Whatever we perceive as water in the world is nothing but the combination of hydrogen and oxygen gases; even so, the world-appearance is nothing but Brahman alone. The One Consciousness alone appears as the mind, the mountains, etc., just as the multi-coloured feathers and the wings of the peacock are present in the egg of the peacock. This faculty or power is potentially



## MAHAA RAAMAAYANAM

embedded in the Infinite Consciousness. All the diverse objects that are seen in the universe, if they are seen with the eye of wisdom (the eye that is wisdom), then, Brahman or the Infinite Consciousness alone will be seen. **Just as the notion of diversity is present in the fluid in the peacock's egg, though apparently diverse, even so Brahman alone is. The notion of Brahman and the world is therefore both dual as well as non-dual. The very substratum for all these notions of unity and diversity – is the Supreme State."**

"The entire universe is pervaded with the Infinite Consciousness, and the universe exists in the Infinite Consciousness. Their relationship is one of diversity and non-diversity too – just as the various parts of the peacock are in the one egg-substance. In such a case, diversity is not seen in all this."

NIRVAANA PRAKARANAM : 23<sup>RD</sup>. SEPTEMBER

No.267: *Na drushyam nopadeshaarham naa-  
~tyaasannam na duuragam / Kevalaanubhavapraapyam  
chidruupam shuddha-maatmanah// VI.1-48-10.*

Vashishtha continued: "The ego-sense and the space, etc., all these, even though they have not been created at all, have acquired the nature of real substances. Where nothing has arisen or created, there everything is seen. In the same way, the sages, gods and the perfected ones remain always in their transcendental Consciousness, while tasting the bliss of their own nature. They have discarded the illusion of duality of the observer and the object, and

the subsequent movement of thought. Their gaze is ever fixed and unwinking."

"These sages amidst their activities here do not divert their attention towards illusory existence. In this way, they are firmly established in discarding the relationship between the knower and the known, i.e., the subject and the object. Their praana (the life-force) is not agitated at all. They remain as if they were painted pictures and their mind does not move, just as the mind of painted figures does not move, because they have discarded completely the conceptualization of the Consciousness."

"They engage themselves to the bare minimum, in appropriate activity, just by a little movement of thought in Consciousness like even the Lord does. On the other hand, even such movement of thought they keep to the minimum and experiencing of the contact of the observer with the object also gives rise to great joy in them. Their consciousness is absolutely pure with purified concepts and ideas."

"Such a state of purity of the self is the real nature of the Infinite Consciousness alone. It is not a vision, - that is actually an experience of the mind and senses. It is incapable of being taught. It is beyond expression. Such a vision is not far off or impossible. It is experienced by direct experience alone. This is the fact."

"Such a vision alone exists. Nothing else exists: neither the body nor the senses nor the life-force, neither the mind nor the latent tendencies (the store-house of memory), neither the jiiva nor even a movement in Consciousness, neither Consciousness nor the world. It is neither real nor unreal. But, it is something in between. It



is neither void nor non-void. It is neither time nor space nor substantiality. It is something that is freed from all these and is freed from numerous veils in the heart. That is to be experienced. One should experience the Self in all that is seen."

"Moreover, it is neither the beginning nor the end. Because, it is ever present everywhere. It is something other than all these. The Self is everywhere, inside and outside and is not at all affected; even if thousands are born and thousands die. It remains in all these bodies, with just a little difference from the Infinite."

"Even though these sages are radiantly engaged in various activities, they remain free from the sense of 'I-ness' and 'mine-ness'. They always perceive Brahman in this world, (in varied forms) as free from characteristics and qualities. Brahman is eternal, peaceful, pure and absolutely quiet."

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### NIRVAANA PRAKARANAM : 24<sup>TH</sup>. SEPTEMBER

No.268: *Samasyaa~dyantayor yeyam drushyate vikrutih kshanaat / Samvidah sambhramam viddhi naa ~vikare ~sti vikriyaa // VI.1-49-5.*

Rama asked: "It is understood that Brahman does not undergo any change, at all. In that case, how does this world-appearance which is present and not real, arise in such reality."

Vashishtha replied: "O' Rama! The real modification is a transformation of one substance into another; like turning the milk into curd, where the curd

cannot once again return to its original milk-state. But, in the case of Brahman, it is entirely different. Brahman was not modified before the world-appearance and it regains its unmodified state after the world-disappearance. **Brahman is unmodified homogenous Consciousness, both in the beginning as well as in the end. It is only a momentary and apparent modification with a mild disturbance of Consciousness and it cannot be called a modification at all.** There is neither a subject nor an object of Consciousness in that Brahman. A thing that is in the beginning and in the end is the same. In the middle, it appears to be something else that is regarded as unreal. For this reason, the Self is the self in the beginning and in the end and in the middle too. It never undergoes any alteration or variation."

Rama asked again: "The Self is pure consciousness alone. In that case, how does even mild disturbance arise in it?"

Vashishtha replied: "O' Rama! I am convinced that the Infinite Consciousness alone is real and that there is no disturbance at all in its nature. Just for the sake of communication or for imparting instruction, we use words like 'Brahman', but not to raise ideas of one and two. You, I and all these things present are "**Pure Brahman**", and there is no ignorance at all."

Rama asked again: "At the end of the previous section, you exhorts to me to enquire into the nature of this ignorance."

Vashishtha replied: "Yes. I did. At that time, you were not fully awakened. In order to impart instructions to an unawakened one, such expressions, as 'ignorance', 'jiiva', etc., are invented as aids. One should use common-



sense and suitable aids to awaken the seeker, before imparting the knowledge of the truth. They are termed 'yuktis' or tricks that are adopted in teaching. Suppose, one declares, suddenly, 'All this is Brahman', to an unawakened person, it would be like a man petitioning to a tree for relief from his suffering. Only with suitable aids is the unawakened awakened. The awakened is enlightened with the truth. As a result, you are awakened now. I declare the truth to you."

"You are Brahman. I am Brahman. The whole universe is Brahman. Realise this truth at all times, and in every activity. The Brahman or the Self alone is the reality in everything, in all beings; just as clay is the real substance in thousands of pots. Just as the wind and its movement are not different, Consciousness and its internal movement, i.e., energy which causes all these manifestations are not different. It is due to the seed of the idea that is projected in the Consciousness that apparent diversity manifests. If such notion or idea is not projected in Consciousness, then the mind does not sprout."

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### NIRVAANA PRAKARANAM : 25<sup>TH</sup>. SEPTEMBER

No.269: *Puurnaata puurnamidam puurnam puurnaata puurnam prasuuyate / Purnena~~puuritam puurnam sthitaata puurne cha puurnataa // VI.1-50-2.*

Rama said: "O' Lord! Thanks to the bliss-filled wisdom of Brahman imparted by you. I have understood well, that what is to be known is known, and what is to be seen is seen. As a result, we are all filled with the Supreme

Truth. "This fullness is filled with fullness and is born from fullness alone. In this way, fullness fills fullness. And, in fullness, fullness is ever established." On the other hand, to have more awareness, I ask again. Please bear with me. The sense organs are perceptibly present in all. Even then, how is it that the dead person does not experience sensations, though while living he experienced their objects with those organs?"

Vashishtha continued: "Pure Consciousness alone is present. There is nothing other than this; there are not the senses, the mind nor even their objects. Pure Consciousness alone appears in all as the objects in nature and as the senses in the person. When that Pure Consciousness has apparently become the subtle body (Puryashtaka), then, it reflects the external objects."

"The Infinite Consciousness is eternal and ever present. This Consciousness is indeed free from all modifications. But, in that Consciousness, when the notion of 'I am' arises, instantly that notion is termed the 'jiiva'. It is that jiiva that lives and moves in this body. The notion of 'I-ness' (ahambhaavana) is known as ego-sense (ahamkaara). When there are thoughts (mananaa), it is termed mind (manas). The mind is nothing but a bundle of thoughts. When awareness (bodha) arises, it is intelligence (buddhi). The individual soul (indra), when it sees (drushya), it is known as the sense (indriya). If the notion of the body prevails, then, it appears to be the body. And, when the notion of the object prevails, it appears to be the diverse objects. On the other hand, the subtle personality condenses thus into material substantiality, through these various notions' persistence. The same Consciousness, further thinks, 'I am the body', 'I am the tree', etc. In this



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way, it gets self-deluded and rises and falls until it attains a pure birth and is spiritually awakened. After attaining pure birth and being spiritually awakened, and by being devoted to the truth, it attains Self-knowledge."

"Now, I shall make it clear to you, as to how it perceives the objects. I have explained to you that the notion of 'I am', makes the Consciousness abide as jiiva in this body. When its senses fall down upon similar bodies outside itself, then, there is contact between the two and further, there is desire to know, and to become one with them. When such contact is established, then, the object is reflected within oneself and the jiiva perceives this reflection, though it believes that the reflection is outside. The jiiva knows this reflection alone; that is to say, that it knows itself. The contact established thus between the two similar bodies, is the cause for the perception of external objects. Hence, the perception of external objects is possible only for the ignorant one whose mind is deluded, and not in the case of the liberated sage. Certainly, the reflection thus seen and experienced is nothing but an optical illusion or intellectual perversion, since the jiiva (which is nothing but a 'notion') and all the rest of it are rather inert and insentient. The self is all-in-all at all times."

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**NIRVAANA PRAKARANAM : 26<sup>TH</sup>. SEPTEMBER**

**No.270: *Brahmapuryashttakasyaa ~davarthasam-vidyathoditaa / Puryashttakasya sarvasya tathaivodeti sarvadaa// VI.1-51-2.***

Vashishtha continued: "Just as the Cosmic body, i.e., the combination of intelligence-energy and the

cosmic elements, or the first puryashttaka (cosmic subtle body) arose in the Infinite Consciousness as a notion, all the other bodies (puryashttakaas) also arise in the same manner. Whatever the jiiva conceives while still in the womb, that itself is seen as existent. (Jiiva is the Puryashttaka or the subtle body.) The cosmic elements evolve in the macrocosm. Even so, the senses corresponding to those elements evolve in the microcosm. Certainly, they are not actually created. But, these expressions and descriptions are used merely for the sake of instruction. These ideas are used in instruction, with the end that they may dispel the darkness of ignorance lurking behind the enquiry, which they initially promote and prompt."

"If you observe this ignorance carefully and keenly, then, it vanishes. The unreal is rooted in unreality. It is like water in the mirage. Being unreal, it has never been water at all. The reality of all things is revealed, in the Light of the Truth, and the illusory perception vanishes absolutely."

"The self alone is real. Jiiva, puryashttaka (the subtle body) and all the rest of it are unreal only. The enquiry into their nature means the enquiry into their unreality. Such expressions as 'jiiva', etc., are used by the preceptor in order to instruct one in the real nature of the unreality."

"The Infinite Consciousness has assumed the nature of 'jiiva', and unaware of its true nature, it experiences whatever it thinks of as being. The jiiva conceives of the five elements and it sees that they exist. It is like the child when it sees an unreal ghost at night taking it as real. These are nothing but the notions of the jiiva; on the other hand, the jiiva sees them all as if they are outside it. Jiiva



thinks that some one is within and others are outside of it. In this way, the jiiva experiences all of them."

"Just as void is in space, knowledge is innate in Consciousness. On the other hand, (however, nevertheless) consciousness is of the opinion and believes knowledge to be its own object. The various objects are limited by time and space, which are an imaginary division in consciousness brought about by this division within itself, as of consciousness and knowledge, as of subject and object. But, the self does not hold any such division, as it transcends time and space."

"Nevertheless, the Infinite Consciousness, with its inherent knowledge, conceives of various creatures. The Infinite Consciousness has such inherent power, as cannot be challenged. The inert space cannot reflect itself within itself. But, Brahman, being the nature of Infinite Consciousness reflects itself within itself and conceives of itself as a duality, eventhough it is bodiless."

### NIRVAANA PRAKARANAM : 27<sup>TH</sup>. SEPTEMBER

No.271: *Hematva-katakatve dve satyaasatya-svaruupinii / Hemni bhaandagate yadvachchittvaachittve tathaa~~tmani// VI.1-51-36.*

Vashishtha continued: "Consciousness sees existence as it thinks of; and its concepts and ideas are never unproductive. There are two ingrediants in a golden bracelet - gold and the bracelet; one (gold) being the reality and the bracelet being the appearance of it. Despite what had just been said, in the self, there are both consciousness and the notion of material (inert)

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**substantiality.** In view of the fact that Consciousness is omnipresent, it is ever present in the mind, where the notion arises."

"The one who is asleep, dreamt of a village that which pervades his mind. Moreover, he lives in the dream for the time being. And, after a little while, he dreams of another situation and thinks he lives there. In view of the fact that the Jiiva goes from one body to another; the body is nothing but the reflection of the notion entertained by the Jiiva. The body which is unreal alone dies and again it is the unreal that is born, apparently in another body. One experiences things seen and unseen, as in a dream. Exactly so, in the dream of the Jiiva, it experiences the world and it even sees what is to come in the future."

"An error of the past can be rectified and turned into a good action, with the self-effort of today and the habits of the past can be rectified by appropriate self-effort. On the other hand, the notion of the jiiva-hood and of the existence and functioning of the eyes, etc., cannot be put an end to, except on achieving the attainment of Liberation. Till then, the jiiva-hood, etc., become alternately dormant."

"Consciousness, when it entertains a notion, then it appears as the body. And, it has a corresponding subtle body (**aativaahika or puryashttaka**), with a combination of mind, intellect, ego-sense and the five elements. The self is formless. But, the subtle body - 'puryashttaka or aativaahika, roams about in this creation in sentient and insentient bodies, until it gets purified itself, lives as if in deep sleep and finally attains Liberation. The subtle body is always present, in waking, during dreams, and sleeping - states. It continues to exist in inanimate objects (insentient bodies) as if it were in a state of deep sleep. In



this human body also, all these are experienced. The subtle body, in its deep sleep state is inert and inscentient; its dream state is the experience of this creation; its waking state is truly Transcendental Consciousness (Turiiya); and the realization of the truth is Liberation. The realisation of the truth, i.e., the state of Liberation while-living is itself the 'Turiiya' Consciousness. Brahman state is beyond this 'turiiya', which is known as 'Turiiya-atiita'. The Supreme Being is present in every atom of existence; and the world - seen around is nothing but an illusory world-appearance. Such illusion is itself the bondage that is sustained by psychological conditioning. Abandonment of such illusion is freedom. Dense and heavy conditioning exists as inert objects, middling conditioning exists as animals and thin conditioning exists as human beings. In spite of such perception of the broad division of conditioning, the whole universe is the manifestation of the energy of Infinite Consciousness."

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### NIRVAANA PRAKARANAM : 28<sup>TH</sup>. SEPTEMBER

No.272: *Na pumas iva jiivasya svapnah sambhavati kvachit / Tenaite jaagrato bhaavaa jaagratsvapnagruto-~tra hi // VI.1-52-2.*

Vashishtha continued: "This samsaara (world-appearance) is the original dream of the Jiiva, the first person. The dream of this Jiiva is not like the dream of a human being: its dream is experienced as the wakeful state. For this reason, it is that the wakeful state is considered a dream. And, its long dream is materialized,

instantly, even though it is unreal and unsubstantial. The jiiva moves from one dream to another within that dream.

"From the ocean of Cosmic Consciousness, the entire universe appeared. In that universe, all the fourteen types of beings appeared. This universe has already had 'Yama' and others as its presiding deities. And, they have established the 'Doctrine of Dharma' - 'right conduct'. For this reason, 'Yama', the god of death, engages himself in meditation, for some years, when people become most sinful resulting in the population growth."

### THE STORY OF ARJUNA

"The gods get frightened by this population explosion, and take up various methods to reduce it. This activity goes on uninterruptedly for countless number of times. The present Yama is 'Vaivashvata'. He will also have to perform meditation for some time. During which period, the population of earth will multiply very fast and all the gods will appeal to Lord Vishnu to come to their aid. For this reason, He will incarnate as 'Lord Krishna' along with his ego named 'Arjuna'. His elder brother will be Yudhishtira or the son of Dharma, the 'embodiment of Dharma or righteousness. His cousin, Duryodhana, will fight with Bhima, Arjuna's brother. During this battle, eighteen divisions of armed forces will be killed and thus Vishnu will dispose of the burden of the earth."

"Krishna and Arjuna will act as simple human beings. Arjuna visualizes the armies on both sides that are composed of his own kinsmen; instantly he will become dejected and will refuse to fight. During that time, Lord Krishna will instruct him in the highest wisdom (the Bhagavad Gita) and thus bring about a spiritual



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awakening in him. Lord Krishna, in his 'Upadesha' to Arjuna says: "This self is neither born nor does it die. It is eternal, and it is not killed when this body is killed. When a person thinks that it kills or that it is killed, he is ignorant. How, in what way and by whom is this Infinite being killed? O' Arjuna! Behold the self which is infinite, unmanifest, and eternal and is of the nature of Pure Consciousness. You are eternal and unborn."

"On hearing these instructions of the Lord, Arjuna will say; "O' Lord! My delusion is gone. Now, I have attained the awakening of intelligence through Your Grace." Instantly, Arjuna will engage himself in the warfare, as in a play."

**Note:** The entire essence of the Bhagavad Gita is found in these chapters. Moreover, many verses are quoted verbatim.

NIRVAANA PRAKARANAM : 29<sup>TH</sup>. SEPTEMBER

No.273: *Chichchamatkrutireveyam jagadityava-bhaasate / Nehaa~styaiikyam na cha dvitvam mamaadesho~pi tanmayah // 19. Vaachyavaachakashishyehaa-guruvaakyhaish chamatkrutaih /// 20. VI.1-59-19,20.*

Vashishtha continued: "O' Rama! Equip yourself with the spirit of renunciation and remain ever unattached. Understand well, that whatever you do or you experience, is an offering unto the Omnipresent Being, Brahman. Then, in such a case, you will realize the truth and all your doubts will end forever."

"That state of the being is the Supreme one. It is the Self alone. It is the guru of all gurus. It is the light that illumines the world from within. It is the very essence and the reality in all substances that are endowed with their essential characteristics. (It refers to Brahman alone.) *As and when the spirit of enquiry is absent, the notion of 'world' sprouts.* But, 'I' is before the world was. In such a case, how then do the notions of world, etc., bind me? Never, they cannot bind me at any time. When a person realizes the truth thus, he is freed from all beginnings and all endings. The one who is thus equipped with the spirit of non-duality is never disturbed even while actively engaged in life. Such a person, having the spirit of non-duality, lives as if he is in deep-sleep, though awake. And, he is liberated here and now."

"The appearance of this world here is truly the magic, the work of the Infinite Consciousness. In this, there is neither unity nor duality. My instructions are also of the same nature. Everything is the play of the energy of the Infinite Consciousness, such as, the words, and their meanings, the disciple, the effort of the disciple and the guru's ability in the use of the words for conveying the essential truth, etc. There is nothing other than the energy of the Infinite Consciousness. This is the fact. When one's own inner being is at peace, Consciousness vibrates and the world-appearance follows. The same Consciousness, when it does not vibrate, then, there will be no world-vision at all."

"The mind is nothing but a bundle of thoughts, and mind is projected out of the movement in Consciousness. This is the truth, one should realize. The non-realisation of this truth results in world-vision. And, non-realisation of



this truth aggravates and intensifies the movement of thought in Consciousness. In this way, the cycle is formed. Ignorance and mental activity are continued indefinitely (perpetual) by each other."

"The craving for pleasure ceases to be, as and when the inner intelligence is awakened. It is the nature of the wise; in him, the cessation of craving for pleasure is quite natural and effortless too. He knows well that the energy of the self alone is experiencing all the experiences. Those who refuse to experience the truth are fools who beat the air with a stick. With the help of appropriate means, one attains Self Knowledge."

"Liberation and bondage are two peculiar conditions; as yearning for liberation interferes with the fullness of the Self and absence of such longing promotes bondage. For this reason, one should be constantly aware. The very movement in the Consciousness is the only cause for bondage and liberation. When, one is in constant awareness of the Consciousness, then, the movement in it ceases. By such act of constant awareness of the Consciousness, the ego-sense ceases, as it has no support any longer. In such a case, who is bound by whom, or who is to be liberated by whom?"

### OM SRI RAAMAAYA NAMAH!

"Repeat always Guru Matra. That is the best service you can do to the Guru. Have the Mantra constantly on your tongue and in your mind. Then, your life will be attuned to the Mantra, and you will achieve everything on the Spiritual path. Guru Mantra is Guru himself. By remembrance of the Mantra you will feel the presence of the Guru always with you in Spirit, as Truth, as Reality. It is an armour that protects you from all evils, both mental and physical. Your thoughts, words and actions must be pure."

**SWAMI RAMDAS**

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NIRVAANA PRAKARANAM : 30<sup>TH</sup>. SEPTEMBER

No.274:        *Tat sarvagatam aadyantarahitam*  
*sthitamuurjitam        /        Sattaasaamaanya-makhilam*  
*vastutattvamihochyate // VI.1-60-8.*

Vashishtha continued: "The nature of the Supreme Being is the Infinite Consciousness. Those who are gifted with macro-cosmic forms like Brahmaa the Creator, Vishnu and Shiva are established in that Supreme Being. They function here as the Kings of the world. Established in that Supreme Being, the perfected ones (sages) roam about in the heavens. Having attained to such a state of Supreme Being, one does not die nor does one grieve. The sages who dwell in that Pure Being even for the twinkling of an eye, are not again afflicted even in their routine activities in the world. The Pure Being is of the nature of the illimitable and Infinite Consciousness and is known as the Supreme Self."

Rama asked: "How does that Pure Being or the Infinite Consciousness appear here, when the mind, the intellect and the ego-sense have all ceased to function?"

Vashishtha continued: "Brahman resides in all beings and experiences all experiences, such as, eating, drinking, speaking, gathering and destroying, etc., but is ever free from the division of Consciousness and its awareness. **That which is known as existence (Vastu-tattvam) or reality, is the omnipresent, without beginning or end, and is pure, unmodified, undifferentiated being.**"

"That great reality, (vastu-tattvam), exists as such, as space in space, as sound in sound, as touch in touch, as taste in taste, as form in form, as sight in the eyes, as smell in smell, as scent in scent, as strength in the body, as earth



## MAHAA RAAMAAYANAM

in earth, as milk in milk, as wind in wind, as fire in fire, as intelligence in intelligence, as mind in mind, as ego-sense in ego-sense. It is mind in the mind, as tree in a tree. It is the immobility in the immovable and mobility in the moving beings. It is sentient in intelligence and insentient in the insentient. It is the divinity of gods. It is the humanity in human beings. It is the bestial nature in animals. It is worm-hood in worms. It is the essence of time and of the seasons. It is vitality in action and order in order. It is existence in the living beings and death in the perishable. It is of every stage of human being; childhood, youth, oldage and death."

"It is the very essence of all beings and things and is undivided and indivisible. Diversity is unreal, though it appears to be and is real in the above sense; though it is conceived of and pervaded by Infinite Consciousness. Realise that everything is pervaded by me, as I am omnipresent and devoid of body and such other limitations, and by knowing me well, live ever in Peace and Supreme happiness."

Vaalmiiki said: "After the discourse of the sage Vashishta, the day (15<sup>th</sup> day) came to an end and the assembly dispersed for their evening prayers.

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*"Naantahprajnam Na Bahishprajnam, Noebhayatalprajnam, Na Prajnaana-ghanam, Na Prajnam, Naaprajnam/ Aadrushittam, Avyavahaaryam Agraahyam Alakshanam, Achintyam, Avyapadeshyam, Ekaatma Pratyaya Saaram, Prapanchopashamam, Shaantam, Shivamadvaitam, Chaturtham, Manyante, Sa Aatmaa Sa Vijneyaha// Man.Up.-7.*

The fourth state, 'Turiya' cannot be described in words. It is the transcendental state that has to be realized through meditation. 'Turiya' is distinct from the waking state, the dreaming state, an intermediary state between waking and dreaming, and the deep sleep state. It is perfect awareness or Pure Consciousness. Turiya or Brahman is distinct from Isvara. Brahman is Supra-cosmic, Isvara has Cosmic Consciousness." **SWAMI SIVANANDA**

**16<sup>th</sup> Day of the Discourse:****NIRVAANA PRAKARANAM : 1<sup>ST</sup>. OCTOBER**

**No.275: *Tiryaanco~pi prapashyanti svapne chitta-svabhaavatah / Drushttaanaam cha shrutaanaam cha cheetah smaranamakshatam // VI.1-61,62-62/18.***

Vashishtha continued: "This creation appears just in a trice in the self, which is Infinite Consciousness. Even-though, the creation lasts just for a moment, the illusory notion arises in that it appears to be of a very long duration. Further, **the creation appears to be perfectly (solid) real.**"

"O' Rama! There lived a mendicant who was much devoted to meditation alone. Due to intense meditation, his mind got purified and he came to possess the power to materialise his thoughts."

"One day, he was much tired due to continuous meditation, and yet having his mind fully occupied with concentration, he just thought of doing something. He simply fancied in his thought, to be born as one who was illiterate and of a non-brahmin family. That very moment, he became a tribesman. And, there arose in him the feeling 'I am Jivatta'. This 'dream-being' moved all over the city for a while and also built 'dream-objects'. One day, he got drunk and slept. He dreamt a dream that he was a brahmana gifted with the knowledge of scriptures. One day this brahmana who was leading a pious life, dreamt that he was a powerful king of the highest glory. Another day, he enjoyed royal pleasures and then slept. In his sleep, he dreamt of a celestial nymph."

"In the same pattern, one day, this nymph dreamt that she was a deer. And, this deer dreamt that it was a creeper. **What a marvel, even animals behold dreams, and such is the nature of the mind which can recollect what has been seen**



**and what has been heard.** Soon, the deer became a creeper. The inner intelligence in the creeper visualised in its own heart, a bee. It became a bee and it began to drink the nectar in the flowers on the creeper. Soon, it became attached to the nectar in one of those flowers, only to invite its own destruction."

"When night fell, an elephant approached this creeper and smashed it, and crushed it in its mouth, along with the bee. On the other hand, the bee, having seen the elephant, contemplated on the elephant and became an elephant. The elephant was captured by a king. One day, it happened to see a bee-hive with bees hovering all over, and because of the memory of its past birth, it became a bee. Again, it started to drink the nectar of the flowers in the creepers. It became a creeper. The creeper was shattered by an elephant. But, as the creeper has visualised swans in a nearby lake, it became a swan."

"On one occasion, this swan was roaming along with other swans. While thus meditating on this swan, he was overcome by death. For this reason, his Consciousness became embodied in the swan."

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**NIRVAANA PRAKARANAM : 2<sup>nd</sup>.October**

**No.276:      *Yadruchchayaa sthito jiivo bhuuta-tanmaatra-ranjitah / Kasminshchidabhavat sarge bhikshurakshubhito~bhita*// VI.1-63-9.**

Vashishtha continued: "Once, that swan thought of Lord Rudra and the conviction 'I am Rudra' arose in its heart. That very moment, it abandoned its body as a swan and became Rudra. On the other hand, as Rudra was endowed with true knowledge, he remembered all that had happened."

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"Rudra recapitulated thus: How mysterious is this Maaya! All the worlds are deluded by this even though it is unreal, yet it appears to be real. I am no other than the Infinite Consciousness (cosmic and omniscient), and there arose the mind with objective consciousness. **Accidentally, I became a jiiva and felt attracted and charmed by the finest part of the cosmic elements. For that reason, during one certain creation-cycle, I became a mendicant and remained totally calm.** I was thus able to overcome all distractions and ever remain absorbed in the practice of contemplation."

"On the other hand, every subsequent action is more powerful than the previous one. The mendicant considered himself Jivatta and so he became one. After that, he thought he was a brahmana. It is a fact, that the more powerful thought-form overwhelms (have a strong emotional effect) over the weaker one. In due course, with his persistent contemplation, he became a king; it is a fact that water absorbed into ultra-microscopic pores by the plant becomes its fruit. Because of association with royal pleasures and nymphs; by contemplating on them, the king became a nymph. In turn, this nymph became a deer, only on account of passion (craze, love, infatuation). The deer became a creeper which was gripped with the idea that it would pierce and a hole would be made. By contemplating over the bee, it became a bee, which in turn pierced a hole in the creeper. The bee became an elephant."

**THE STORY OF HUNDRED RUDRAS**

"I became Rudra for the past one hundred creation-cycles. And, I roamed this world-appearance which is nothing but a psychological delusion. In one creation-cycle, I was Jivatta. In another, I was the brahmana, in



another I was the king and in another, I was the swan. In this way, I have been revolving in this wheel known as the mind and the body."

"I have slipped thus from that Supreme Self of Infinite Consciousness, since aeons. After such a great slip from that Supreme Self, I was that mendicant who was still having the knowledge of the truth. After passing through very many incarnations, through the grace of Rudra, whom I happened to behold and contemplate, I have become a Rudra. Just by coincidence, when the jiva comes into contact with an enlightened person, then, all its impure vaasanaas or tendencies turn away and get thwarted instantly. Such a thing happens, in the case of a person who constantly longs for such contact with an enlightened person. Constant longing, i.e., abhyaasa itself materialises and becomes a gifted fact."

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NIRVAANA PRAKARANAM : 3<sup>rd</sup>. October

No.277: *Yo Yo~bhitah sa jiivasya samsaarah samudeti hi / Tatraa~prabuddhaa jiivaughaah pashyanti na parasparam// VI.1-63-60.*

Rudra continued to recollect thus: "There is no doubt at all. It is because of one's inner conviction that 'This body is myself' that this unreal perception spreads far. If one tries to enquire thus, one will arrive nowhere. This world is a blurred vision, like the blueness of the sky. It is ignorance alone. It is futile to make this effort to purify that ignorance. Even this world-appearance which is unreal continues to appear; let it be so. It can do no harm in any way. I shall certainly retrace the underlying unity of imaginary transformations and restore it."

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Vashishtha continued: "After having determined thus, Rudra proceeded to where the body of the mendicant lay. He awakened it and encouraged it to recapitulate all that had taken place. Then, the mendicant saw Rudra as his own self and further recollected all that had happened."

"Then, both Rudra and the mendicant went to the place where Jivata lived in the same Infinite Consciousness and revived his body. All the three were indeed one alone and were struck with wonder at this mystery. Then, all the three proceeded to the place of the braahmana who was asleep along with his wife. They awakened his consciousness. Then, they proceeded to where the king was asleep in his royal chamber, surrounded by nymphs. They awakened his intelligence, too. The king too was amazed at the realisation of the truth. They went further to where the swan lived – that which became Rudra."

"All of them roamed 'the world of the one hundred Rudraas of the past'. At last, they realised that it was all one vast Infinite Consciousness alone, where all these diverse illusory events have apparently taken place. As it were, the one form alone had become many. What a marvel it is! These one hundred Rudraas were omnipresent and pervaded the entire universe."

"The fact remains that the jiiva is surrounded from all sides by the world that arises from it alone, and thus, the unawakened jiivas do not see one another, do not understand one another. Just as all waves are of the same substance and are one, the awakened jiivas realises their oneness and thus understand one another. Every jiiva has its own illusory world-appearance. On the other hand, as and when this world-appearance of the jiiva is enquired into, it always (invariably) leads to the same Infinite



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Consciousness; just as one finds empty space wherever one digs the ground."

"Consciousness is one only, but, looking at it as differentiated consciousness is bondage and absence of such differences, is liberation. Anything that pleases you, get established in that and be firm. Awareness is the same in both and hence there is no difference between the two. All that appears to exist is only due to ignorance. By being still, one is gained. But, nothing new is gained; only that which exists already been 'gained' Nothing more than that."

NIRVAANA PRAKARANAM : 4<sup>th</sup>. October

No.278: *Iha vidyaadharo~yam syaamaham syaamiha panditah// VI.1-64-23.*

*Ityekadhyaana-saaphalyam drushttaanto~syaam kriyaasthitau / Ekatvam cha bahutvam cha maurkhyam paandityameva vaa// VI.1-64-24.*

Vashishtha continued: "They attained awakening of their Spiritual consciousness along with lord Rudra. They were very happy at realising that they were part of Rudra. Rudra visualised the play of Maayaa, and he encouraged the others to play their roles in it once again, ordering them to return to him after assuming such apparently independent existence. Rudra assured them all, that they would reach the Supreme state, at the end of the world-cycle. After assuring them, Rudra vanished from the vision and Jivata and the others went back to their own respective abodes."

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Rama asked: "Jiivata and others - were they not mere dream-objects (imaginary entities) of the mendicant? In such a case, how could they become real entities?"

Vashishtha replied: "Discard the notion that imagination is something real. By getting rid of the illusoriness of illusion, what exists alone exists in the Infinite Consciousness. The fact remains the same, at all times, that whatever is seen in dream and what is imagined to be real, appears as such; just as for a traveler, the worldly and spatial experiences are real, relative to the dissimilar (diverse) places. Everything exists in the heart of that Infinite Consciousness and one experience whatever one sees in it."

"The thought-form is of the nature of a dream and is realised only by the intense practice of yoga, but, not otherwise. Lord Shiva and others perceive everything everywhere only with such practice. A thing that is in front of you and at the same time seized by your mind is not realised if there is misapprehension in such perception. The object can be known and realised only when such a misapprehension does not exist. *When one's inner being is wholly and exclusively devoted to a thing, then one obtains whatever one wishes. This is certain.* Those who are totally devoted to what is in front of them, know it perfectly. In the same way, those who are totally devoted to an imaginary object know it perfectly. For this, one-pointed devotion is a must. If such intense devotion is lacking, then, he destroys that object, - that means, he is not aware of it. With such intense one-pointed devotion, the mendicant became Rudra and all the rest of it. Every one of them had his own world and hence, until the Rudra-consciousness was awakened in them, they were unaware



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of one another. In fact, it was all by the will of Rudra alone, all of them were thus veiled, and they thus became of diverse forms and natures."

"Everything is possible with one-pointed contemplation, such as, 'May I become a celestial' or 'May I become a learned man' and so on. The fruit of such contemplation enabled one to become one, many or a stupid person, (an ignorant) or a man of knowledge. Everything is possible - to become a divinity or a human being or so, with concentration and meditation."

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NIRVAANA PRAKARANAM : 5th. October

No.279: *Sarvashakttyah svaruupatvaajjiivasyaa-  
~styeekashakttitaa / Anantashchaa ~ntaprukttashcha  
svabhaavo~sya svabhaavatah // VI.1-64,65-64/26.*

Vashishtha continued: "The Infinite Consciousness is the true self of all. It is capable of omnipotence. The jiiva, even though it is essentially non-different from the self, is gifted with one faculty, suitable to its notion. For this reason, the jiiva enjoys endless powers or limited powers, depending upon its nature. The Infinite Consciousness is free from expansion or contraction. The jiiva alone it is that gets what it seeks. The yogis who have got themselves established in various faculties, manifest such faculties here and also elsewhere. For this reason, they enjoyed here and there and also in different places. Their experiences are varied and many. For example, that the famous Kaartaviirya generated fear in the hearts of many, while still remaining at home."

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"In the same way, Lord Vishnu, incarnates as a human being on earth, without leaving his abode. Exactly so, Indra without leaving his heavenly abode, who presides over sacred rites, is present simultaneously in a thousand places where they are performed. Lord Vishnu, who is one, becomes thousand-fold, in response to the call of the devotees and appears before them. Exactly so, 'Jiivatha' and the others, who were the creatures of the mendicant's mind's eye (imagination), and who were vibrant with Rudra-consciousness, went to their various abodes and functioned independently. After playing their diverse roles, they finally returned to the abode of Rudra."

"All happenings are nothing but a momentary delusion which arose in the Consciousness of the mendicant. Those were visualised by the mendicant as if they were independent of him. Exactly so, births and deaths of countless beings take place in the one Infinite Consciousness, by their imagining diversity in this world-appearance and finally, they seek unity in the self. They imagine within themselves, at the time of departure (at the time of death), another state of existence that appears as if it is outside them. The embodied body undergoes unthinkable and unending sorrow, till it attains liberation. I narrated this story to illustrate this truth. *This is the fate of all beings, like the mendicant.* This is the fate of all those who forget their identity and unity with the Supreme Self and imagine their own notions to be independent, absolutely real and substantial. Until one discards the false notion 'I am the body', he goes on from one such dream to another dream."

Rama asked: "O' Lord! What a wonderful story it is! You have narrated that all things that are imagined to be



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real are real and are experienced as real. Please tell me, if this mendicant also exists elsewhere."

Vashishtha replied: "I shall answer this question later."

(At this stage, the assembly rose for their noon prayers.)

17<sup>TH</sup>. DAYNIRVAANA PRAKARANAM : 6<sup>th</sup>. October

No.280: *Pratyekamevamuditah pratibhaasa-khandah / Khandaantareshvapi cha tasya vichitrakhandah // Sarve svayam nanu cha te~pi mitho na mithyaa /// Sarvaatmani sphurati kaaranakaarane~smin///// VI.1-66-28.*

Vashishtha continued: "O' Rama! O' King! I searched for the mendicant, with the aid of my intuitive wisdom. I entered into deep contemplation in order to see that mendicant. I searched for him all over the universe but could not find him. How is it possible for one's imagination to appear outside also as if real?"

"Further, I proceeded towards the north to the land of the Jiinaa. There exists a shrine on top of an ant hill, dwelt by people. There was a mendicant known as Diirghadrusha living in his own cottage, immersed in deep meditation. His head was yellow in colour. Even his attendants did not enter to his cottage, in order not to disturb his meditation. It was the twenty-first day of his meditation and it was his last day."

"The mendicant had been in deep meditation for only twenty-one days. But, from another point of view, thousands of years had passed. Such was the idea that arose in the mind of the mendicant. Such a mendicant had

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lived in another epoch, and even in this epoch he is the second such mendicant. On the other hand, other than these two, I could not visualise a third mendicant. I entered into the very heart of this creation, in search for the third mendicant, with all the capabilities at my disposal."

"I found him finally in another universe (not in this universe) which was exactly like this universe, though created by another Brahmaa. There have been countless beings. There are sages and holy braahmanaas, even in this very assembly, who will be able to entertain such notions of other beings and who will thus appear to be. Maayaa has such a nature."

"Among these beings, some will be of similar nature to the one that imagines them. A few among them will be quite dissimilar but partly resemble them. The great Maayaa baffles even great men. But, this Maayaa does not exist nor does it function here, - as it is only delusion that causes all these to appear and disappear. Otherwise, where is twenty-one days and where is the entire epoch? The play of the mind is such that even to think of its play is frightening."

"What all has happened is nothing but appearance, which is like a lotus, unfolding in the morning and revealing its diversity like a full-blown lotus. The Infinite Consciousness is pure, where all this arises in it; yet the appearance appears to be tainted by impurity. Everything appears as if disjointed (split, fragmented), and at the end of such split-up existence, it again undergoes further strange fragmentation. Everything is relatively real, but not totally unreal. All of them have to manifest themselves within the All; that is to say, the cause is in the cause."

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NIRVAANA PRAKARANAM : 7<sup>th</sup>. October

No.281: *Eshaa gunamayii maayaa durbodhena duratyayaa / Nityam satyaavabodhena sukhenavivaahyate*// VI.1-67-7.

Dasharatha said: "O' Sage! Please tell me where that mendicant is meditating so that I can send my soldiers at once to wake him up from his meditation and to bring him here."

Vashishtha replied: "O'King! The body of the mendicant has already become lifeless and it cannot be brought back to life any more. His jiiva has already attained enlightenment and liberation. Hence, it cannot be subject to the experience of this world-appearance any more. Still, his own attendants wait outside his cottage waiting to open the door at the end of one month, as commanded by him. They will find his having discarded his body and the attendants will then install someone else in his place."

"The very world-appearance or Maayaa is of the nature of limitations, with limiting qualities and attributes. It is rather a deluded vision. It has been said that it is quite impossible to cross this Maayaa by dwelling in ignorance. But, it can be crossed easily by the knowledge of Truth."

"It is due to wrong perception, that one visualises a bracelet, in gold. The mere appearance of a bracelet becomes the cause for such a wrong perception. This unreal appearance (Maayaa or World-appearance) is just a figure of speech. Just as the wave has relation to the ocean, the appearance (world-appearance) has the same relation to the Supreme Self. The moment one sees this Truth,

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instantly, this long-dream of world-appearance that appears to be real, ceases to be. Such deluded perception of the world is caused due to ignorance alone. Thus, the jiiva comes into being. When the truth is realised, then the jiiva understands that all these perceptions are nothing but the Self."

"One may entertain any type of notion, but it is the Self alone that appears as having such notion. This universe is the result of the notions that are entertained by such countless individuals. At first, Brahmaa entertained the original notion and has come to be experienced by the jiiva as a solid reality. On attaining purity of consciousness, exactly similar to that of Brahmaa, then, one visualises all this as a long dream."

"Mind is a bundle of notions or thoughts. When the notion of the object enters the mind, it slips from the Infinite Consciousness and then undergoes varied experiences. But, the mind is not independent of the Supreme Self. All these perceptions; the jiiva, the body, and various movements, etc., are reflections or appearances of the Supreme Self alone. The Infinite Consciousness is forever infinite consciousness and the movements and so on are nothing but imaginary expressions, nothing else. There is neither motion nor non-motion. There is neither one nor many. Whatever is, is as it is. In the unawakened state alone, such diversity arises and it vanishes as soon as one commences one's enquiry. The doubt ceases to be. No more doubts. Thus, the enquirer exists without any doubt; that very state itself is the Supreme State. Peace is known as the world and it alone IS as this world-appearance. There is no ignorance in reality. Ignorance is unreal. There is neither the seer the seen nor the sight but one



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homogenous Infinite Consciousness alone. There is no defect in the moon. But, the mind imagines a defect. The consciousness alone is in the form as its 'body' (manifestation or appearance) which is nothing but the Infinite Consciousness."

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NIRVAANA PRAKARANAM : 8th. October

No.282: *Ahamasmi jagatyasmin svasti shabdaartha-maatrakam / Sattaasaamaanyameveti saushuptam maunamuchyate // VI.1-68-26.*

Vashishtha continued: "O' Rama! Dive deep into the silence of deep-sleep and remain always established firmly in that state of absolute freedom from movement of thought."

Rama said: "O' Sir! I have heard about the i) **Silence of speech**, ii) **Silence of the eyes**, iii) **Silence of other senses** and iv) **the rigid Silence of extreme asceticism**. But, I never heard about the '**Silence of deep-sleep**'; what does it mean? Please explain it to me."

Vashishtha replied: "O' Rama! There are two types of 'Muniis' - (sages who observe mouna or silence): i) the rigid ascetic and the other ii) the liberated sage. The rigid ascetic engages himself in restraining his senses and adopts dry kriyaas (devoid of wisdom) with commitment. Whereas, the liberated sage is endowed with self-knowledge, and knows what is real and what is unreal. Yet, he behaves like an ordinary person here. The silence which is regarded as mouna or silence is entirely depends upon the nature and the behaviour of these muniis."

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"There are five types of silence, in all, that have been described: 1) silence of speech, 2) silence of the senses (eyes, ears, etc.), 3) violent restraint, 4) the silence of deep-sleep and 5) the silence of the mind. On the other hand, the silence of the mind is possible only in a dead person or in one who practises the rigid mouna (Kaashatha Mouna) or the silence of deep-sleep (Sushupti Mouna). That is to say, there are four types of silence and the fourth one - 'the silence of deep-sleep' is the same as 'the silence of the mind'. Among these, the first three types of silence involve the elements of the rigid mouna; and the fourth one, *'the silence of deep-sleep' or 'the silence of the mind' is very much conducive to liberation.* Moreover, among the first three types of mouna, even at the risk of incurring the displeasure of those who adopt them, to be frankly speaking, there is nothing worthwhile that is to be desired in them."

"The silence of deep-sleep alone is much advantageous to liberation. In this type of silence, i) the praana or the life-force is neither controlled nor promoted, ii) the senses are neither fed nor starved, iii) the perception of diversity is neither expressed nor suppressed, and iv) the mind is neither the mind nor no-mind. In this type of silence, there is no division and hence no effort to abolish it. Such a one is termed **'The silence of deep-sleep'**. And, one who is established in it may meditate or may not meditate. Knowledge is there with him of what 'IS' as it is, with much clarity and there is freedom from doubt. Such a state is rather absolute emptiness. It has no support. The silence of deep-sleep is of the nature of Supreme Peace, of which it can neither be expressed as real or as unreal. One knows perfectly in that state of silence, that "there is no 'I' nor any other, neither mind nor anything that is derived



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from the mind". In that state, one knows 'I', but knows it as an idea in this universe. It is really pure existence, - such a state is known as 'the silence of deep-sleep. Such a 'Pure Existence' is Infinite Consciousness alone, and in such a case, where is 'I' or 'any other', in It?"

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NIRVAANA PRAKARANAM : 9th. October

No.283: *Ajnastu ditachittatvaat kriyaa-niyamanam vinaa / Gachchannyaayena maatsyena param duhkham prayaati hi // VI.1-69-9.*

Rama asked: "O' Sage! How did the one hundred Rudraas come into existence?"

Vashishtha replied: "The mendicant, with his pure mind, dreamt all the one hundred Rudraas. Whatever thought-form arises in such a pure mind, whatever they imagine or will, that alone they experience as being real. Pure mind, Pure existence, and all such Purity is Infinite Consciousness alone."

Rama asked again: "O' Sage! Why that Lord Shiva appears as naked, living in the cremation ground, adorned with a garland of human-skulls, ashes smeared all over body, and who is easily overcome by lust?"

Vashishtha replied: "The gods, the perfected beings and the liberated sages, do not come to be determined by rules and codes of conduct, as such, rules and codes of conduct are invented by the ignorant people. For this reason, they are not determined by such rules and code of conduct. Nevertheless, (however, yet), as the mind of the ignorant is heavily conditioned, it is quite necessary that

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**there are to be governed by such rules of conduct; or else, there may arise disorder in which the big fish will eat the small fish.** The man of wisdom, on the other hand, has his senses naturally under control as he is ever watchful and awake; and for this reason, he does not drown himself in what is desirable and what is undesirable. He lives and works naturally, without intending to do so, or without reacting to the events on a causal basis, his actions being pure and spontaneous naturally, just as the cocoanut falls without any causal relation with the lodging of the crow on it, or he may not do anything at all."

"Therefore, even the members of the trinity, i.e., Brahmaa, Vishnu and Shiva, engaged themselves, naturally, in incarnation. Whereas, the enlightened ones, in their actions, are beyond praise and criticism (reproach), and beyond acceptance and rejection, because they have no notion of 'This is mine' and 'This is other'. They are ever pure, and their actions are pure like the heat of fire."

"O' Rama! You are still in the embodied condition, and for this reason, I did not wish to elaborate on the other form of mouna that is known as the silence of the disembodied. On the other hand, I shall briefly describe it to you now. The fully awakened, who are thoroughly enlightened and who are constantly engaged in Samadhi, such sages are known as '**Sankhya-yogiis**'. Those who have reached the state of bodiless consciousness, with the help of '**Praanaayaama**', and other methods, such ones are known as '**Yoga-yogiis**'. Definitely, (indeed, without doubt), these two types of yogis are essentially the same. The mind alone is the cause and bondage for the world-appearance. But, one thing is certain, these two paths;



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namely, the 'Sankhya' and the 'Yoga', are essentially the same. For this reason, liberation is attained, either by the devoted and dedicated practice of i) the cessation of the movement of praana or ii) the cessation of thought. This is the quintessence of all the scriptures that deal with 'Liberation'."

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NIRVAANA PRAKARANAM : 10<sup>th</sup>. OCTOBER

**No.284:** *Cheto hi vaasanaamaatram tadabhaave param padam / Tattvam sampadyate jnaanam jnaana-maahur vichakaranam// VI.1-69-38.*

Rama asked: "O' Sage! You said that the cessation of the movement of praana is itself Liberation. In that case, death is Liberation! Is it not? In such a case, all people naturally attain Liberation at the time of death."

Vashishtha replied: "O' Rama! The praana, at the time of leaving the body, or when about to leave the body; already makes contact with those elements with which the next one is to be fashioned. And, these elements are without a doubt the crystallisation (become definite and clear) of the vaasanaas, (i.e., the psychological conditioning, memory-store, past impressions and predisposition) of the Jiiva, and for this reason, the jiiva clings to those elements. The praana, when it leaves the body, it takes along with it, all the vaasanaas of the jiiva. This is the purport."

"O' Rama! Remember well that the life-force does not discard a body till Self-realisation arises. It is not that really the mind will become no-mind in anticipation of (untill) these vaasanaas having been destroyed. Only the dawn of Self-knowledge destroys the vaasanaas instantly;

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as a result of which the mind also vanishes automatically. The mind is a bundle of thoughts and vaasanaas alone. In turn, the praana does not move. Such a state is itself the Supreme Peace. The apparent reality (unreality) of the world-appearance, i.e., the concepts with regard to the worldly objects, ceases forthwith, the moment Self-knowledge dawns. Vaasanaas constitute the mind. The self-knowledge puts an end to vaasanaas and thus also of the link between the mind and the life-force. **Mind is the aggregate of the vaasanaas alone, nothing more than that. The vaasanaas when they cease that itself is the Supreme state. Knowledge denotes knowledge of the reality. And, Vichaara itself is knowledge.**

One attains the Supreme state, by perfecting *at least one out of these qualities; they are, - i) total dedication to one thing, ii) restraint of praana and iii) the cessation of the mind.* The praana (life-force) and the mind are closely related, like a flower and its fragrance. For this reason, when the movement of thought in the mind ceases, the movement of praana too ceases. If the entire mind is one-pointedly devoted to a single truth, then, both the movement of mind and the praana (life-force) cease. Enquire constantly, into the nature of the Self which is infinite. In that case, your mind will get absorbed completely, as a result of which, both the mind and the enquiry will cease. Get established in what remains after that."

"The mind gets absorbed into the self, along with the praana (life-force), and in such a case, the mind does not seek for pleasures, any more. Self-knowledge alone is the supreme state. Ignorance does not exist when self-knowledge is revealed. Mind appears to be a reality, due to



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its ignorance. The realisation of its non-existence is the supreme state. When the mind gets absorbed even for the quarter of an hour, it undergoes total change, because, it tastes the Supreme state of Self-knowledge, and it will not discard such a taste of blissful experience. Why to go so far; even if it tastes the experience, for a second, it does not return to the worldly state. At this stage of attaining Self-knowledge, the very seeds of samsara, i.e., world-appearance or cycle of birth and death, are fried. And, ignorance is dispelled. Vaasanaas are absolutely pacified. Those who have reached this state are perfectly rooted in satva (truth), and they always behold and dwell in the Inner Light and thus rest in Supreme Peace.

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NIRVAANA PRAKARANAM : 11<sup>th</sup>. OCTOBER

No.285: *Jiivo~jiivo bhavatyaaashu yati chittamachittataam / Vichaaraadityavidyaanto moksha ityabhidhiyate // VI.1-70,71,72,73-70/1.*

Vashishtha continued: "O' Rama ! The ignorance, when it ceases, i) with the help of Self-enquiry, ii) when the jiiva becomes no jiiva instantly, and iii) when the mind becomes no-mind, then, it is known as Moksha or Liberation. O' Rama! With regard to this, listen to the following most inspiring and enlightening questions asked by a vampire (a person who ruthlessly exploits others, a corpse supposed to leave its grave at night to drink the blood of the living. - a folklore.)

### THE STORY OF VAMPIRE

"A vampire lives in the Vindhya forests. At one time, it entered a certain territory, to appease its hunger. On the other hand, it would not kill any one just for hunger's sake, unless it finds a victim deserving such treatment. It could not find such a person in the forest and hence it entered a city and met the king."

The Vampire said to the king: "O' King! I shall put a few questions to you. Give me answers to them. i) Which is that Sun the particles of whose rays are these universes? ii) In what mighty wind does this mighty space manifest? iii) One goes from one dream to another, constantly, still then, one does not discard the self, even though he is constantly discarding the dream-reality. In such a case, what is the self? iv) When you open the stem of the banana tree, it reveals layer after layer until you reach the pith. In such a case, what is the subtle essence when the world-appearance is similarly enquired into? v) Of which atom the universes themselves are the smallest atoms? vi) In what formless 'rock', these three worlds are hidden, just as an unsculptured figure is hidden in a rock? O' King! Answer these questions. If you do not do so, you certainly deserve to be eaten by me.

The King answered: "O' Vampire! This universe, like a fruit that is enveloped by its skin, was once enveloped by a series of coverings. Moreover, there was a branch, on which there were thousands of such fruits. There was a tree comprising thousands of such branches., a forest with thousands of such trees, a hill with thousands of such forests, a 'country with thousands of such hills, a continent with thousands of such countries, a sphere with thousands of such continents, an ocean with thousands of



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such spheres, a being with thousands of such oceans within him and a supreme person who wears thousands of such beings as garland. There is a Sun in whose rays thousands of such supreme persons are found. Such a Sun illumines all. That very Sun is the Sun of Consciousness. Hence, O' Vampire! In that light of that sun, these universes are the minutest atomic particles. All these various other things enumerated appear to be real, only due to the light of that sun."

"The concepts or relative realities termed as time, space and motion, are conscious of their movement and of Consciousness, and pure intelligence. These concepts shine as the dust particles of the Supreme Self. The world-appearance is nothing but the Pure Consciousness."

"After hearing all these answers from the King, the Vampire became silent and became engrossed in deep contemplation. O' Rama! If you are able to remain firm in the knowledge of the truth you will yourself engage in action suitable to the occasion in life, and by effortless experiencing of the natural course of events, you will achieve even the impossible, like king Bhagiiratha."

NIRVAANA PRAKARANAM : 12<sup>th</sup>. OCTOBER

No.286: *Yena praaptena loke~smin na praapyam avashishyate / Tatkrutam sukrutam manye shesham karma vishuuchikaa // VI.1-74-17.*

Vashishtha narrated the story of **Bhagiiratha** at the request of Rama:

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**THE STORY OF BHAGHIIRATHA**

"At one time, there was a king named Bhagiiratha, who was devoted to dharma. He was a terror to the evil people. But, he was generous and kind towards the holy and pious ones, and gave abundant gifts to them. He worked hard to eradicate the very cause of poverty. He mostly dwelt in holy company and his heart was filled with devotion."

"Bhagiiratha put in strenuous self-effort and brought the holy river Ganges from heaven down to earth. For this, he did great tapas to propitiate the gods Brahmaa and Shiva and also the sage Jahnu. In all these efforts, he suffered frequent frustrations and disappointments."

"From early life, he was endowed with discrimination and dispassion. O' Rama! At one time, while he was alone, he reflected thus: "This worldly life is really essenceless. One chases the other, day and night uninterruptedly. Again and again, people repeat the same meaningless action. I regard only such an act as proper action as leads to the attainment beyond which there is nothing to be gained. All the activities other than this are like repeated foul excretion, as in cholera." After reflecting thus, he approached his guru Tritala and prayed, "O' Lord! How one can put an end to this great sorrow of samsaara - old age, decay and death and delusion which give rise to repeated births here?"

Tritala said: "In order to get rid of all sorrow, all the bondages and to dispel all doubts, one should endeavour to - i) get fully established in the equanimity of the self for a long time, and, ii) the division in perception has to cease completely; then one experiences fullness and with such knowledge, one has to know what is to be known. What is



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to be known? It is the self, which is Pure and of the nature of Pure Consciousness, and the omnipresent and eternal, that is to be known."

Bhagiiratha asked: "I know, of course, that the self alone is real and the rest, body, etc., are not real. Still then, how is it not perfectly clear to me?"

Tritala said: "Whatever knowledge you have is only the intellectual knowledge but is not real knowledge. i) Equanimity in pleasure and pain, ii) Love of solitude, iii) Non-attachment to wife, son and house, and iv) Being firmly established in the self, - all this is knowledge and other than this, is ignorance. Self-knowledge arises only when the ego-sense is almost completely thinned out."

Bhagiiratha said: "This ego-sense is already firmly established in this body, since long. In that case, how can it be uprooted?"

Tritala replied: "The ego-sense has to be uprooted by self-effort and by resolutely turning away from the pursuit of pleasure, and with firm conviction, one has to break down the prison-house of shame, i.e., false dignity, etc. If you are able to discard all this and remain firm, then, the ego-sense will vanish and that very moment you will understand that you are the Supreme Being."

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"There must be the worthy vibration of spirituality in the mind of the teacher, so that it may be sympathetically conveyed to the mind of the taught. The teacher must be pure. The teacher must not teach with any ulterior selfish motive—for money, name or fame; his work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. God is love, and only he who has known God as love, can be a teacher of godliness and God to man." (Bhakti Yoga)

**SWAMI VIVEKANANDA**

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NIRVAANA PRAKARANAM : 13<sup>th</sup>. OCTOBER

No.287: *Samah shaantamanaa maunii viitaraago vimatsarah / Praaptakaaryaikakaranah sa tirohitavismayah // VI.1-75,76-76/10.*

Vashishtha continued: "Bhagiiratha after having heard the precepts of his Preceptor, determined to perform a religious rite as an introduction (prelude) to the total renunciation of the world. He gave away all his belongings, within three days, to the priests and to his relatives, irrespective of their nature, good or bad. He handed over his kingdom to his enemies living across the borders. He was clad in a small piece of lion-cloth, and left the kingdom and roamed in countries and forests, incognito, where he was totally unknown."

"In a very short while, he attained the state of Supreme Peace within himself. He entered his previous kingdom, unintentionally and accidentally and begged for alms of the citizens there. Soon, the citizens recognised him and worshipped him and prayed that he should be their king. But, he accepted only food from them. They were very much upset, and sighed, that 'This is king Bhagiiratha'. What a sad plight! He left the kingdom again after a few days."

"Bhagiiratha once again met his Preceptor, and both of them together roamed the country, ever engaged in spiritual dialogue: "Why do we carry on the burden of this physical body?" On the other hand, why should we discard this physical body at all? Let it remain as long as it will. They were free from sorrow and rejoicing. They were neither following the middle-path. Even though the gods



and sages offered them wealth and psychic powers, they just spurned them as a blade of dry grass."

"In another kingdom, the king died without an heir and the ministers were in search of a suitable ruler. Bhagiiratha, clad in a loin-cloth, happened to visit that kingdom. The ministers of that kingdom found him to be fit to ascend the throne and thus they surrounded him. They seated Bhagiiratha on the royal elephant. Soon he was crowned king. While he was ruling this kingdom, the people of his previous kingdom approached him once again and prayed fervently to rule that kingdom too. Bhagiiratha accepted their prayers. In this way, he became the emperor of the whole world. Remaining ever at peace within himself, he silenced his mind and freed from any sort of desire and jealousy, he engaged himself in doing the appropriate action according to the demand of the circumstances."

"Once he came to know that to propitiate the departed souls of his ancestors, he was to offer libation with Ganges water. On hearing this, instantly, in order to bring the heavenly Ganges water from down to the earth, he handed over the kingdom to his ministers and proceeded to the forest to perform austerities. There, he propitiated gods and sages and achieved the most difficult task of bringing the Ganges down to earth, so that all the people for all times to come might offer libations to their ancestors with the holy waters of Ganga. From that day onwards, the holy Ganga that adorns the crown of Lord Shiva's head began to flow down on the earth."

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**OM NAMO NAARAAYANAAYA!**

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NIRVAANA PRAKARANAM : 14<sup>th</sup>. OCTOBER

No.288: *Yadanyadbahusho bhuutvaa punar-bhavati bhuurishah / Abhuutvaiva bhavatyanyah punashcha na bhavatyalam // Anyat-praaksamniveshaadhyam saadrushyena vivalgati ///* VI.1-77-7.

Vashishtha continued: "O' Rama! Just like king Bhagiiratha, remain always in a state of equanimity. And, having renounced everything, like Sikhidhvaja, ever remain unmoved like a mountain. Now, I shall narrate to you the story of Sikhidhvaja. Listen attentively. At one time, there were two lovers who were born again in a later age due to their divine love for each other."

THE STORY OF SIKHIDHVAJA AND CHUUDALAA

Rama asked: "O' Sir! How it is possible for the couple who lived together as husband and wife in one age to be born again as couple in a later age?"

Vashishtha replied: "O' Rama! The nature of the world-order is subtle. Certain things appear in abundance, and they are once again manifest in abundance. Some others are born now, for the first time, and are never born earlier at any time. And those who are present now, are not born again. Those who have been before, they reappear in the same form now. It is like the waves in the ocean; some are similar ones and other dissimilar ones."

"There was a king named Sikhidhvaja, in the Malva kingdom. He was a righteous and noble ruler, courageous and courteous too. At an early age, he lost his father. Even at that young age, he was able to assert his sovereignty, and he ruled the kingdom with his able ministers."



"When the spring season set in, the young king began to dream of a partner. His heart also longed for a partner, all the while, day and night. The wise minister understood the state of the king's heart and planned to go to the nearby Saurashtra kingdom and sought the hand of the princess for their king. Soon, king Sikhdhvaja married Chuudaalaa."

"Sikhidhvaja and Chuudaalaa were greatly devoted to each other, like one jiiva in two bodies. They played together in the pleasure gardens. The king showered love over his beloved and tried to please her in many ways, just as the sun sends down his rays to the unfold lotus.

"They shared their knowledge and their wisdom. Thus both of them became highly learned in several branches of knowledge. Their hearts became one. They appeared as if Lord Vishnu and his consort had come down on to earth, in order to fulfil a special mission."

### NIRVAANA PRAKARANAM : 15<sup>th</sup>. OCTOBER

No.289:            *Asatyajada-chetyaamshachayanaach  
chidvapurjadam / Mahaajalagato hyagniriva ruupam  
svamujjati// VI.1-78-26.*

Vashishtha continued: "O' Rama! Sikhidhvaja and Chuudaalaa enjoyed themselves for a numbers of years. One thing is certain, that no one can stop the passage of time. Life appears and disappears, constantly, like a juggler's trick. *Pleasure, when pursued, moves far away beyond reach, like the arrow that has left the bow.* Just as vultures fall upon the carcass and eat it away, sorrow eats

away the mind. "Is there anything in the world, such that the mind is never again subjected to sorrow, after having attained the desired object?" The royal couple, reflecting thus, turned their attention to the study of scriptures."

"Endowed with true discrimination by the study of scriptures, at last, they came to the conclusion that '**Self-knowledge**' alone can make one overcome sorrow. Heart and soul, they devoted themselves to self-knowledge. Further, they resorted to the company of sages endowed with self-knowledge and adored them reverently. They thus got themselves engaged in constantly discussing Self-knowledge with them and thus promoted each other."

"The queen, after having thoroughly contemplated over the means of self-knowledge, began to reflect thus:

"Now, I understand well that the physical body is inert and it is not at all the self. It is experienced only because of the movement of thought in the mind. I see myself and enquire thus; 'Who am I?' 'How do this ignorance of the self and delusion arise, actually?' The physical body is inert and the organs of action are only parts of the body and for this reason, they too are inert. There is no doubt about it. The sense-organs are also inert, as they depend upon the mind completely for their functioning. Moreover, I consider even the mind to be inert. The mind thinks and entertains notions, but it is prompted to do so by the intellect alone, which is the deciding factor (buddhi) or the agent. Further, even this intellect (buddhi) is also inert surely, because it is directed by the ego-sense (ahamkaara). Even this ego-sense is inert because it is fabricated (untrue, invented) by the jiiva, just as a ghost is made up (invented, conjured) by the ignorant child. The jiiva is nothing but pure consciousness alone,



but it is clothed by the life-force, and the jiiva dwells in the heart."

"O' I now realise that it is the self, - the Pure Consciousness, which dwells as the jiiva, because the Consciousness becomes aware of itself as its own object. (The jiiva is no other than the reflection of the Infinite Consciousness or Pure Consciousness.) **This object (the self) is insentient and unreal; as the self identifies itself with this object, which is apparently clothed with insentience, having apparently discarded (really not so in truth) the essential nature as consciousness.** Because, such is the nature of consciousness, as whatever it perceives or conceives itself to be, that it becomes, apparently having discarded its own nature, instantly, irrespective of whether it is real or imaginary. In this way, even though the self is Pure Consciousness, yet, it imagines itself to be insentient and unreal due to its perception of objects."

Chuudaalaa contemplated for a while, and became enlightened.

### NIRVAANA PRAKARANAM : 16<sup>th</sup>.OCTOBER

No.290: *Na tasya janmamarane na tasya sadasadgatii / Na naashah sambhavatyasya Chinmaa-tranabhasah kvachit // VI.1-78-43.*

Vashishtha continued: "The queen was very much delighted by this self-discovery, and said, 'At last, I have attained that which is to be attained. The mind and the senses are unreal, independently of consciousness. They

are the reflections of Consciousness alone. *The Supreme Consciousness alone exists* and it is the Supreme Truth, untainted by any impurity. And, it is forever in a state of perfect equilibrium without the ego-sense. Once this truth is realised, it shines for ever without diminishing."

"It is this Supreme Consciousness or Infinite Consciousness that is known variously, - Brahman, Supreme Self, etc. There is no division in this Consciousness, into subject-object and their relationship. Consciousness becomes aware of its own consciousness. It cannot be realised, in any way, - as an object of consciousness. This consciousness alone is manifested as the mind, intellect and the senses. This world-appearance also is but Consciousness. Nothing remains apart from this Consciousness. The consciousness does not undergo any change. It is only an apparent change that is the illusory appearance, and not real. It is like an imaginary ocean, where imaginary waves arise. That is all. The mind-stuff is itself the ocean and the waves in it are of the mind-stuff alone. In the same way, the world-appearance arises in Consciousness and hence it is non-different from it."

"I am Pure Consciousness and all-pervading, without a tinge of the ego-sense. There is no birth and death for this Consciousness. It is never subject to destruction because it is like space. It cannot be cut or burnt. It has no defect at all. It is the **"Pure Light of Consciousness."**

"I am free from all delusions and am at peace. In truth, all these gods, demons and numerous beings are essentially unmade, as they are non-different from the Consciousness. The appearance is illusory, just as soldiers made of clay are clay alone, not soldiers."



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"The subject and the object (the seer and the seen) are not two, but in reality they are one 'Pure Consciousness'. In such a case, how does this delusion give rise to concepts or ideas, like 'This is oneness' and 'There is duality'? Where does the delusion not exist? Whose delusion it is? I rest in liberation or enlightenment (nirvana), without the least mental agitation, after having realised that all that is, sentient or insentient, is nothing but one 'Pure Consciousness'. There is no such thing as 'this' or 'I' or 'the other'; and there is no being or non-being, except that one Pure Consciousness. Everything is Peace."

Chuudaalaa, after having realised thus, remained in Supreme Peace.

**NIRVAANA PRAKARANAM : 17<sup>th</sup>. OCTOBER**

**No.291:** *Idam chaa~hamidam naa~ham satyaa chaa~ham na chaapyaham / Sarvamasmi na kinchichcha tenaa~ham shriimatii sthitaa // VI.1-79-28.*

Vashishtha continued: "Queen Chuudaalaa, day by day, got more and more introverted and rejoicing more and more in the Bliss of the Self. She was absolutely free from all craving and free from all attachment. She was quite natural in her behaviour and in her actions, without rejecting or without seeking anything. She was spontaneous in her actions. All her doubts were cleared. She crossed the ocean of becoming and thus she rested in an absolute state of peace."

"Thus, she had reached the realisation in a very short time that this world-appearance will also disappear in the

same way as it has come into being. She was radiant in the 'Light of Self-knowledge'."

"Shikidhvaja observed her radiance and peaceful attitude, and asked her: "You appear to have regained your youthfulness and you shine with an extraordinary radiance, O' my beloved! What is the matter? It seems that you are not at all distracted by anything at all, and you have ceased from all cravings. Yet, you appear to be full of bliss. Is it that you have quaffed (to drink something quickly in large quantity) the nectar of the gods? It is certain that you have attained something which is very difficult to attain."

Chuudaalaa replied: "I have discarded this blankness (emptiness) which has held some sort of a form. I have shifted my vision from the apparent appearance, and remained rooted in that truth. For this reason, I am radiant. I have discarded all these and have decided to do something other than these, which is both real and unreal too. For this reason, I am radiant. That which is, is something and also not-something. I know that well, as it is. For this reason, I am radiant. I am overjoyed in the non-enjoyment of pleasures as if I have enjoyed them. I give vent neither to joy nor to anger. For this reason, I am radiant. The reality is shining bright in my heart alone. I ever experience the greatest joy in establishing myself in that reality that shines in my heart. I am not at all distracted by the royal pleasures. For this reason, I am radiant. Even during my stay in the pleasure gardens, either in the enjoyment of pleasure or in shyness, etc., I ever firmly remain established in the self. For this reason I am radiant."



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"I delight in the self. I am the ruler of the universe and I am not the so-called finite being. I ever dwell in the self. For this reason, I am radiant. **In truth I am neither this, nor I am not this; but I am the all, I am nothing too. For this reason, I am radiant.** I do not want any form of existence as I desire neither pleasure nor wealth nor poverty or any such form of existence. I am very very happy with whatever I get without effort. For this reason I am radiant. I really enjoy attenuated states of attraction and repulsion, with the insights gained while going through the scriptures. For this reason, I am radiant. I see nothing but the one truth alone, whenever I see with these eyes and experience with these senses and behold through my mind. Thus, in all conditions, I see nothing but the single truth which is very clear to me in my perception well as within myself."

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NIRVAANA PRAKARANAM : 18<sup>th</sup>. OCTOBER

No.292:                      *Jnaasyopekshaatmakam*    *naama*  
*muudhasyaa~~deyataam*    *gatam*    /    *Heyam*  
*sphaaraviraagasya shrunu siddhikramah katham* // VI.1-  
 80-24.

Sikhidhvaja, unable to understand the queen's words, simply laughed at them and said: "O' My dear, you are like a young child and ignorant, and you are prattling (foolishly talking). By discarding something for nothing, and having discarded real substances and attaining the state of nothingness; how is it possible for one to shine resplendent? Even an angry man discards a bed, just as one discards pleasures boasting, "I delight in un-enjoyed

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pleasures" as it is not conducive to delight. When one discards everything, i.e., pleasure, etc., and muses that he delights in emptiness, does it make any sense in such a statement? Or, if one thinks that he is happy after having renounced clothes, food, bed, etc., and amuses himself with the words; 'I am not the body, nor am I anything else', 'Nothing is everything', 'I do not see what I see' and 'I see something else' - what else do these statements convey except sheer prattle?"

"Ofcourse, you can enjoy the pleasures in your own way as you wish. I shall continue to sport with you. Enjoy yourself and be happy."

Vashishtha continued: "The king, after having said this, left the inner chamber. Chuudaalaa thought that he could not understand her, "It is rather a pity that he is unable to understand", and she continued her routine work. In this way, they lived for a considerable time. Really, Chuudaalaa had no desire, but a wish arose in her to move about in space. Immediately, she sought solitude, in order to acquire this power and she exercised the vital air which has an upward inclination (propensity)."

"O' Rama! There are three types of goals that have to be attained in this world. They are, i) Desirable, ii) Detestable, and iii) Ignorable. A desirable thing can be attained with great effort. What is detestable is discarded; and between these two, is that to which one is indifferent. In general, one takes that as desirable which promotes happiness and its opposite is considered as undesirable and one is indifferent to those that give rise to, neither happiness nor unhappiness. For this reason, all these categories do not exist in the case of enlightened ones. Because, they look upon all, as a mere play and hence they



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are absolutely indifferent to everything that is seen or unseen."

"Now, I shall tell you the method of gaining what is attainable (siddhi or psychic powers). The sage of self-knowledge is quite indifferent in them. Only the deluded person feels it desirable, and one who is intent on achieving self-knowledge is very much keen to avoid such siddhis, etc."

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NIRVAANA PRAKARANAM : 19<sup>th</sup>. OCTOBER

No.293:            *Saa chokttaa kundaliinaamnaa kundalaakaara-vaahinii / Praaninaam param shaktti sarvashakti-javapradaa // VI.1-80-42.*

Vashishtha continued: "Every type of achievement, whatever the case may be, is dependent upon four factors: i) Time, ii) Place, iii) Action, and iv) Means for its achievement. Of these four, action or effort holds the key, since all the achievements are based on action or self-effort."

"There are some perverse practices also and they are said to make achievements possible. Especially, these perverse practices cause great harm to the immature practitioners. The immature practitioners adopt certain magic pills or wands, or the use of gems, drugs, self-mortification and magic formulac. There is a belief that the mere dwelling in holy places like Srishailam or Meru enables one to achieve spiritual perfection. That is also defective to some extent. Of course, we cannot deny the spiritual vibrations pervading in such places, like

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Rishikesh, Hardwar, Varanasi, etc., and holy rivers, like Ganges, Yamuna, Saraswati, Godavary, Narmada, etc. This is a fact. One cannot deny this fact."

"For this reason, in this context, (pertaining to the story of Shikidhvaja), I shall explain the technique of 'Praanaayaama', (the exercises of the life-force), and the achievements it brings about to the practitioner. Please listen."

"One should discard all habits and tendencies that are unspiritual, and that do not support in any way the wishes to achieve the highest blessedness, i.e., Self-knowledge or Self-realisation. In order to prepare the ground for spiritual practices, such undesirable habits, etc., are to be discarded forthwith and there is no half-measure or any concession in this. *As a first step, one should learn the practice of different postures and also learn how to close the apertures in the body, for the practice of praanaayaama, etc. The diet should be pure. One should go through the scriptures, understand the meaning and try to contemplate over the purport. Right conduct is essential. The company of holy ones is a must and an essential.* One should renounce everything and then one should sit comfortably in any asana suitable to him for the practice of praanaayaama. With a calm and serene mind, if one does not allow anger, greed, etc., to rise within oneself, the life-force comes under one's perfect control."

"Everything is dependent on the movement of life-force alone. For this reason, all such achievements are possible only through the practice of 'Praanaayaama'."

"There is a naadi, deep within the body known as 'Aantraveshttikaa'. It rests in the vital parts of the body, and it is the source of a hundred other naadiis. It exists in



all beings – gods, demons and humans, animals and birds, worms and fish. It is in a coiled-shape at its source. And, it is in contact with all the avenues in the body, from the waist right up to the crown of the head.”

“The Supreme Power dwells within this ‘Aantraveshttikaa’ naadi. It is known as ‘Kundalinii’, as it is coiled in its appearance. It is the Supreme Power in all beings and also it is the prime mover of all power. The praana or life-force that is in the heart reaches the abode of the ‘Kundalinii’. There arises in a trice, within oneself, an awareness of the elements of nature. The ‘Kundalinii’, when it begins to unfold and begins to move, then, there is awareness within oneself.”

“Various other naadiis that are radiating the flow of energy are firmly tied to the ‘Kundalinii’. For this reason, ‘Kundalinii’ is the very seed of Consciousness and understanding (or knowledge).”

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### NIRVAANA PRAKARANAM : 20<sup>th</sup>. OCTOBER

No.294: *Tatpanchadhaa gatam dvitvam lakshase tvam svasamvidam / Antarbhuuta-vikaaraadi diipaad-diipashatam yatha // VI.1-80-56.*

Rama asked: “I understand that the Infinite Consciousness is forever indivisible. In that case, how does this ‘kundalini’ arise and manifest itself thus revealing this Consciousness?”

Vashishtha continued: “The Infinite Consciousness alone pervades everything and everywhere and at all times. On the other hand, the Infinite Consciousness

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manifests as the elements here and there. For example, the sun shines on everything, no doubt, but it is reflected in a special way when its rays fall on a mirror. Likewise, the same Infinite Consciousness appears to be 'lost' in some, and very clearly manifest in some and is at the height of its glory in yet another way."

"Just as space is empty but is everywhere, Consciousness is Consciousness alone and nothing else, whatever way it appears to be. It never undergoes any change whatsoever. Moreover, this very Consciousness itself is the five root-elements. You behold such Consciousness, which is no other than the five root-elements, with your consciousness. You behold in such a way, as if you were seeing another within yourself, just as with one lamp you see a hundred lamps."

"Just by the slightest movement of thought, the same reality, Consciousness, seems to have become the five-fold elements and hence, this body. Exactly so, the same Consciousness becomes worms and other creatures too, metals and minerals, earth and whatever appears on it, i.e., water, and other elements. As a result, the entire world is nothing but the movement of energy in Consciousness which appears as the five-fold elements. This energy at some place is sentient and at other places, elsewhere, it appears as insentient; just as water when exposed to cold wind gets hardened and becomes solid. Exactly so, the nature is formed and all things in the universe conform to nature."

"On the other hand, the mystery is that all this is nothing but a play of words, a figure of speech that is all, nothing more than that. What a mystery it is! Furthermore, all these distinctions arise due to



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conditioning and thought patterns, nothing else. The wise man, for this reason, enquires into the nature of such conditioning, whether it is latent or patent, good or evil. Such enquiry is much needed to know the reality and everything other than this is vain argumentation like boxing with space."

"Latent conditioning produces insentient beings and things; patent conditioning gives rise to gods, humans, etc. One thing is clearly to be known that there is dense conditioning in some due to ignorance and in some there is attenuated (thinner or less) conditioning conducive to liberation. Conditioning is solely responsible for the diversity in creatures."

"The creation is known as 'Cosmic Tree' and for this, the first thought-form is the seed, different spheres are the parts of that tree and the past, present and future, are its fruits. The tree is made up of five-fold elements, and it arose of its own accord and ceases to be, on its own accord. The five-fold elements of the tree diversify on their own accord and in due course, they again become unified and tranquil."

**NIRVAANA PRAKARANAM : 21<sup>st</sup>. OCTOBER**

No.295:                      *Dehaduhkham vidur vyaadhi-maadhyakhyam vaasanaamayam / Maurkhyamuule hi te vidyaattvajnaane parikshayah // VI.1-81-14.*

Vashishtha continued: "O' Rama! Kundalini that is functioning in the body is composed of five-fold elements. It is in the form of life-force. It is the same kundalini that is

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variously known as conditioning or limitation, as the mind, jiiva, movement of thought, intellect (buddhi, the determining faculty) and ego-sense; and it is the supreme life-force in the body. Apaana constantly flows downward, Samaana dwells in the solar plexus and Udaana (the same life-force) rises up. There is a balance in the system because of these life-forces. On the other hand, if the downward pull is excessive and such downward pull is not arrested by appropriate efforts, then, death ensues. In the same way, if the upward pull is excessive and is not arrested by appropriate efforts, then also, death ensues. The movement of the life-force is governed in such a way that it neither goes up nor down, and thus it should be kept up in an unceasing state of equilibrium and in that case, all the diseases are overcome. Or else, if there is malfunction of ordinary naadiis (secondary), then, one is subject to minor ailments, and if the principal naadiis are involved, then there is serious ailment."

Rama asked: "O' Sir! What are 'Vyaadhii' (illness) and what are 'Aadhii' (psychic disorders) and what are the conditions for progressive deterioration and loss of function of the body? Please enlighten me on all these.

Vashishtha continued: "Both 'Vyaadhii' and 'Aadhii' are sources of sorrow. To avoid them is happiness. Finally, their complete cessation is liberation. At times, they arise together, and at times, they cause each other and sometimes both follow one another. Physical problem is Vyaadhii. The disturbance caused by psychological conditioning is termed 'aadhii'. Both are rooted in ignorance (avidya) and wickedness. Both of them come to an end, when self-knowledge is attained."



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"One loses self-control because of ignorance. Moreover, one is constantly attacked by likes and dislikes and by thoughts, such as, 'I have gained this', 'I have gained that' and 'I have yet to gain that thing'. All these multifarious thoughts intensify delusion; as a result of which psychic disturbances follow."

"The root cause of all physical ailments is ignorance associated with the total absence of mental restraint. That makes one an addict to improper eating and living habits. There are various other causes, such as, untimely and irregular activities, unhealthy habits, evil company, and wrong type of thoughts. Physical ailments are also caused by the weakening of the naadii or by their being clogged up; as a result, obstructing the free flow of the life-force. Finally, the physical ailments are caused by an unhealthy environment. All these ailments are rather ultimately determined by the fruits of past actions that were performed either recently or in the distant past."

**NIRVAANA PRAKARANAM : 22<sup>nd</sup>. OCTOBER**

No.296: *Aatmajnaanam vinaa saaro naa -  
~~dhirnashyati raaghava / Bhuuyo rajjvaavabodhena  
rajjusarpo hi nashyati // VI.1-81-25.*

Vashishtha continued: "The psychic disorders (instability) and physical ailments are caused from the five-fold elements. I shall now tell you how they can cease. Physical ailments are of two types; i) ordinary and ii) serious. The ordinary ailments arise from day-to-day causes, and the serious ailments are hereditary (present since birth). The ordinary physical ailments are corrected

by day-to-day remedial measures and by adopting the proper mental attitude. But, the serious type of physical ailments, and also the psychic disturbances, do not cease until self-knowledge is achieved. It is like this: when the snake seen in the rope dies with the help of a torch light, then, the rope is again seen as rope. All the physical and psychic conflicts can be overcome and come to an end completely, only with the dawn of Self-knowledge. On the other hand, physical ailments that are not mental or emotional (psychosomatic) may well be dealt with by medication (medicines), prayers and by right action with right attitude, as also with the help of baths. These have been described in medical books."

Rama asked: "O' Sir! Please explain to me, how the physical ailments arise from psychic disturbance and in such a case, how they can be dealt with by means other than medical treatment."

Vashishtha continued: "When one is in a mental disturbance, such a confusion makes his vision blurred, and he does not perceive the right path clearly. Unable to perceive the right path in front of oneself, naturally, one takes a wrong path. Thus, he gets confused and thereby, the life-forces are agitated by this confusion. And, the life-forces, flow haphazardly within the naadiis. As a result, some of the naadiis run down, (get energy at a low level) and others are clogged altogether."

"At this juncture, disturbances arise in the metabolism and indigestion, excessive appetite, as also improper functioning of the digestive system follow. The food that is consumed turns into poison. The natural movement of food in and through the body, i.e., intake of



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food and evacuation as faecal matter, is arrested. This gives rise to various physical ailments."

"Consequently, (as a result) psychic disturbance leads to physical (bodily, corporeal-relating to the body) ailments. Like the myrobalan which is capable of making the bowels move, in the same way, certain mantras, like, 'lam', 'vam', 'ram' 'yam' 'ham' and 'Om' can also remedy these psychosomatic (mental disturbances) disorders. Further, one has to take up pure and auspicious actions, such as, service of holy men, etc. By engaging oneself in such pure and auspicious actions, the mind becomes extremely pure (satvic) and there is great joy at the core of the heart. When the life-forces flow systematically along the naadiis as they should be, then, digestion becomes normal and there will be no diseases at all."

*"In order to make the body remain firm, the practice of praanaayaama - 'puuraka' or inhalation, makes the 'Kundalinii' at the base of the spine 'filled' with life-force, and make it rest in a state of equilibrium. With the retention of breath, all the naadiis get warmed up, and the 'Kundalinii' rises up like a stick and its energies flood over all the naadiis of the body. By this act of warming up, all the naadiis get purified and made light. Then, the yogi is able to travel in space. When the 'Kundalinii' arises through the 'Brahma Naadii' and reaches the spot termed 'Dvaadashaanta' (twelve finger-breadths from the crown of the head) during the exhalation (rechaka), and if the 'Kundalinii' can be held there for an hour, then, the yogi perceives the gods and perfected beings, who travel in space." (Sapta Svaras emanate from these invisible 'Chakras. Refer Sw. Sivananda's Kundalini Yoga Volume.)*

**OM NAMO NAARAAYANAAYA!**

NIRVAANA PRAKARANAM : 23<sup>rd</sup>. OCTOBER

No.297: *Yadachcham shiitalatvam cha tadasyaa -  
~~tmenduruchyate / Itiinodoruttitah so ~gniragnishomau  
hi dehakah // VI.1-81-75.*

Rama asked: "O' Lord! How can these mortal eyes behold the celestials? How is it possible?"

Vashishtha said: "O' Rama! Of course, no mortal can behold the celestials with these mortal eyes. But, it is possible to behold them with the eyes of '*Pure Intelligence*', and the celestials are seen, as if in a dream. *These celestials are able to fulfil one's desires.* In fact, the vision of celestials is not different from dream, but the only difference is *that the effect of the vision is lasting.* Furthermore, if one is able to hold the life-force in the '*dvaadashaanta*' (twelve finger-breadths from the body), for a considerable time after exhalation, then, the life-force is able to enter other bodies. The life-force, though by its very nature unsteady, this power is inherent in it, and it can be steadied too. Because of the ignorance that envelopes everything being insubstantial, such sort of exceptions are very often seen in the movement of energy in this world. All this is indeed Brahman alone, and the diversity and the diverse functions are just figures of speech."

Rama asked: "O' Sir! One's body has to be made both atomic and solid at the same time, so as to enter into minute spaces (naadiis) and then further to fill the inner space with the life-force. How is it possible to make the body atomic and solid simultaneously?"

Vashishtha said: "O' Rama! Wood is split, as and when the saw comes together and act on it. When the two



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pieces of wood come together, then, there is fire. Nothing is special and unnatural. All this is part of nature."

"Hear me attentively. In this physical body, two forces come together in the abdomen. (Gastric fire, life-force and Kundalinii are all synonymous terms.) By coming together, they form a hollow stick. In such hollowness, the 'Kundalinii' rests. This 'Kundalinii' stands midway between heaven and earth. It is always vibrant with 'life-force'. It dwells in the heart and experiences everything. The 'Kundalinii' ever keeps all the psychic centres in the body, in a state of constant vibration or movement. It digests everything. With the movement of praana, the 'Kundalinii' makes the psychic centres shake (shake, shudder, shiver, and quiver, quaver, judder, tremble). The 'Kundalinii' sustains the fire in the body until all the essences have been exhausted, i.e., till the end of the body."

"The 'Kundalinii', by its very nature, is cool. But, it becomes warm, and because of its presence, ever keeps the body warm, till the end. The 'Kundalinii', though it pervades the entire body (all over the body), it dwells in the heart-lotus "**Hrudaya Kuhare Madhye Kevalam Brahma-matram - Bhagavan Ramana Maharshi**". It is not the physical heart but it is the spiritual-heart that is in the middle of the chest (angushta-maatre). The yogiis contemplate the 'Kundalinii' in that heart-lotus. The 'Kundalinii' is of the nature of Jnaana (knowledge) and in its 'Light,' a distant object is seen, as if it is near to him. **Coolness is the nature of the moon, and the self too is cool. But, from this coolness, fire arises. The body is made up of both coolness (moon) and fire. Even the entire world (universe) is made up of these two distinct**

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qualities; the coolness of the moon and the warmth of the fire. This is the fact. For example: Consider this world as the creation of knowledge and ignorance, the real and the unreal. That is all. Under these circumstances, Consciousness, Light and Knowledge are considered to be the sun or fire, and inertness, darkness and ignorance are taken as the moon."

(No.296, 297 and 298 - Very important for Saadhaks)

**NIRVAANA PRAKARANAM : 24<sup>th</sup>. OCTOBER**

No.298: *Piitvaa mrutopamam shiitam praanah somamukhaagame / Abhraagamaatpuurayati shariiram piinataam gatah // VI.1-81-94.*

Vashishtha continued: "The relationship between a tree and a seed is unique; one giving birth to the other and in the same way, it is like the light and darkness, where one destroys the other. Exactly so, fire and moon exist in a mutual and casual relationship within the body. This has to be kept in mind. A questioner may point out all this, by saying, "As there is no desire-motivation, such causality and such activity is rather illogical". Such a questioner should be immediately dismissed. Because, such an activity is evident (noticeable, understandable, obvious), and it is the experience of all."

"Fire dies and it becomes the moon, just as the day ends and night resumes. The praana, the fire drinks the nectarine coolness from the mouth of the cool moon, thus, it pervades the entire space within the body. (According to yogic theory, the nectar that comes from the palate is



consumed by the gastric fire in the solar plexus. As a result, (therefore, accordingly, hence, so) the cool moon is the cause of the burning fire. And, for this, the yogi prescribes the '*Vipariita-karani Mudra*', in order to control this loss of nectar.)"

"There is revelation of the truth, at the meeting point of the fire and the moon, of light and darkness and of night and darkness, which eludes (fail to be understood or attained) the understanding of even wise men."

"Just as the day consists of both day and night, the jiiva too is characterised by Consciousness and inertia. The fire and the sun represent Consciousness, whereas the moon signifies (symbolises) darkness or inertia. And, when the sun is seen in the sky, instantly, darkness vanishes from the earth. In the same way, when the light of Consciousness is visualised, the darkness of ignorance and the cycle of birth and death come to an end. And, when we try to discriminate (vichaara) what exactly the moon is (the darkness of ignorance or inertia) and try to visualise it, then, Consciousness is realised as the only truth. The inert body is revealed only by the Light of the Consciousness. Consciousness is both non-moving and non-dual too; for this reason, it is not grasped. On the other hand, such consciousness can be realised (made known) by its own reflection, the body."

"Consciousness, when it becomes aware of itself, then there appears the world. And, when such objectification is deserted (discarded, abandoned), then, there is Liberation. Praana is heat (fire), apaana is the cool moon. Both exist in the same body like light and shade. The experience is revealed when the light of consciousness and the moon of description come together. The

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phenomena known as the sun and the moon which existed right from the advent of the world-creation exist even in the body."

"O' Rama! Ever stay on, in that state where the sun and the moon mingled together, (i.e., the sun has wrapped up the moon unto itself). Stay on, in that state in which the moon has merged with the sun in the heart. Ever remain in that state where there is the awareness (understanding) that the moon is no other than the reflection of the sun. Know for yourself, that the junction of the sun and the moon is held within you. The external phenomena are absolutely (completely) useless."

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NIRVAANA PRAKARANAM : 25<sup>th</sup>. OCTOBER

No.299: *Satyabhaavanadrushtto~yam deho deho bhavatyalam/ Drushttastva-satya-bhaavena vyomataam yaati dehakah // VI.1-82-27.*

Vashishtha continued: "Now, I shall depict (portray, explain) to you how the yogis make their bodies atomic as well as enormous."

"Just above the heart-lotus, there is 'a spark of fire' that burns ever shining. This fire can be speedily amplified (increased, enlarged). But, as it is the nature of Consciousness, it arises in the form of 'the Light of Knowledge'. In a moment, it grows in enormity (magnitude, size), and in such a case, it is able to dissolve the entire body; just as the water-element in the body gets evaporated by its heat. Then, after having deserted the two bodies; the physical and the subtle; it then is able to go



wherever it likes. The 'Kundalinii-power' rises up like smoke out of fire and is merged in the space, as it is. The kundalinii holds the mind, buddhi and the ego-sense, and it shines forth radiantly as a particle of dust. This particle of dust is then able to enter into anything whatsoever. Afterwards, this kundalinii releases the water and the earth elements that had previously been absorbed into it and then the body resumes its original shape. As a result (thus), the jiiva is capable of becoming as small as an atom and as big as a mountain."

"I have described the yoga method. Now, I shall deal with the wisdom-method."

"There is only one Consciousness, which is pure, invisible, the subtlest of the subtle, tranquil, and which is neither the world nor its activities. The Consciousness is aware of itself; and for this reason, jiiva-hood arises. The jiiva out of ignorance perceives this unreal body as real, but when it perceives in the light of self-knowledge, then, this delusion vanishes and the body also becomes absolutely tranquil. Afterwards, the jiiva does not perceive the body. The light of the sun cannot dispel the confusion of the body with the self, is and that itself the greatest delusion.

When the body is considered as real, it becomes a real body. And, when it is perceived with knowledge, then, it reveals itself as unreal, and it merges in space. With whatever notion one is firmly held with regard to the body, it is that. "Yad Bhaavam Tad Bhavati".

"There is another method, that is, 'the practice of exhalation', whereby the jiiva is raised from the abode of the kundalinii and made to desert this body, which then

becomes inert like a log of wood. After that, the jiiva can enter into any other body, moving or non-moving and takes on the desired experience. And, after having the experience, it can re-enter the previous body or any other body at its will and pleasure. Or else, it may remain as the all-pervading consciousness without entering into any particular body. (*Parakaaya pravesham - Bhagavan Shankaraacharya*). (*Yoga sutras-Ch.II-49.*)"

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### NIRVAANA PRAKARANAM : 26<sup>th</sup>. OCTOBER

No.300: *Upadeshakramo raama vyavasthaa-maatra-paalanam / Jnaptestu kaaranam shuddha shishya-prajnaiva raaghava // VI.1-83-13.*

Vashishtha continued: "As a result, (therefore, thus), queen Chuudaalaa came to be endowed with all the psychic powers, - the ability to make herself atomic and enormous. With these powers, she traversed the sky and entered into the deepest oceans and roamed the earth; everything in the company of her husband, i.e., without leaving the company of her husband, at any time. She entered into every type of substance - wood, rock, mountain, grass, sky and water, without any hindrance. She too moved with the celestials as well as with the liberated sages and conversed with them. (*Patanjali Yoga Sutras - Chapter-III, may be referred to.*)"

"She made every endeavour to enlighten her husband also, but he was not responding to and on top of that he laughed at her foolishness. Thus, he remained



ignorant. She understood his condition well, and thought it unwise to exhibit her psychic powers before him."

Rama asked: "O' Lord! Such a great siddha yoginii as Chuudaalaa could not awaken the king towards spirituality and his enlightenment, then, how does one can attain enlightenment at all?"

Vashishtha continued: "Imparting instructions to a disciple by the preceptor is only a tradition. And, the cause of enlightenment rests on the purity of the disciple's consciousness. Self-knowledge is not attained just by hearing or by righteous action. Self alone knows the self, just as the snake alone knows its feet."

"Just hear me. "There was a wealthy villager in the Vindhya Mountain. At one time, while he was walking in the forest he lost a copper coin. Because of being a miser, he started to search for it in the thick bush. During this time, all the while, he was calculating 'With that one cent I shall do some business, and it will become four cents and in turn eight cents, and so on'. For three consecutive days, he searched over the bushes, unmindful of the derision (disrespectfulness) of the spectators. At the end of a constant, thorough search, **he suddenly found a precious stone. - a philosopher's stone.** He returned home along with the precious stone and lived happily."

"Here, the cause for the miser's search in the bush for a lost coin is his miserliness, and at last, he found a philosopher's stone. Such is the case, with the preceptor's instructions; the disciple looks for something but obtains something-else. Brahman is beyond the mind and the senses. And, *Brahman cannot be known through someone*

*else's instructions. Even then, without getting instructions from the preceptor, it is not known either.* The miser would not have got the philosopher's stone, if he had not searched for it in the bushes. For this reason, the instruction of the preceptor is considered to be a must and it is the cause for obtaining self-knowledge, - and yet he is not the cause. Such is the nature of Maayaa. O' Rama! One desires something and obtains something else."

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NIRVAANA PRAKARANAM : 27<sup>th</sup>. OCTOBER

No.301: *Praaptakaalam krutam kaaryam raajate naatha netarat / Vasante raajate pushpam phalam sharadi raajate // VI.1-84-22.*

Vashishtha continued: "O' Rama! King Shikhidvaja was blinded by delusion due to lack of self-knowledge. Thus, he was sunk in sorrow and he could not get relaxation. For this reason, he aspired for solitude, like you, and he carried on the needed royal duties as the ministers made him to do. He distributed plenty in charity and performed several austerities. But, delusion did not quit him and he was immersed in sorrow. After considerable reflection, he expressed to the queen, thus:

Shikhidhvaja said to the queen: "O' My dear! Since long, I have enjoyed sovereignty and enjoyed royal pleasures. The mind of an ascetic will never be able to be disturbed by pleasure nor pain, neither by prosperity nor adversity. For this reason, I wish to go to the forest and become an ascetic. The beloved forest resembles you in



every respect, and will give delight to my heart, just as you do. (Here, he gives a romantic description of the forest, by comparing it to the limbs of the queen.) A good housewife does not hinder her husband's wishes. So, please permit me to go to the forest."

Chuudaalaa replied: "O' Lord! Every action is to be done at the appropriate time and such action alone shines; just as flowers are appropriate to bloom in spring and fruits come to fruition in the winter. Exactly so, forest life is appropriate to old age, not for the people of your age. At this age, the household life is appropriate. At old age, both of us shall leave this household-life and proceed to the forest. On top of this, your subjects (people) will grieve over your untimely departure from the kingdom. Just have proper thought."

Shikhidhvaja said: "My dear, do not put any obstacles on my path. Think that I have already left for the forest. You are like a child and it is not proper for you to go to the forest and lead the hard ascetic life. For this reason, remain here and rule the kingdom."

Vashishtha continued: "The king left the palace that very night, while she was still asleep, on the pretext of patrolling the city. He rode the whole day and at last reached a dense forest in the '**Mandara Mountain**'. There were no inhabitants in that forest. And, there were signs that at that place, a holy brahmana lived previously in a small cottage, but equipped with whatever was considered necessary for the ascetic life - like a bamboo stick, eating plate, water vessel, a tray for flowers, a kamandalu, a rosary, a garment to protect him from the cold, and a deer skin. At this place, he commenced his ascetic life. A part of

the day, from Brahmamuhurtha onwards, he spent in meditation and japa of a holy mantra. And, after that, he spent some time in gathering flowers, and followed it by bath, and worship of the deity. Afterwards, he took a simple and frugal (economical) meal consisting of fruits and roots. The rest of the day, he spent in japa of the mantra. In this way, he spent a long time in that cottage without keeping any thought of his kingdom, etc."

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**NIRVAANA PRAKARANAM : 28<sup>th</sup>. OCTOBER**

No.302: *Uvaacha chaa~~tmanaivaa~ho  
Yaavajjiivam shariirinaam / Na svabhaavah shamam  
yaati maaaa~pyutkanthitam manah // VI.1-85-29.*

Vashishtha continued: "Chuudaalaa woke up with a fright and found that her husband had left the palace. She was unhappy and decided to reach her husband. Immediately, she also got up and moved through a small window and flew in the sky looking for her husband. She found him wandering in the forest. Through her psychic vision, she visualised the future events that were to take place. She saw everything in smallest details that was destined to happen. For this reason, she could not alight near him keeping in view the future events that were to take place. She returned to the palace through the same aerial route."

"In the morning, queen Chuudaala declared that the king had left the palace on an important mission. From then onwards, she herself looked after the affairs of the



state. For **'eighteen long years'**, she dwelt in the palace and he was in the forest, without any contact between themselves. He had become old."

"By that time, Chuudaala visualized that her husband's mind had ripened very much. Shd felt that it was time for her to help him with enlightenment. She decided to help him and hence left the palace at night and flew to the forest where he was staying. On the way, in the aerial route, she visualised celestials and the perfected sages in the heavens. She flew through clouds, inhaling heavenly delights (smells) and looking forward eagerly for her union with her husband. Her mind was agitated because of her excitement, but, being soon aware of this mental state, and she said to herself: **"Ah! One's nature does not cease to be active, as long as there is life in the body. Even my mind has got excited very much. O' Mind! Of course, you are anxious to have your own consort. On the other hand, my husband might have forgotten everything about the kingdom and me, after long years of asceticism. If that is the case, O' mind, it is not wise on your part, to get excited in order to meet him once again... She thought that she shall restore equilibrium to the heart of her husband in such a way that he will certainly return to the kingdom, again. The delight which is experienced in a state of absolute equilibrium is much superior to all other happinesses."**

While thinking so, she reached the Mandara Mountain. While still remaining in the sky, she visualised her husband as a shrunken (thin, withered) ascetic, who at one time, was in royal robes. Chuudaalaa was very much depressed at the site of her husband having been clad in coarse garment, with matted locks, quiet and lonely, with a

## MAHAA RAAMAAYANAM

darkened colour. He appeared as if he had hardly taken bath, or as if he had a bath in a river of ink. She thought for a while: "Alas! What a pity it is! This is the result of his foolishness. Because of his foolishness, he reached such a condition. Certainly, it is due to his delusion he got secluded in this hermitage. Now itself, I shall enable him to attain enlightenment. I shall now reach him in a disguise."

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NIRVAANA PRAKARANAM : 29<sup>th</sup>. OCTOBER

No.303: *Jiivitam yaati saaphalyam svama-  
bhyaagata-puujayaa / Devaadapyadhikam puujyah  
sataamabhyaagato janah// VI.1-85-82.*

Vashishtha continued: "Chuudaalaa thought, if she appears in the usual form, then, Shikhidvaja might once again reject her teaching, considering that she was an ignorant girl; for this reason, she transformed herself into a young brahmana ascetic and descended right in front of him." Shikhidvaja, by seeing that young brahmana, was delighted. The young brahmana was incomparably radiant. For this reason, Shikhidvaja took him to be a celestial and worshipped him appropriately. Chuudaalaa accepted the worship, and said: "I have travelled around the world, but never was I worshipped with such devotion, like you. I admire your austerity. You have deserted your kingdom and resorted to the forest life. Thus, you have chosen to tread the path of razor's edge."

Shikhidvaja replied: "O' Son of gods!— You know everything. You are showering nectar upon me by your



mere look. My wife is just now ruling my kingdom. In some ways, you exactly resemble her. The flowers that I offered in worship, - may they be blessed. The guest is Lord alone. *'Athithi Devo Bhava'*. A guest is one who arrives suddenly, a stranger without any prior intimation. Worshipping such a guest, is even superior to the worship of gods. Please let me know who you are, and how I shall reward your visit to me."

"The Braahmana (Chuudaalaa) said: "There is a holy sage in this universe known as Naarada. On one occasion, he was engaged in meditation in a cave on the bank of the holy river Ganga. When he came out of the cave after his meditation, he soon heard the sound of bracelets which appeared to be belonging to some who engaged in water sports. Naarada, out of inquisitiveness, looked in that direction and observed that a few of the foremost celestial nymphs were sporting in water, naked. They were very beautiful, beyond words to describe. His heart experienced pleasure and momentarily just for a while he lost its equilibrium, and was overcome by lust.

Shikhidvaja asked: "O' Holy one! - You said, he was a sage of great learning and a liberated one. And, he was free from desire and attachment. His consciousness was like the limitless sky. In such a case, how did his mind for a moment lose its balance and how was he overcome by lust?"

The Braahmana (Chuudaalaa) said: "O' Royal sage! The body is subject to dual forces, for all beings in the three worlds, including the gods in heaven. As long as one is embodied in the body, the body is subject to duality, viz., happiness and unhappiness, pleasure and pain, etc. By enjoying the desired objects, one experiences pleasure, and by their deprivation, (hunger, etc.) one experiences pain. Such is the nature."

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NIRVAANA PRAKARANAM: 30<sup>th</sup>. OCTOBER

No.304: *Svaruupe nirmale satye nimishamapi vishmrute / Drushyamullaasamaapnoti praavrushiiva payodharah // VI.1-85-111.*

The Braahmana (Chuudaalaa) continued: "The self is the reality and pure, and one should ever dwell in that unbroken awareness. Even for a moment, when the awareness of the self is broken (forgotten), then, the object of experience attains expansion. Just as light and darkness have come to be firmly connected with night and day, in the case of the ignorant, the existence of the body has been long-established with the experience of pleasure and pain. On the other hand, in the wise, even though such an experience is reflected in Consciousness, it does not produce any impression. For example:- a crystal, when it is physically present nearby. The wise man is not influenced; whereas, the object heavily influences the ignorant person, even if it is far away, he broods over the object, and, for such ignorant people, liberation is far away. In the case of the wise, such characteristics are thinned out, and made conducive to liberation, whereas, in the case of an ignorant one a dense colouring of the mind occurs, and hence it is bondage."

Shikhidvaja's question: "How, even in the absence of the concerned object, do pleasure and pain arise in one? The braahmana said: "With the help of the body, eyes, etc., the heart receives the impressions. This is the cause for pleasure and pain. At a later stage, this expands by itself. And, when the heart is agitated, memory agitates the jiiva in its kundalinii-abode. The naadiis that branch out all over the body are affected. Pleasure experiences and the



pain-experiences affect the naadiis in different ways. The naadiis expand and blossom, naturally in pleasure, but not in pain."

"The jiiva, who, when it is thus does not enter into the agitated naadiis, gets liberated. The jiiva is subject to the experiences of pleasure and pain - and subjected to bondage and when such subjection is not there, then, liberation ensues. Naturally, the jiiva gets agitated at the very sight of pleasure and pain. On the other hand, the jiiva realises with Self-knowledge that such pain and pleasures do not exist in truth, then, it regains its equilibrium. Or, if the jiiva knows well that these do not exist in it nor does the jiiva exist in them, then, that very moment it acquires total freedom. When the jiiva understands well that all this is nothing but the one Infinite Consciousness, then, again it attains equilibrium. The jiiva itself is like a lamp without fuel. The jiiva itself is then realised as a non-entity and it does not get agitated. Instead, the jiiva is reabsorbed in the Consciousness from where the first thought emanated."

"Shikhidvaja asked him to elaborate on how pleasure-experiences lead to loss of energy. To this, the Braahmana said: "As narrated earlier by me, the jiiva agitates the life-force. The movement of the life-force consumes the vital energy from all over the body. This energy, in turn, descends as the seminal energy which is naturally discharged."

Shikhidvaja asked, 'What is nature?' To that the Braahmana said thus: "At the beginning, Brahman alone existed as Brahman. In Brahman, the appearance of the innumerable substances like ripples on the surface of the

ocean, is known as nature. Nature is not casually related to Brahman, but, it so happens, like a cocoanut falling off accidentally, when a crow just happens to alight on it. There are various creatures in nature endowed with varied characteristics."

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### NIRVAANA PRAKARANAM : (31<sup>st</sup>. October)

No.305: *Imaamakhanditaam samyak kriyaam  
sampaadayannapi / Duhkhaad gachchaami  
duhkhaughamamrutam me visham sthitam // VI.1-86,87-  
87/14.*

The Braahmana (Chuudaalaa) continued: "It is out of such nature of the self that this universe is born; and it is sustained by self-limitation or conditioning due to order and disorder. If the conflict between order and disorder and such self-limitation cease, in such a case, the beings will never be born again."

"The Braahmana, continuing the story of sage Naarada, said: "In a trice, Naarada regained his self-control. He gathered the spilt seed in a pot made of crystal. He then produced the milk with his thought-force and filled the pot with it. In due course that pot gave birth to an infant which was wonderful (ideal) in every respect. Naarada named the baby and in course of time, he imparted the highest wisdom to it, and the young boy resembled his father closely."

"Naarada took the boy to Brahmaa the creator, the father of Naarada. Brahmaa named him 'Kumbha', and



conferred blessings of the highest wisdom. It is that Kumbha, the grandson of Brahmaa that is standing before you. I roam the world playfully and I have nothing to gain from anyone. My feet do not touch the ground when I come into this world."

(Vashishta said this, and thus, the 'Seventeenth day' came to an end. Vashishta continued the next day.)

∴ 18<sup>TH</sup>. DAY ∴

Shikhidvaja said: "I have obtained your company today because of the fruition of the good deeds done in many past incarnations. And, I am able to drink the nectar of your wisdom. The company of holy ones alone bestows peace on man; there is nothing in this world that gives such peace."

The Brahmaana (Chuudaalaa) said: "I have already narrated my story to you. Now, please tell me who you are and what you are doing here. Since how long have you been here? Please tell me the truth, as mendicants do not speak anything other than the truth."

Shikhidvaja replied: "O'Celestial, the son of gods, what else shall I tell you? You know everything as it is. I dwell in this forest due to fear of this samsaara, world-cycle or the birth and death cycle. Even though you know everything, I shall briefly tell my story to you. I am a king. My name is Shikhidvaja. I have discarded my kingdom, due to fear of this samsaara, in which one repeatedly and alternately experiences pleasure and pain, birth and death. On the other hand, I have not found peace and tranquillity, even though I moved everywhere and performed intense austerities. My mind is not at rest. I do not have any desire

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to gain anything, nor am I interested to do any activity. I am alone here and unattached to everything. Even then, I am somehow having a feeling of dryness and non-fulfilment. I have practised constantly all the kriya yoga methods. But, I achieved nothing but only progress from sorrow to greater sorrow. Even nectar turns into poison for me. What is to be said."

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NIRVAANA PRAKARANAM : 1<sup>ST</sup>. NOVEMBER

No.306:                      *Anupaadeyavaakyasya vaktuh  
prushtasya liilayaa / Vrajantyaphalataam  
vaachastamasiivaa~kshasamvidah// VI.1-87-42.*

The Braahmana (Chuudaalaa) said: "Some time ago, I asked my grandfather, - 'which is superior, Kriya (the practice of a technique) or Jnaana (self-knowledge)? And he explained to me: "Certainly (indeed, without doubt) Jnaana is superior, because through jnaana, one realises the one which alone is. Nevertheless, (however, yet), Kriyaa has been described in colourful terms, as a hobby (pastime, pursuit, activity, amusement). It can be expressed this way; when one does not have jnaana, then one clings to kriya, just as when one does not have good clothes to wear, he clings to the sack (gunny bag)."

"The ignorant are fascinated by the fruits of their actions due to their conditioning (vaasanaa). When the conditioning is given up, then, action becomes no-action; be it regarded as good or evil. In the absence of such conditioning or self-limitation, those actions do not bear fruit. Because, the actions that are performed do not



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generate reaction or 'fruit', but, it is the vaasana (conditioning or volition) that makes the action bear fruit. It is like a frightened boy thinking of a ghost and seeing it. In the same way, the ignorant person entertains the notion of sorrow and suffers from sorrow."

"The vaasanaa (conditioning) and the ego-sense arise because of foolishness. They are not the real entity. As and when this foolish understanding is discarded, then, that very moment, there is the realisation that 'all this is Brahman' and there is no such conditioning. Because of vaasanaa, the mind is there, and when the vaasanaa ceases to be in the mind, there is instant self-knowledge. The one who has attained self-knowledge is not born again."

"Even the gods, Brahmaa and others, have emphatically declared that Self-knowledge alone is supreme. In such a case, why do you then remain ignorant? Why do you think, that 'this is the kamandalu' and 'this is a stick', etc., and ever remain in ignorance? Why do you not enquire, 'Who am I?' and 'How has this world arisen and how does all this cease.' 'Why do you not enquire into the nature of bondage and of liberation, so as to reach the state of the enlightened?' Why do you waste your valuable time, in these futile austerities and other kriyas? (Time and tide wait for none. Everyone has to come to an end, one day.) You will attain self-knowledge only when you resort to the company of the holy ones, by serving them and understanding the truth by enquiring them."

Shikhidvaja said: "What a great blessing! I have been truly awakened by you. O' Sage! I am freed from foolishness. You are my guru and I, your disciple. Pray,

instruct me in whatever you know, and by knowing which, one does not grieve anymore."

The Braahmana (Chuudaalaa) replied: "O' Royal Sage! I shall instruct you, provided you are in a receptive mood and value my words. If a person playfully instructs another, just as an answer to a query, and the receiver does not intend to receive, value those words and assimilate the teachings, then, it becomes fruitless. (Chuudaalaa said to Shikhidvaja, after receiving assurance from him.) "Listen attentively. I shall narrate to you, a story which resembles yours."

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#### NIRVAANA PRAKARANAM : 2<sup>ND</sup>. NOVEMBER

No.307: *Duhkhaani maurkhyavibhavena bhavanti yaani / Naivaa~pado na cha jaraamaranena taani // Sarvaapadam shirasi tishtthati maurkhyamekam /// Krushnam janasya vapushaamiva keshajaalam //// VI.1-88-27.*

The Braahmana (Chuudaalaa) said: "There was a person with all excellences, endowed with almost the impossible combination of wealth and wisdom. He was clever in all dealings and fulfilled all his ambitions. But, he was not aware of the Self. For this reason, he engaged himself in austerities, in order to acquire the celestial jewel known as 'Chintaamani' (philosopher's stone - capable of fulfilling all the desires of its possessor). He put in intense self-effort and as a result, the jewel appeared before him within a short time. Of course, what is not possible for a person who strives hard by putting in much self effort!



Even though he is poor, when he applies himself to the work he has undertaken, forgetting difficulties wholeheartedly, and getting involved in the task before him, he is sure to reach the desired end."

"This person saw the jewel, just in front of him, within his accessibility. But, he **doubted** it, and hence, could not reach it. Instead, he began to think with a confused mind, thus: "Is this really the 'Chintaamani'? Or is it not? Shall I touch it or not? Surely, when I touch, it may disappear. Such a valuable precious gem, how one can get so easily, just by merely putting in a little self-effort, within a short time! No. It cannot be obtained so easily. The scriptures declare that such a precious one can be obtained only after striving hard for the whole life-time. Because of my poverty, I am merely imagining the existence of this jewel before me. That is all. How I could be that lucky as to achieve it so soon? Only rarely, some great ones might obtain such a jewel within a very short time. But, I am just an ordinary person, endowed with a little austerity to my credit. That is all." Thus, he got confused in his mind, and did not make any effort to have the jewel. It appears that he was not destined to get it. **Only one gets what he deserves, at the opportune time.** The celestial jewel was right in front of him. But, he ignored it. Is he not a fool? Because of his ignorance, he could not obtain it and finally it disappeared. (Siddhis -psychic attainments; they bestow everything on the practitioner; but in the end, they destroy his wisdom and go away.)"

"He further engaged himself in further austerities for the attainment of the Chintaamani. **Those who are industrious never discard their undertaking.** At a later date, at last, he saw a glass-piece that was thrown playfully

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in front of him by the celestials. He took it as the 'Chintaamani'. As a result, he picked it up greedily. Now, he was confident, that he could get whatever he sought with it. For this reason, he discarded everything, wealth, family, etc. and went away to forest. He suffered there because of his foolishness. The suffering caused by foolishness is so great, that even great calamities, old age and death are nothing in comparison. Mostly, all sufferings and calamities are caused due to foolishness."

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NIRVAANA PRAKARANAM : 3<sup>rd</sup>. NOVEMBER

No.308: *Maurkhyam hi bandhanamavehi param mahaatman / Baddho na baddha iti chetasi tadvimuktyai / Aatmodayam trijagadaatmamayam samastam / Maurkhye sthitasya sahasaa nanu sarvabhuumih // VI.1-89-31.*

The Braahmana (Chuudaalaa) continued: "O' King! Listen to another story which also resembles your life. There was an elephant in the Vindhya forest, which was very strong and had powerful tusks. For this reason, the rider of the elephant imprisoned it in a cage. Moreover, the elephant suffered from great pain, caused by the rider with the goad."

"In the absence of the rider, the elephant struggled to free itself from the cage. For three days, it struggled to shatter the cage, and at last, it came out of it. At this time, the rider saw that the elephant was trying to escape. Immediately, the rider climbed the tree up and planned to



jump on to its back, to subdue it once again. On the other hand, he missed the proposed target, and fell down just in front of the elephant. The elephant saw its enemy (the rider); yet it pitied him, and hence did not harm him. Such compassion is found even in beasts. The elephant went away without causing harm to the rider."

"The rider got minor injuries and hence he could get up. But, the rider was not happy at the loss of the elephant. *The fact remains, in general, that 'the evil doers' body does not break down easily. Probably, their evil activities seem to strengthen their body.* On the other hand, the rider was in continuous search for the lost elephant, in the forest. At last, he found the elephant standing in the thick forest. He contacted other elephant-tamers, and with their help dug a huge pit and covered it with foliage, and eagerly waited for the elephant to get entrapped."

"A few days later, the mighty elephant fell into the pit. In this way, the wicked rider recaptured the elephant that fell into the pit."

"The elephant showed sympathy to the enemy 'rider', even though he had just fallen in front of it. For this reason, it had to undergo fresh suffering. One who never acts appropriately, out of absolute foolishness, when the opportunity comes to him to remove all obstacles, such a one invites sorrow. With the false-satisfaction, that 'I am free', the elephant fell into bondage. "Foolishness certainly invites sorrow. Foolishness is bondage. O' Holy one! The one who is bound thinks that he is free, out of his foolishness. Whatever exists in all the three worlds is nothing but the Self alone, but for the ignorant who is firmly established in foolishness, all that is nothing but the expansion of foolishness."

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NIRVAANA PRAKARANAM : 4<sup>TH</sup>. NOVEMEER

No.309: *Tyaagitaa syaat kutastasya chintaamap-yaavrunoti yah / Pavanaspandayukttasya nihspandatvam kutastaroh // VI.1-90-14.*

Shikhidvaja said: 'O' Holy one! Please explain the significance of these stories!"

The Braahmana (chuudaalaa) said: "The wealthy learned man is you only, who went about in search of the celestial jewel. O' King! You are endowed with the knowledge of the scriptures. Yet, you are not content within yourself, just as a stone rests in water. Chintaamani is the total renunciation of everything, by which all sorrow comes to an end. And, whatever one desires, i.e., everything, is gained by pure total renunciation. The celestial jewel is compared to the experience of total renunciation, by discarding the empire, etc."

"You have come to this hermitage after renouncing everything. On the other hand, one thing still remains to be renounced - i.e., your ego-sense. When the heart discards the mind, i.e., the movement of thought, then, there is realisation of the Absolute. But, the very thought of the renunciation has created your renunciation in you. You are to overcome this thought of renunciation itself. For this reason, whatever arises from total renunciation is not bliss. **The fact is that the one who has discarded everything is not agitated by worry at all.**"

"Mental activity is caused due to movement of thought, - such as, worries, pains and pleasures, etc., which are known as mind. Mind is a bundle of thoughts only. Thought, notion or concept is another name for the same



thing. As long as thoughts are present, there cannot be any pure and total renunciation. For this reason, when such thoughts arise in your heart, then renunciation has quit from your heart, just as Chintaamani left the man. Your renunciation has left you, because you did not recognise the spirit of renunciation and appreciate it, - thus, you are bound by thoughts and worries."

"In this way, you were discarded by the jewel, i.e., the spirit of total renunciation; instead, you picked-up glass-pieces, such as, austerities and all the rest of it. You began to appreciate that glass-piece, because of your delusion. This is the fact. You are attached to the futile performance of austerities, which, in the end, led to your own sorrow, which has a beginning and an end, by discarding the unconditioned and unattached Infinite Consciousness. The Infinite joy is easily attainable. But, the one who engages himself in the acquisition of the impossible, by leaving the easily attainable Infinite joy, is surely a pig-headed fool; and such an act is rather suicidal. You are caught up in the trap of this forest-life and did not struggle to attain the spirit of total renunciation. It is true that you have deserted bondage to the kingdom, etc., but, you have become bounced again by the ascetic life. Now, in this ascetic life, you are even more worried than before by pairs of opposites; such as, heat and cold, etc., and for this reason, you are much more firmly bound. You thought foolishly, 'I have attained the Chintaamani', but you have really gained not even a piece of crystal. This is your state." The above is the meaning of the first parable."

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NIRVAANA PRAKARANAM : 5<sup>TH</sup>. NOVEMBER

NO.310: *Yadaa vanam prayaatastvam tadaa-  
~jnaanam kshatam tvayaa / Patitam sanna nihitam  
manas-tyaagamahaasinaa // VI.1-91-14.*

The Braahmana (Chuudaalaa) continued: "Please listen to the implication of the second parable."

"The elephant in the Vindhya hills which was described in the parable is you yourself on this earth. 'Viveka' (discrimination, wisdom) and 'Vairaagya' (dispassion), are the two powerful tusks which you possess. Ignorance is the rider on the elephant, that caused you sorrow. Even though the elephant was powerful, it was overcome by the rider 'ignorance', though excellent in every way. You may call it ignorance or foolishness."

"The elephant's cage is no other than the 'desires'. You are rather imprisoned in them. Here, the difference between the iron cage and the cage of desires is that the iron cage decays in due course of time, but the cage of desires, instead of decaying, **grows stronger and stronger beyond measure**, with time. Just as the elephant broke open the cage, you discarded your kingdom and came out here. On the other hand, psychological rejection is not as easy as the breaking of even an iron (material) cage."

"The spirit of renunciation, when it manifests in you, then, the ignorance or foolishness lurking within you, trembles, just as the rider was alerted by the escape. A wise man rejects forthwith the pursuit of pleasure, and that very moment, ignorance flees from him. **At the time of leaving for the forest, you had injured this ignorance, mercilessly, but, afterwards, you failed to destroy it by**



the rejection of the mind or the movement of energy in Consciousness. You failed, exactly like the elephant, to kill the rider. As a result, this ignorance has arisen once again in you, aware of the way in which you over-powered the previous desires, and like slow-poisoning, it has fascinated (ensnared, trapped) you in the pit known as 'ascetics'. This, you are not aware of."

"At the time you renounced your kingdom, you would have destroyed this ignorance completely, and you would not have been ensnared by this ascetism."

"Though, you are the king, endowed with the powerful tusks of 'viveka' or 'wisdom', and 'vairaagya' or 'dispassion,' you have been fascinated by the rider - 'ignorance', and you were imprisoned in this dark well of 'ascetism'."

"O' King! Your wife, Chuudaalaa, indeed is the knower of the truth, and you did not hear her wise words. You may not know it, but, she is one of the foremost among the knowers of the Self, and there is no contradiction between her words and her deeds. Her words are worth putting into practice. On the other hand, you did not listen to her words and assimilate them, in the past. Yet, why did you not reject everything in total renunciation, without any hesitation?"

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"A Sannyasi who apparently casts away his clothes and leaves his home does not do so out of aversion to his immediate relations but because of the expansion of his love to others around him. When this expansion comes, one does not feel that one is running away from home, instead one drops from it like a ripe fruit from a tree. Till then, it would be folly to leave one's home or job."

BHAGAVAN RAMANA MAHARSHI

NIRVAANA PRAKARANAM : 6<sup>TH</sup>. NOVEMBER

NO.311: *Dhanam daaraa gruham raajyam bhumi-shchatram cha baandhavaah / Iti sarvam na te raajan sarvatyaago hi kastava // VI.1-92-5.*

Shikhidvaja said: "You know well, that I have renounced everything; viz., the kingdom, the palace, the country and my wife too. In such a case, how can you think that I have not renounced?"

The Braahmana (Chuudaalaa) replied: "O' King! As you said, renouncing wealth, kingdom, palace, wife, the earth and the royal umbrella including your relatives, does not constitute total renunciation. There is something else which you think as yours, which you have not renounced, and that is the best part of the renunciation left over. Renounce that also completely without any hesitation, without keeping any residue and by doing so, attain freedom from sorrow."

Shikhidvaja said: "I have renounced the kingdom, and it is understood that all that was in it are not mine. For this reason, I abandon this forest and all that it possesses. Saying thus, Shikhidvaja mentally renounced the forest, etc. Shikhidvaja heard the Braahmana renounce everything, for that, he said, "when all these things are not mine", then, there is no meaning in renouncing them. Of course, this hermitage is everything for me, and right now it is no longer mine and I shall desert that also. In this way, Shikhidvaja by renouncing everything cleansed his heart by renouncing the very idea that that hermitage was his. I am sure, I have renounced everything completely."



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The Braahmana (Chuudaalaa) repeated. "It is a fact, that these are all not yours. And, in such a case, how do you renounce them? There is still something which you have not renounced and that is the best part of it. You will attain freedom from sorrow, only by renouncing that."

Shikhidvaja said: "These are not mine, and I shall abandon my staff, the deer skin, etc., including my cottage too."

Vashishtha said: "Shikhidvaja, saying thus, got up from his seat. The Braahmana was passively looking on at his actions. Shikhidvaja collected all his belongings in the cottage and put them on fire. Further, he threw away his rosary too, saying; "I am now freed from the delusion that the repetition of the mantra is holy, but there is no need of you." He reduced the deer skin to ashes. And he threw away his pot 'kamandalu' into fire."

Now, he said to himself. "Now I am free. Whatever is to be renounced must be renounced immediately and forever. Or else, they will gather once again. For this reason, I shall burn up everything, without hesitation."

Shikhidvaja, after having resolved thus, decided to give up every type of activity, including the secular and the sacred, collected all these articles he had used till then and burnt them all in a trice."

"Mere intellect will not help: Do not surrender yourself to the scientists. They are not able to explain anything. When there are certain morbid conditions in the body, the doctor gives, what he calls, an alternative. Alternative is medical man's admission of failure. Idiosyncrasy is the doctor's ignorance. Intellect is finite and frail; it will not help you. Pure reason will lead you to intuition. Intuition transcends but does not contradict reason. You must develop this pure reason." **SWAMI SIVANANDA**

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NIRVAANA PRAKARANAM : 7<sup>TH</sup>. NOVEMBER

NO.312: *Tavaa~styevaa~parityakttah sarvasmaad  
bhaaga uttamah / Yam parityajya nihshesham  
paraamaayaasyashokataam// VI.1-93-13.*

Vashishtha continued: "Saying thus, Shikhidvaja set fire to the cottage which he had built, guided by his own previous false notions. He burnt everything, one by one, without leaving anything, including his own clothes. Even the animals ran away from that place, frightened by the fire."

Shikhidvaja then said to the Braahmana: "O' Son of gods! Awakened by your sayings, I have discarded all the notions I had entertained earlier for such a long time. Now, I am established in pure and blissful knowledge. The mind rejected whatever was proved to be the cause of bondage, and now rests in equilibrium. Now, I am free from all bondage. I have renounced everything. I am at peace. I am blissful. I am victorious. Now, the space is my dress. The space is my abode. Not only that, I am like space. O' Son of gods! Is there anything more than this supreme renunciation?"

The Braahmana (Chuudaalaa) replied: "O' King! You have not renounced everything. Please do not act as if you are enjoying the bliss of supreme renunciation. **You left something, which you have not renounced yet, that is the best part of renunciation.** When you discard that also absolutely, without leaving a residue; only then, will you attain the supreme state, where there is no more sorrow."

Shikhidvaja thought over it for some time and said: "O' Son of gods! Only one more thing left, and that is this



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body which is the abode of senses (like the deadly snakes), which is composed of blood, flesh, etc. Now, I shall destroy that too and thus achieve total renunciation."

"Saying thus, Shikhidvaja was about to execute his resolve, at that time the Braahmana said: "O' King! Why do you endeavour to destroy this innocent body? At first, discard this anger; that is characterised by the bull that sets out to destroy a calf. This ascetic body is no other than inert and dumb. You have nothing to do with this. For that reason, do not attempt to destroy it. The body remains as it is, inert and dumb. But, the body is motivated and prepared to function by some other power or energy. Really, the body is not responsible for any sort of experience of pleasure and pain. Moreover, total renunciation does not mean destroying the body. The body is an aid to achieve such renunciation, and you are throwing it away. You have to renounce a thing, which functions through this body and agitates it. If you can do that, then, everything is renounced, including the body. Or else, the sin and evil, which are temporarily submerged, will again come to the surface."

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### NIRVAANA PRAKARANAM : 8<sup>TH</sup>. NOVEMBER

No.313: *Sthitam sarvam parityajya yah shete -  
~snehadiipavat / Sa raajate prakaashaatmaa samah  
sasnehadiipavat // VI.1-93-52.*

The Braahmana (Chuudaalaa) said: "That alone is to be renounced, which is the sole cause of all these and it abides in all these."

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Shikhidvaja prayed: "Holy sir! Please enlighten me, what is that which should be renounced."

The Braahmana (Chuudaalaa) said: "O' Noble King! It is the mind or the chitta. It has various names; - 'Jiiva', 'Praana', etc. It is neither inert nor non-inert. But, it is everything, which is in a state of confusion. It is this mind or the chitta that causes confusion. Mind itself is the human being. Mind itself is the world. It is all, and includes everything. It is the seed for the kingdom. It is the seed for the body, wife and all the rest. This seed is to be discarded. When this is done, there is total renunciation of all that is in the present and in the future."

"The kingdom, forest, good and evil, etc., - all these are the causes, that distress the heart of one who is endowed with chitta; and the one enjoys who is mindless. Just like the tree that is disturbed by the wind, this body is made restless by the mind. The varied experiences of beings, such as, old age, death, birth and so on, and also the firmness of the holy sages verily, are the changes of the mind alone. The mind alone is referred to variously, as buddhi, the cosmos, ego-sense, praana, etc. For this reason, to discard the mind is itself total renunciation. As and when the mind is neglected, (deserted, discarded), in a trice, the truth is experienced. Automatically, the various notions of unity and diversity come to an end. Then, there is peace."

"Moreover, just by renouncing what you consider not-yours, you are creating a separation within yourself. If any one renounces everything, then everything remains within the void of the one Infinite Consciousness alone. **Whoever rests in that state of total renunciation, just like**



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**the lamp without fuel, then, he shines with Supreme brilliance like a lamp with fuel.** Here, one thing you should know it that even after renouncing the kingdom, etc., still you exist. In the same way, even after the mind has been renounced, still that Infinite Consciousness will exist. Now, you have burnt everything, including your hermitage, and belongings. Still then, you have not undergone any change. Even when you have totally discarded the mind, there will be no change. A person who renounces everything, completely, is not at all afflicted by fear of old age, death and such other events in life. That very state of equanimity alone is Supreme Bliss. Other than this state, everything else is terrible sorrow. OM! ॐ. Accordingly, understand and assimilate this truth and do whatever you wish to do. Just as the precious jewels are stored in the absolute emptiness of a pot, the wisdom or the highest self-knowledge accrues by that total renunciation. Saakhya Muni (Buddha) reached that state beyond doubt, by such complete renunciation, in which he was firmly established. For this reason, O' King, having discarded everything, remain in that form, and in that state, in which you find yourself. That is to say, ever rest content in your own self. Discard even the notion 'I have renounced all', and thus remain in a state of Supreme Peace."

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"To say that a Sannyasi renounces or sacrifices his home, properties, relatives, etc., is not right. Till I came to the Ashram, I was identifying myself with a small family, say, I was moving in a narrow circle. But after coming here, I started feeling that I belong to the entire world, of which the old family was a part. So it is not renunciation of a family but acceptance of all families—the whole world—as mine."

**SWAMI SATCHIDANANDA**

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NIRVAANA PRAKARANAM : 9TH. NOVEMBER

No.314: *Tyaagastasyaa ~tisukarah susaadhyah  
spandanaadapi/ Raajyaadapyadhikaanandah  
kusumaadapi sundarah// VI.1-94-6.*

Shikhidvaja said: "My prayers to you. Please tell me the exact nature of this chitta (mind) and how to overcome (abandon or discard or desert) it, so that it does not arise again and again."

Kumbha (the Braahmana - Chuudaalaa) replied: "O' Shikhidvaja! The nature of this mind or chitta is vaasana; which denotes the memory, the subtle impressions of the past, and the conditioning. In fact, all these terms are synonymous. **The renunciation or discarding of the mind is not difficult to achieve. It can be easily accomplished and it is more enjoyable than the sovereignty over a kingdom. Such renunciation is more attractive than a flower's.** Of course, for a foolish person, to renounce the mind is very difficult, just as it is difficult, to rule the kingdom, for a foolish or gullible person. "The eradication or extinction of samsaara (the world-cycle) is possible, only when the absolute eradication of the mind is possible. Therefore, uproot the tree (the mind) whose seed is the very 'I'-sense, with all its branches, fruits and leaves; they all rest in the space of the heart."

"The 'I'-notion' arises, due to lack of Self-knowledge. This very 'I' is the seed of the tree known as the mind. This 'I'-notion grows in the field of the supreme self, in which the illusory power known as 'Maayaa' permeates. In this way, a division is created in that field and hence experience arises. Along with this, buddhi, the determining faculty, arises. Of course, the buddhi has no distinct form, but it is



the expanded form of the seed (I-sense). Its nature is conceptualisation or notional; and it is also termed the mind, jiva and void."

"The trunk of this tree-'mind' is the body. And, this body grows with the un-interrupted movement of the energy within it. This body is the effect of psychological conditioning. Its branches are the sense-experiences. The branches of this body reach out to great distances, endowed with finite sense-experiences, which become distinctive characters by being and non-being. Its fruits are good and evil, viz.; pleasure and pain, happiness and unhappiness."

"This 'mind-tree' is a vicious one. Try to be vigilant and see that these branches (sense-experiences) are cut asunder, and uproot it forthwith. Its branches 'the sense experiences' also are of the nature of conditioning, with concepts and precepts. These branches, 'the sense-experiences', too are endowed with the fruits of all these; namely, pleasure and pain, happiness and unhappiness, etc. Be ever vigilant. Be ever unattached to them. Do not give importance to them. Reject them. Be unconcerned about them. Never identify yourself with them, at any time, through the strength of your intelligence and with true discrimination. Thus, if you try to remain unattached, unconcerned and without identifying yourself with them, with the strength of your intelligence (Consciousness), then, these vaasanaas are sure to get weakened, to a great extent. There is no doubt about it. And, in such a case, you will be able to uproot the 'mind-tree', almost completely. As a primary step, one should try to uproot the 'mind-tree'. In such a case, the annihilation of the branches (the sense-

experiences) becomes very easy and instantly they get shattered.

"Shikhidvaja, after hearing all the admonitions from the Kumbha (the Braahmana-Chuudaalaa), questioned again, thus: 'How to uproot the 'mind-tree'? Is it by engaging oneself in the enquiry into the nature of the self – as 'Who am I?'. Is it a fact that such enquiry act like fire which burns up the very seed of 'I-sense', and its root, known as 'Chitta' (mind)? Please clarify."

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#### NIRVAANA PRAKARANAM : 10<sup>TH</sup>. NOVEMBER

No.315: *Kaaranam yasya kaaryasya bhuumipaala na vidyate / Vidyate neha tatkaaryam tatsamvittistu vibhramah// VI.1-94-54.*

Shikhidvaja said: "I know very clearly, that 'I am Pure Consciousness' alone. In that case, how did this impurity, i.e., ignorance, arise in it? I do not know and hence I need clarification from you. I am in distress. Still, I am not able to discard this dire impurity which is non-self and unreal too."

Kumbha asked thus: "Is it a fact, that you are an ignorant man due to impurity, 'ignorance', and firmly engulfed in samsaara which is neither real nor unreal?"

Shikhidvaja replied: "That impurity is not only 'ignorance' but is also the ego-sense (ahamkaara), and it is the seed for this huge tree known as Chitta, the mind. Even



though I have renounced the ego-sense, yet, it bounces on me. I am in a fix, and I do not know how to get rid of it."

Kumbha said: "O' King! The effect arising from a real cause is quite evident, at all times and everywhere. One thing you must know, that the very cause is neither real nor absent, and in such a case, how can you think that the effect of it becomes real? It can never be so. When the effect is non-existent, then, the experience of such an effect is delusion. It is as unreal as the second-moon seen by a person suffering from a defective eye - 'diplopia'. The ego-sense (ahamkaara) is the seed for the sprout of samsaara (the birth and death cycle). Enquire within yourself, and let me know, how this cause, - ego-sense, has arisen?"

Shikhidvaja replied: "O' Sage! I perceive clearly that the 'sense-experiences' are the cause for the ego-sense's coming up. In that case, please tell me how to eradicate them?"

Kumbha asked again: "Good that you understood well and you are able to know the cause for such 'sense-experiences', as the ego-sense. It is very clear, that the 'sense-experiences' is due to 'ego-sense'. I shall now tell you how to eradicate the cause. Know well, that Consciousness is both the experiencing and the experience. If there was no cause for the experience-as-the-object to arise, then, how does such effect, viz., experience, arise? The question of experience does not arise in the absence of object."

Shikhidvaja replied: "Is it a fact that the experience experienced is due to objective reality, such as the body? I

am unable to understand how such objective reality (the objects that are present before us) is seen as false?"

Kumbha said: "When the experience rests on the reality of objects like the body, etc., and the very reality of the objects is proved to be unreal, naturally, its effect, the experience, too, is unreal. **When the cause is either absent or unreal, then, the question of effect does not arise, and it is non-existent too and experience of such an effect is ignorance or delusion itself.** In such a case, where is the question of the cause of objects like the body?"

Shikhidvaja asked: "The appearance of a second moon, for a person having a defective eye – suffering from the disease, 'diplopic', is real, because, it has a cause; viz., the eye-disease – diplopic. The barren-woman's son is never seen and hence, that is unreal. In such a case, is not the father the cause for the existence of this body?"

Kumbha replied: "That which is born of unreality is unreal too. The body is unreal. For this reason, the father is unreal. Suppose, any one says, that the first creator is responsible for the original cause of all subsequent bodies. The fact remains that it is not true. The Creator himself is not different from the reality. For this reason, the appearance other than the reality, i.e., this creation, etc., is absolutely a delusion. Knowing this truth will enable one to get rid of ignorance and the ego-sense."

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"Renunciation should be mainly internal. External renunciation comes to a few at the call of God when they are chosen for a special mission to be performed in spreading His message in the world."



## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 11<sup>TH</sup>. NOVEMBER

No.316: *Evam jagadbhramasyaa~sya bhaavanam  
taavadaatatam / Shiliibhuutasya shiiten salilasyeva  
ruukshataa // VI.1-95-2.*

Shikhidvaja asked: "If everything is unreal, from the Creator to the pillar, in such a case, how has this real sorrow come into being?"

Kumbha replied: "The repetition of the delusion of the world-experience gets stabilised and attains expansion by its repeated confirmation. It is like water serving as a seat, when it is frozen into a solid block of ice. Exactly so, when the ignorance is dispelled, one realises the truth and thus the original state manifests itself. The experience of the samsaara ceases to be, as and when the perception of various forms is curtailed. Thus, you shine in your own splendour."

"Remember that you are the supreme primordial being. And, because of misunderstanding and ignorance, you have come into being. Notions, such as, the creator and its creation of various beings have not been proved to be real. For this reason, when the cause is not proved, then, how can you take the effect to be real? All these various creatures are only appearance; like water in the mirage. When you start enquiring about the reality, such false appearance ceases to be, because of such enquiry."

Shikhidvaja asked: "Why cannot it be said that the Supreme Self or the Infinite Consciousness (Brahman) is the cause and the Creator is its effect?"

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Kumbha replied: "Brahman or the Supreme Self is ever present. It has no cause or effect, because it has no need or motivation to do anything or to create anything. For that reason, Brahman is not the doer neither is there action, nor the instrument for the purpose, nor the seed for such activity. For this reason, Brahman is neither the cause for this creation nor the Creator himself. Hence, there is no such thing as creation, in reality. You are never the doer of actions nor the enjoyer of experiences. You are everything, ever peaceful, unborn and perfect one. As there is no cause or reason for creation, there is no effect called the world, too; thus, the world-appearance is nothing but delusion alone."

"Thus, when you are able to visualise the objectivity of the world to be unreal, in such a case, the question of what is experience and of what, does not arise. In that case, neither the experiencer (the ego-sense) nor the experience is there. In this way, you are no other than the pure and liberated being. All these expressions, such as, bondage and liberation are mere words alone."

Shikhidvaja said: "O' Lord! I have been fully awakened by your wise and well-reasoned words. I understood well, that Brahman is neither the doer of anything nor the creator of anything. For this reason, there is neither the mind nor the ego-sense. In such a case, I am the Pure Being. I am awakened. I salute myself and there is no such thing as the object of my consciousness."

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HARE RAMA, HARE RAMA, RAMA RAMA, HARE HARE !

HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE !!



NIRVAANA PRAKARANAM : 12<sup>TH</sup>. NOVEMBER

**No.317:** *Tatsaaramekameveha vidyate bhuupate tatam / Ekamekaanta-chitkaantam naikamapyad-vitaavashaat // VI.1-96-24.*

Vashishtha continued: "Shikhidvaja was awakened spiritually and immersed in deep meditation. After some time, Kumbha awakened him quite peacefully and expressed happiness over his enlightenment. Now, whatever you have to do is to be done, without caring for world-vision, whether it ceases or not. O' King! You are already an enlightened one and after having seen the light of the self, you are instantly freed from the undesirable and from the mental modifications. You remain as a 'mukta purusha', one liberated while living."

"Shikhidvaja, after having been endowed with the light of the self, and being radiant with self-knowledge, enquired the braahmana for further understanding. The Braahmana, emphatically said, how could this apparent division of the seer, seen and the sight arise in such reality, which is one homogenous, indivisible, infinite consciousness. Such apparent division will never arise in that Infinite Consciousness. This is the truth."

Kumbha replied: "O' King! You have asked the right thing. But, you have to know all these for yourself. All that existed in this universe will cease to be, at the end of this world-cycle, by leaving only the essence. Such an essence is neither light nor darkness but pure consciousness. And, it is beyond logic and the intellectual comprehension. It is known as Brahman or Nirvaana. Such Brahman is smaller than the smallest. It is bigger than

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the biggest. It is the best among the excellent. Whatever appears to be world, etc., is just an atomic particle, in comparison with Brahman."

"Brahman shines as the I-consciousness and is the universal self of this universe. In fact, there is no real distinction between the universal self and the universe, just as there is no difference between air and its movement. Of course, one may point out that there is a causal relationship between the waves and the ocean, in terms of time and space. But, there is no such relationship in the universal self or Infinite Consciousness. For this reason, the universe is without a cause. This universe floats in that Infinite Consciousness, like a dust particle. In that Infinite Consciousness, the word 'world' appears to be substantial or real."

"There is nothing other than the Infinite Consciousness. It alone is the essence. It pervades all over and it is one. It is consciousness. It holds everything together. For this reason, it is quite sufficient to know that the Self alone is the truth, and in it, the notion of duality arises. That Brahman alone pervades everything and everywhere, at all times and all diverse forms. It cannot be experienced with the senses and the mind. Moreover, it is not an object to be attained. For this reason, it is neither the cause nor the effect. It is extremely subtle. It is neither the experiencer nor the experience but it is pure experiencing. For understanding, it is described thus, but it is beyond description. For this reason, one cannot say what it is, or what it is not. In that case, how can it be the cause of this creation?"

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OM SRI RAM JAI RAM JAI JAI RAM



NIRVAANA PRAKARANAM : 13<sup>TH</sup>. NOVEMBER

No.318: *Kevalam parametvatham paramam  
bhaasate shivam / Ato jagadahantaadi prashna evaatra  
nochitah // VI.1-96-41.*

Kumbha said: "A thing which has no seed or the cause, and which cannot be described can never be the cause of another, nor any other that is born out of that. For this reason, the self is neither the doer, nor the action nor the instrument. It is nothing but the truth. It is forever Absolute Consciousness. It is self-knowledge. Hence, there is no creation in the Supreme Brahman. One may establish the rising of the wave and its existence in the ocean, basing on the time of arising of the wave and the space in which it seems to exist as a wave. But, one cannot establish a relationship between Brahman and the creation, because, time and space do not exist in Brahman. As a result, the world has no basis whatsoever."

Shikhidvaja said: "Unquestionably one can attempt to justify with logical reasoning, the existence of waves in the ocean. Even then, I do not understand how the world and the ego-sense are not caused."

Kumbha said: "O' King! At last, you have understood the truth very clearly. In fact, the 'world' and 'ego-sense' are mere words, and hence there is no reality in them. It is like the existence of emptiness (i.e., the notion of distance) in space, which is not different from it. Exactly so, this world-appearance exists in the Supreme Being or Infinite Consciousness."

"When you understand thus the reality of this world, then you will know that it is Supreme Self (Siva) alone. A

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thing when it is rightly understood, even poison turns into nectar. Such is the power of right understanding. In case it is not rightly understood, then it becomes evil 'A-Sivam'- i.e., the world of sorrow. In whatever way, the consciousness understands itself to be, that it becomes. This consciousness sees itself as embodied and as the world, 'because of the confusion in the self.'

**"That very Supreme Self alone shines here as the Supreme Being - 'Shivam'. For this reason, questions pertaining to the world and the ego-sense are not at all relevant. Those questions are reasonable only with respect to those substances that are real, not with regard to the existence of the substances that is not proved. Thh the world and the ego-sense, have no existence independent of the Supreme Self. In view of the fact that there is no reason for their existence, it is the Supreme truth alone that exists. There is nothing other than this. This is the truth. Maayaa is the energy aspect of Brahman. It is 'Maayaa' that has created this sort of illusion, along with the combination of the five elements. However, Consciousness ever remains as Consciousness and it has to be realised by the Consciousness itself; and the notion of diversity alone perceives such diversity. The infinite raises infinity within itself. The infinite creates infinity. Infinite is born of infinity and yet infinity remains always infinite. Consciousness shines as Consciousness alone."**

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**"To destroy vasanas, you should have grace of saints, and grace comes through implicit faith in the power of saints. That faith comes when you have the aspiration or the feeling of need for God. This feeling or aspiration comes when you get hits and knocks from the life in the world. Thus, you first get aspiration, then faith in the power of saints. Saint's grace follows and destroys your Vasanas."** SWAMI RANDAS



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NIRVAANA PRAKARANAM : 14<sup>TH</sup>. NOVEMBER

**No.319:** *Upalambhastu yashcha~yameshaa chitta-chamatkrutih/ Chittatvamaatra-sattaa~sti dvitvamaikyam cha naastyalam // VI.1-97-15.*

Kumbha said: "O' King! It may be said, that in the case of gold, at a certain time and at a certain place it becomes an ornament. In the case of the self, that which is absolute peace, nothing is created nor ever returns to it. Brahman rests in Brahman. For this reason, Brahman is neither the seed nor the cause for the creation of the world, which is a sort of mere experience alone. Except this experience, nothing exists as could be referred to as the world or the ego-sense. For that reason, the Infinite Consciousness alone exists."

Shikhidvaja said: "O' Sage! I understand well that there is neither the world nor the ego-sense in the Lord. In such a case, how it is possible for the world and the ego-sense to shine as if they exist?"

Kumbha replied: "Without a doubt, it is the beginningless and endless Infinite alone that exists, as pure experiencing consciousness. Such consciousness alone is this expanded universe, as its body, as it were. There is no substance known as the intellect. Nor, there is any outside or void. The quintessence of the very existence is itself pure experiencing and for that reason, pure experiencing is the essence of Consciousness. It is like the quality of the liquidity of the water that is inseparable from water, Consciousness and unconsciousness remain together. In view of the fact that there is neither a contradiction nor a division in Consciousness, it is self-evident."

"A thing that which is the cause of something else can be described and compared with the other. In the case of Brahman, He is neither a cause nor a seed. For this reason, it is not correct to associate creation with Brahman and to associate the inert with the Infinite Consciousness. The words, 'world' and 'ego-sense' are rather empty words and they are just meant to entertain. That is all."

"Consciousness is not destroyed. On the other hand, if such destruction can be understood, then, the Consciousness that understands it, is free from destruction and creation. **Such understanding of the destruction of the Consciousness is surely the trick of the Consciousness only.** For this reason, it has been established that **Consciousness alone exists; there is nothing other than this, neither one nor many.** No further discussion is needed on this."

"As a result, there is no material existence, and hence, thinking does not arise either. There is neither the world nor the ego-sense. Remain always firmly established in peace and tranquillity, by rejecting mental conditioning, such as, whether you are embodied or disembodied. When you realise the reality of Brahman, there cannot be any room for worry and anxiety or any such sort."

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"You have formed a habit of planning for the future, and it is difficult to get rid of it. You have not such firm faith in God as to be able to pray to Him constantly. By means of prayer, you will be able to dispel all doubts. If you gradually surrender yourself to God, you will see the light of God within you and the habit will chage. ... He used to wander freely in the forests infested with wild beasts. That is all God's Grace. The sense of fear had left him entirely. ....Ramdas's life itself is a proof of God's Grace and protection working wonderfully." **SWAMI RAMDAS**



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NIRVAANA PRAKARANAM : 15<sup>TH</sup>. NOVEMBER

**No.320:** *Yatkinchit-paramaakaasha iishatkacha-kachaayate / Chidaadarshena jaatatvaanna chittam no jagatkriyaa // VI.1-98-15.*

Shikhidvaja said: "O' Holy one! Please instruct me very clearly and convince me that the mind is non-existent."

Kumbha said: "O' King! Without a doubt, there has never been an entity known as the mind, at any time. The one that shines here as the mind is no other than the Infinite Consciousness; Brahman alone. Such wrong notion arises in the mind due to the ignorance of its true nature, and consequently, the appearance of the world-existence, and all the rest of it. Notions, such as, 'I', 'you', etc., are not substantial notions; and in such case, how they can be considered real? As a result, there is no such thing as the 'world', and whatever appears to be is uncreated. Everything is Brahman alone. Then, in such a case, how can that Brahman be known and by whom?"

"This world was not created in the beginning of this present world-cycle. Just for your understanding, it was described as creation by me. These could not have been created in the total absence of any cause. For that reason, whatever is present is Brahman alone and nothing else. It is not correct to say that the Lord who is formless and nameless created this world. It is not at all true. As a result, when the creation of this world is seen to be false, then, it is certain that the mind that entertains the notions of such a creation is also false, too."

## MAHAA RAAMAAYANAM

"Mind is nothing but a bundle of such thoughts or notions. And, such thoughts are the causes for limiting the truth. The Infinite Consciousness is incapable of division, and hence there is no divisibility and division. In such a case, the mind, the divider, how can it be real? In truth, whatever appears to be here for our visual experience is perceived actually in Brahman, by Brahman. And such perception is known as the mind. In truth, it is the Infinite Consciousness alone that is extended (broadened) out as the universe. In such a case, why call it as the universe? **In this plane of Infinite Consciousness, which is extended out as the universe, whatever slightly appears, such appearance seems to be the reflection of the Consciousness in itself. For this reason, there is neither a mind nor the world.** All that is seen as 'the world' is because of ignorance. For this reason, the mind is unreal."

"Whatever reality is seen as this world is uncreated and has no beginning at all. Only such creation is negated by this, not what IS. For this reason, declarations made in the scriptures and one's own experiences with regard to the appearance and disappearance of substances here are considered valid. And, an ignorant one who refuses to admit the validity of such declarations and experiences is fit to be rejected or ignored. The transcendental reality is Eternal. The world is real (not unreal) - only the mind, being a limiting adjunct, is false. For that reason, everything that is indivisible, illimitable, nameless and formless is nothing but Infinite Consciousness alone. It is the self-reflection of Brahman, has its infinite forms that appear to be the universe, with its creation and dissolution of unending cycles. This Brahman itself knows for a moment as this universe and appears to be as such. And, there is no such thing as mind at all."

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**OM NAMO NAARAAYANAAYA!**



NIRVAANA PRAKARANAM : 16<sup>TH</sup>. NOVEMBER

**No.321:** *Ahamityeva sankalpo bandhaayaa-  
~tivinaashine / Naa ~hamityeva sankalpo mokshaaya  
vimalaatmane // VI.1-99-11.*

Shikhidvaja said: "By your grace, my delusion is completely gone and I have acquired wisdom. Now, I am free from all doubts. I have come to know everything that is to be known. As a result, I could cross the ocean of illusion. Now, I am endowed with 'Pure Knowledge'. I am at peace, having discarded the notion of 'I'."

Kumbha said: "As explained earlier, when the world does not exist as such, then, where is the question of 'I' or 'you'? For this reason, be at peace within yourself, and ever engage yourself in non-volitional (not to engage oneself in making one's own decisions) actions that are quite appropriate from moment to moment. Remember well, that all this is but Brahman alone which is peace. And, 'I' and 'the world' are mere words without any substance. When such barrenness of such expressions is realised, then, what was seen as the world is realised as Brahman."

"Even the creator Brahmaa is but an idea or notion alone. Exactly so, the words 'self' or 'I' are notions only. The Liberation or bondage lies in their right or wrong understanding. The concept of " 'I am' so and so" gives rise to bondage and self-destruction. The realisation that 'I am not' leads to freedom and purity. The words, such as, 'bondage' and 'liberation' are concepts only. The Infinite Consciousness alone is that which is aware of all these concepts. The very concept 'I am' is the source of all suffering. The absence of such a concept itself is perfection.

## MAHAA RAAMAAYANAM

For this reason, understand well that 'I am not that ego-sense' and thus ever rest in Pure Awareness."

"All concepts totally subside, when such pure awareness arises. There pervades absolute perfection. The Pure Awareness may be termed Perfection or the Lord. And, in such Pure Awareness, there is neither causality (the relation between the cause and effect) nor the resultant creation nor objects. In the absence of objects, there is neither experience nor its related ego-sense. In the absence of ego-sense, where is the question of samsaara, i.e., birth and death cycle? Therefore, when samsaara does not exist, what is left over is the Supreme Being alone. In that Supreme Being, the universe exists as carvings in an un-carved stone. The one who understands and sees the universe, without the intervention of the mind, and therefore without having the concept of a universe; such a one alone sees the truth. Such a vision is termed 'Nirvaana'."

"Just as the ocean alone exists, by losing the meaning of the word 'wave'; Brahman alone exists, when the word 'creation' is seen as meaningless. Creation itself is Brahman. Brahman alone is aware of this creation. Here, the word-meaning of 'creation' is dropped, and the true meaning of 'creation' is visualised as the 'Eternal Brahman'. When one tries to enquire into the word 'Brahman', then, everything that is, is grasped. In the same way, when one enquires into the word 'creation', Brahman is grasped. On the other hand, the Consciousness that which is the basis and the substratum for all such concepts and their awareness is itself known by the word 'Brahman'. This truth, when it is clearly understood and the duality of knowledge and known is discarded, then, whatever is left over is Supreme Peace alone, which is beyond words; indescribable and inexpressible."

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**OM NAMO NAARAAYANAAYA!**



**NIRVAANA PRAKARANAM : 17<sup>TH</sup>. NOVEMBER**

**No.322:** *Chittam naasha-svabhaavam tadviddhi naashaatmakam nrupa / Kshananaasho yatah kalpa-chittashabdena kathyate// VI.1-100-11.*

Shikhidvaja said: "As you said, in case the Supreme Being is real and the world is real, then, I take it for granted, that the Supreme Being is the cause and the world is the effect."

Kumbha replied: "Only when there is the relation between the cause and the effect (causality), then, the effect can be believed. But, when there is no cause, how can the effect arise from it? It can never be so. There is no such thing as cause and the effect relationship between Brahman and the universe. Whatever there is here, is Brahman alone. When there is no seed at all, then, how can the effect (tree) arise? Brahman is nameless and formless, and for this reason, there is no (cause and effect) seed in it. For this reason, Brahman is non-doer and hence there will be no cause-and-effect relationship. For that reason, there is no effect which can be termed the 'world'."

"You are that Brahman alone, and Brahman alone exists. When that Brahman is grasped by un-wisdom (ignorance), then, it is experienced as this universe. As it were, this universe is the body of Brahman. In case that Infinite Consciousness thinks itself other than what it really is, then that is known as the self-destruction or self-experience. That self-experience or self-destruction is the mind. The mind's very nature is itself the veiling (destruction) or covering of self-knowledge. Even though such self-destruction is just momentary, it is called the mind and it lasts for a world-cycle."

"With the dawn of right knowledge and the cessation of all notions or concepts, such a conceptual existence ceases forthwith. The conceptual existence is unreal; and as such, it ceases naturally when the truth is realised. The world exists only as a 'word' but not as a 'real' independent substance. In that case, how can it be accepted as a real existence? How can that be real, when its very existence is like water in the mirage? The very confused state, where this unreality appears to be real is itself known as the mind. Non-grasping of the truth is ignorance or the mind; right understanding is self-knowledge or self-realisation. Just as the understanding, that 'This is not water' brings about the realisation of the mirage as mirage; in the same way, the realisation that 'This is not Pure Consciousness but the consciousness resulting from motion which is called as mind' leads to its (mind's) destruction."

"In this way, the non-existence of the mind is to be understood; and at the very moment it is seen the ego-sense, etc., ceases to be. And, the one Infinite Consciousness alone remains. All concepts cease to be. The notions or concepts, when they cease, instantly the mind ceases along with the falsity that arose as the mind. When the concepts 'I am not', nor 'is there another', nor 'do you' nor 'do these exist'; cease, then, there is neither the mind nor the senses. Only One Pure Consciousness alone remains. The Infinite Consciousness alone exists all over. There is neither unity nor diversity. There is neither confusion nor delusion. There is nothing to perish or nothing to flourish. Whatever is, that is; even the energy that manifests as desire and desire-lessness is your own self. This is the truth."

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**OM NAMO NAARAAYANAAYA!**



## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 18<sup>TH</sup>. NOVEMBER

**No.323: *Vaasanaatmasu yaateshu maleshu vimalam sakhe/ Yadvaktti gururantastad-vishatiishur yathaa bise // VI.1-101-14.***

Kumbha said: "I am confident that you have been inwardly awakened spiritually. Further, you have known everything that have seen is to be known and saw what there is to be seen."

Shikhidvaja replied: "O' Lord! By your grace, I have seen the Supreme state. And, in such a case, how was it that it escaped my mind and its understanding so far?"

Kumbha said: "The words of the preceptor are rightly understood only when the mind is absolutely quiet, and when one has completely deserted all desires for pleasure and when the senses have also got rid of their colouring. The efforts put in earlier were not wasted, because the various efforts put in so far have attained fruition on this day and all the impurities in the bodies have dropped away completely. **In this way, when one is freed completely from psychological conditioning and the impurities have been removed, then, the words of the guru enter directly into the innermost core of one's being, just as an arrow enters the stalk of the lotus.** Now, you have attained the state of purity and for that reason, you have been enlightened through my discourse and your ignorance has been dispelled completely."

"Your karmas (actions and their residual impressions) have been destroyed completely by our satsanga. You were having false concepts, such as 'I' and 'mine', due to ignorance, till this very forenoon. With the

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light of my words, the mind has been discarded from your heart, and thus, you have been awakened completely, as ignorance lasts only so long as the mind functions in your heart. Now, you are an enlightened and liberated one. Stay always in that state, and get established in the Infinite Consciousness. By doing so, ever remain established in the Infinite Consciousness; thus, get freed from sorrow, from making effort and from all attachment."

Shikhidvaja said: "O' Lord! Does a mind exist for a liberated person? How does he live and act here without a mind?"

Kumbha replied: "In fact, there is no mind in the liberated ones. What is mind? The mind is nothing but the psychological conditioning which is dense, and the result thereby is rebirth. Such a conditioned mind is absent in the liberated sages. The liberated sages live with the help of the mind that is freed from conditioning and which does not cause rebirth. The liberated sages' mind is not just mind, but '**Pure Light**' (Satva). While established in this 'Satva', but, not in the mind, the liberated ones live and function here. The ignorant and inert mind is the mind, whereas, the enlightened mind is termed as 'satva'. The ignorant live always in their mind and the enlightened ones live in satva."

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**OM NAMO NAARAAYANAAYA!**



## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 19<sup>TH</sup>. NOVEMBER

**No.324:** *Brahmachinmaatra-mamalam satva-mityaadi naamakam / Yadgiitam tadidam muudhaah pashyantyanga jagattayaa // VI.1-101,102-101/55.*

Kumbha continued: "Your supreme renunciation helped you a lot and it enabled you to attain to the state of satva, i.e., the unconditioned mind. I am quite convinced that your conditioned mind has been completely renounced. Now, your mind has become like Pure Infinite Space. You have reached the climax, the state of complete equilibrium which is the state of perfection. Everything is discarded by you without any residue in this absolute renunciation."

"By performing various types of austerities, one gains a little happiness, i.e., destruction of sorrow. Whereas Supreme and eternal happiness is attained only through absolute equanimity. The happiness that one derives in heaven is nothing when compared to Supreme happiness. The one who has not attained self-knowledge, performs some rituals in order to get a little pleasure out of them. This is like that. One who does not have gold, tries to cling to copper."

"O' Royal sage! You could have become wise easily with the help of Chuudaalaa, without indulging in useless and meaningless austerity. Such austerities have a beginning and an end and in the middle, just a little feeling of happiness. That is the only result of such austerities. Ofcourse, your austerity has led you to this spiritual awakening. From now onwards, ever remain rooted in this wisdom."

## MAHAA RAAMAAYANAM

"All these realities and even the unreal concepts arise in the Infinite Consciousness and they again dissolve into it. Concepts, such as, 'This is to be done' and 'This is not to be done' are just droplets of this Infinite Consciousness alone. Discard even these concepts, and ever rest in the unconditioned. All these austerities, etc., are indirect methods. Why should one not adopt to the direct method of Self-knowledge?"

"Whatever has been described as 'satva' should be renounced by the satva itself. That is to say, by total freedom from it or by non-attachment to it. O' King! Whatever sorrow arises over the three-worlds, is due to mental craving. Hence, be established in that state of equanimity and be ever serene which treats both movement and non-movement of thought as non-different. As a result, you will rest in the eternal."

"Infinite Consciousness alone is. **That Brahman which is Pure Consciousness is itself called 'satva'. An ignorant person sees it as the world.** The movement and non-movement are only concepts in that Infinite Consciousness and are ideas in the mind of the spectator. The entire Infinite Consciousness is filled with movement and non-movement and everything, but is devoid of such concepts. Its reality cannot be expressed, and it is beyond words."

Vashishtha continued: "Kumbha vanished from sight, after having said this. The King was about to offer flowers in adoration but could not do so. Shikhdvaja reflected over these words of Kumbha and entered into deep meditation. He was completely free from all desires and cravings, and as a result, was established firmly in the unconditioned state."

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**OM NAMO NAARAAYANAAYA!**



NIRVAANA PRAKARANAM : 20<sup>TH</sup>. NOVEMBER

No.325: *Prabodha-kaaranam yasya durlakshya-anuvapurhrudi / Vidyate sattvasheshontarbiije pushpa-phalam yathaa // VI.1-103-24.*

Vashishtha continued: "Shikhidvaja was thus engaged in deep meditation absolutely free from the least mental modification or movement in Consciousness whatsoever. Chuudaalaa discarded her disguise and returned to the palace. She conducted (in her own female form) the affairs of the state. After three days, she returned again to the place where Shikhidvaja was in deep meditation. She was very much enchanted to see him in that absorbed condition. He was deeply engrossed in meditation. Now, she thought, "I should make him return to world-consciousness, as there is no reason for him to abandon his body. And, after coming to the body consciousness, let him rule the kingdom for some time and then both of us can simultaneously discard the body. Whatever instructions I have given to him will not be lost. Through the practice of yoga, I shall keep him alert and awake now".

"Now, she roared and roared like a lion repeatedly. Even then, he did not open his eyes. Then, she pushed the body down. Still then, he was deeply immersed in the self. She thought, "He is completely absorbed in the self. In such a case, how shall I bring him back to body-consciousness? Why should I do so? Let him reach the disembodied state and in such a case I shall also discard this body now."

"She was also ready to discard her body, and she again thought, "Before I discard this body, let me see whether there is the seed of the mind (vaasanaa) somewhere lurking in his body. In such a case, he can be awakened completely and then both of us can live as liberated beings. And, if not, if he has already attained the final liberation, then I shall also discard this body." She examined his body and found that there is the seed of individuality still persisting in him."

Rama asked: "O' Lord! How it is possible to know that there is still a trace of satva, i.e., in purified mind in him, in that condition, when the body of the sage lay like a log of wood?"

Vashishtha said: "There is the trace of satva which is unseen and subtle still lurking in his heart, which is the cause for the revival of body-consciousness. The trace of satva is like the flower and the fruit which are both potentially present in the seed. When the mind of a sage is totally free from the movement of thought, without the least concept of duality or unity, and whose Consciousness is absolutely firm and steady like a mountain, then, his body is in a state of perfect equilibrium. In such a condition, he does not experience pain or pleasure, and does not live or die, but ever remains in perfect harmony with nature. The body undergoes changes as long as there are concepts or ideas of duality or unity, and so does the mind. The movement of thought appears as this world. Because of such movement of thought, the mind experiences pleasure, anger and delusion and thus it remain out of control. But, when the mind is firmly established in equanimity, then, such disturbances like pleasure, etc., do not arise in one. He is like Pure Space."

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OM SRI HANUMATE NAMA!



NIRVAANA PRAKARANAM : 21<sup>ST</sup>. NOVEMBER

**No.326:** *Dehe yasminstu no chittam naa~pi  
sattvam cha vidyate/ Sa taape himavadraama panchat-  
vena viliiyate // VI.1-103-33.*

Vashishtha continued: "There will be no physical or psychological defects experienced, when one's satva is in a state of absolute equilibrium. In such a state, it is impossible to discard satva, and in course of time, it reaches its end. **In such a state of absolute equilibrium, there is neither the mind nor even the satva in the body. It is then, like snow melting in the heat. The body gets dissolved in the elements.** Shikhidvaja's body was totally free from mind, i.e., from the movement of thought, but he was endowed with a trace of satva. For that reason, it did not thus dissolve into the elements. Chuudaalaa, noticing this, decided, that "I shall enter into the Pure Intelligence which is omnipresent, and endeavour to awaken body consciousness in him. Ofcourse, he will surely awaken after some time, if I do not do so now. But, why should I remain alone till such time?"

"Chuudaalaa instantly left her body and entered into the pure mind (satva) of Shikhidvaja. She agitated that pure mind effectively and then re-entered into her own body, which she instantly transformed into that of the young ascetic Kumbha. Further, Kumbha began to sing the Saama Veda hymns gently. The king, after listening to these melodious hymns, slowly returned to body-consciousness. Once again, he saw Kumbha in front of him and he was very happy and said to Kumbha: "O' Lord! You have come here once again to shower your abundant blessings on me."

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Kumbha said: "Even though I left you and went away, my heart (mind) has been here with you alone. I have no desire to go to heaven, but only to stay near you. Moreover, I have no relative, friend, disciple like you in this world."

Shikhidvaja replied: "O' Lord! I consider myself supremely blessed. Even though you are perfectly enlightened and unattached, still then, you wish to be with me. I am fortunate. Please do stay with me here in this forest."

Kumbha asked: "Please let me know, if you rested in the Supreme state for a while. Have you discarded notions or concepts, such as, 'This is different', 'This is unhappiness', etc.? Have you discarded the craving for the pleasure?"

Shikhidvaja replied: "O' Lord! I have reached the other shore of this samsara (world-appearance), by your grace. I have gained whatever is to be gained. There is nothing but the Self alone. There is neither the known nor the unknown, i.e., yet to be known. There is neither attachment nor what is to be renounced, and what else is yet to be renounced. There is neither an entity nor the other, nor even satva – a pure mind. I remain ever in the unconditioned state like the limitless space."

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"Satva Guna comes and goes. But, when you are in Satva Guna, you must attempt to rise beyond it by not allowing yourself to fall into Rajas or Tamas. They are ever changing. They are not constant. When you transcend all the gunas, you become established in the state of Turiya, you realize the Atman. Then, there is no fall. When you are in Satva Guna, the mind becomes pure. This is achieved through Upasana and Nishkama Seva. Mere self-purification will not do. You must receive the grace of Guru to remove the veil of ignorance." **SWAMI RANDAS**



## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 22<sup>ND</sup>. NOVEMBER

**No.327:** *Yaavattilam yathaa tailam yaavaddeham  
tathaa dashaa/ Yo na deha-dashaameti sachchinat-  
tyasinaa~mbaram // VI.1-104-42.*

Vashishtha continued: "The king and Kumbha, after spending an hour at that place, went deep into the forest, where they roamed about freely for eight days. Kumbha suggested that they should go to another forest. Both of them observed the normal rules of life and performed appropriate religious rites in order to propitiate the ancestors and the gods. No false notion, like 'This is our home' and 'This is not' arose in their hearts. At times, they were clad in gorgeous robes, and at other times in rags. Some times, they used sandal paste; at other times, ashes. After lapse of a few days, the king too shone with the same radiance as Kumbha."

"Kumbha (Chuudaalaa), after seeing the king Shikhidvaja, thought for a while, thus: "Here is my husband who is noble and strong. The forest is quite charming. We are in a state of happiness. In that case, how does the desire for pleasure not arise in the heart? The liberated sage welcomes and experiences whatever comes to him unsought. Moreover, if he is rigid in his activities, then, it gives rise to stupidity (ignorance). If she cannot arouse passions in the vicinity of her noble and strong husband, when dwell in a pleasure-garden of flowers; then; she is as good as dead. For the knower of the truth or the sage of self-knowledge, when he gets a thing unasked without making any effort, what does he gain by discarding it? Anyhow, I should make it possible for my husband to enjoy conjugal pleasures with me." Kumbha,

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having decided thus, expressed to Shikhidvaja : "O' King! Please give me leave to go and I shall return this evening, as it is an auspicious day and I should be in heaven to see my father."

"The two friends exchanged happiness by offering flowers. Kumbha soon left the place. In a trice, Chuudaalaa discarded the disguise, went to the palace and discharged royal duties. She returned in the evening again in the guise of Kumbha. The king noticed the change in the facial expressions in Kumbha, and asked: "O' Son of the gods, you seem to be unhappy, why? Naturally, holy ones never allow any external influence to disturb their equilibrium."

Kumbha said: "Even though remaining established in equilibrium, those who are obstinate and stubborn, do not let their organs function naturally as long as the body is alive. As long as the body lasts, the different moods are also present, just as there is oil in oil-seed. Whoever rebels against the moods of the body that is subjected to nature, is cutting space into pieces with the sword. The stability of yoga is for the mind, and not for the organs of action and their states. Till one lives in this body, one should let the organs of action perform their proper function, even though the intellect and the senses remain in a state of equanimity. Even gods are subjected to the law of nature."

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HARE RAMA, HARE RAMA, RAMA RAMA, HARE HARE !

HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE !!



NIRVAANA PRAKARANAM : 23<sup>RD</sup>. NOVEMBER

No.328: *Suhrudyaa-veditam duhkham paramaayaati taanavam/ Ghanam jadam krushnamapi mukttavrushttirivaa~mbudah // VI.1-105-3.*

Kumbha continued: "O' King! Please listen to me in what misfortune I was in. Anyone, who tells someone about a secret matter in confidence, about his unhappiness to a friend, it greatly lessens his unhappiness (ameliorates), just as the heavy and dark cloud becomes light by shedding rain. And, when a friend listens to one's fate, naturally the mind also becomes calm, clear and peaceful, just as water becomes clear when a piece of alum is dropped into it."

"After I left this place, I went to heaven and performed my duties there. I left heaven in the evening to return to you as promised. While passing through the space, I saw sage Durvaasa flying in haste to be in time for his evening prayers. He was clad, as it were, in the dark clouds and adorned with lightning. This appeared like a woman rushing to meet her lover. I saluted him and said so, in fun. For this, he became furious and cursed me: "For this disrespect (rudeness), you will become a woman every night." I am very much grieved at the very thought that every night I shall become a woman. It is rather a disaster that the sons of god are easily overcome by lust, and for this I suffer the consequences of insulting holy sages. On the other hand, why should I grieve, as it does not affect the self?"

Shikhidvaja said: "O' Son of gods! Why do you grieve for the curse of the sage! Let it come, whatever it may be, because the Self is not affected by the fate of the

## MAHAA RAAMAAYANAM

body. All joy and sorrow, whatever it may be, that is allotted to one, affects the body, and not the in-dweller (Self). Being an enlightened person if you grieve like this, what about the ignorant people? Or, perchance, you are merely using appropriate words and expressions, while narrating an unfortunate incident."

Vashishtha continued: "Consequently, they consoled each other, as they were inseparable friends now. Now, the sun had set and the dark night was approaching on the earth. They completed their evening prayers. Because of the curse of the sage, Kumbha's body began to show a fast change. Kumbha, controlling his tears, and in a choked voice, said to Shikhidvaja: "I feel as if my body is melting away and that it is pouring down on earth. My chest is sprouting breasts. My skeletal structure is changing itself appropriately to that of a woman. Look here, how the dress and ornaments appropriate to a woman are springing from this body. O! How shall I hide my shame, as I have truly become a woman."

Shikhidvaja replied: "O' Holy one, you know everything there is to be known. Why do you grieve over the inevitable? One's fate affects only the body, but not the embodied one (Self)." Kumbha also agreed to it: "You are right and I do not feel any sorrow. How can one defy the world-order or nature?"

Conversing thus, they slept together. Thus, Chuudaalaa lived with her husband as a young male ascetic during the day and as a woman at night."

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**OM NAMO NAARAAYANAAYA!**



NIRVAANA PRAKARANAM : 24<sup>TH</sup>. NOVEMBER

**No.329:** *Krutenaa~nena kaaryena na shubham naa-  
~shubham sakhe / Pashyaami tanmahaabuddhe  
yathechchasi tathaa kuru // VI.1-106-8.*

Vashishtha continued: "They were together in such companionship for a few days. Once, Kumbha (Chuudaalaa in disguise) said to Shikhidvaja: "O' King! Please listen to my request. Since a few days, I have been a woman by night, and I wish to fulfil the role of a woman at night. Now, I feel that I should live as the wife of a worthy husband. There is none in the three worlds, who is dear to me as you are. For this reason, I wish to marry you and enjoy conjugal pleasure with you. This is quite natural, pleasant and possible too. I think there is no fault in it. We have given up both desire and rejection. Moreover, we have complete equal vision. For this reason, let us do what is natural, without having desire or aversion."

Shikhidvaja replied: "O' Friend! I do not see anything wrong or good in adhering to this. For that reason, O' Wise one! Do what you wish to do. Since the mind rests in perfect equilibrium, I see only the Self everywhere. For this reason, do what you wish to do."

Kumbha replied: "O' King! If you feel like that, then, today itself is the most auspicious day. The celestial bodies shall witness our wedding."

Then, they gathered all the articles necessary for the wedding rite. They bathed each other with holy water and prepared for the sacred rite. They offered worship to the ancestors and gods.

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"The night-time had arrived. Kumbha was transformed into a lovely woman as usual. He said to the king: "O' My dear friend! Now, I am a woman. My name is **Madanikaa**. I salute you. I am your wife." Shikhidvaja adorned Madanika with garlands, flowers and jewels. The king said to her, admiring her beauty, "O' Madanikaa! You are radiant like Goddess Lakshmi. May we be blessed to live together like the sun and the shadow, Lakshmi and Narayana, Shiva and Paarvati. May we be blessed with all auspiciousness."

"The couple themselves maintained the sacred fire and performed the sacred nuptial rite, in accordance with the scriptural injunctions. The altar was decorated with flowery creepers, with precious stones, etc. All the four corners of the altar were decorated with cocoanuts and there were also pots filled with holy water of the Gangaa. The sacred fire was in the middle of the altar. They went round this fire and offered certain oblations into it by chanting appropriate sacred hymns. During this sacred rite, the king held Madanikaa's hand firmly. Thus, he revealed his fondness for her, and expressed happiness. Subsequently, they circumambulated the sacred fire thrice, and performed the '**Laja Homa**'. They retired to a cave specially prepared for the occasion. The moon was showering its cool rays. They ascended the bed and enjoyed their wedding."

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HARE RAMA, HARE RAMA, RAMA RAMA, HARE HARE !

HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE !!



NIRVAANA PRAKARANAM : 25<sup>TH</sup>. NOVEMBER

No.330: *Niyatam kinchidekatra athitam svarga-kamiidrusham / Shakra gantum na jaanaami tvada-ajnaanam na karomyaham // VI.1-107-28.*

Vashishtha continued: "Again Madanikaa became Kumbha, as soon as the sun rose. In this way, they lived as friends in day-time and as husband and wife during night. One night, when Shikhidvaja was asleep, Kumbha (Chuudaalaa) slipped away to the palace in order to discharge royal duties there and returned quickly to the king's bedside."

"They lived in the caves of the Mahendra Mountain, for a month. They roamed about in various forests and migrated from one mountainside to another. They lived for some time, in the garden of the gods known as the 'Paarijaata forest', on the southern side of the Mainaaka Mountain. They also roamed in the Kuru territory and the Koshala territory."

"In this way, they enjoyed themselves for a number of months. One day, Chuudaalaa - disguised as Kumbha thought: "Now, I shall test the ripeness of the king by placing before him, all the pleasures and delights of heaven. In case he is not affected by such pleasures, it is certain that he will never again seek pleasures."

Chuudaalaa, after having decided thus, created an illusion by her magic powers, where Shikhidvaja saw the chief of the gods (Indra) accompanied by the celestials standing right in front of him. The king, unruffled by their sudden appearance, instantly offered due worship. Further, he asked Indra: "Pray, please let me know; what

## MAHAA RAAMAAYANAM

have I done to deserve this worship and thy presence, that you have taken trouble to come over here today?"

Indra replied: "O' Holy one! We have all come here to your presence, drawn by an irresistible pull. Your glories were sung in heaven, and after hearing them, we have come over here from heaven. Please do come, please do come, and do not hesitate. After having heard of your greatness, all the celestials long to see you. Pray, please accept these celestial emblems (badges) which will enable you to traverse the space, just as the preferred sages do. O' Sage, I am sure that liberated beings like you do not reject (spurn, repulse, and rebuff, slight) happiness that seeks them unsought. May your visit purify the heaven." On hearing this, Shikhidvaja said: "O' Indra! I know very well what conditions prevail in heaven. But, to me heaven is here and now, and everywhere. I am ever happy wherever I am, as I desire nothing. **On the other hand, I may not be able to visit that kind of heaven as described by you, which is perfectly limited to one place. For this reason, I am unable to fulfil your command. Please bear with me.**" Indra said: "I think it is proper for the liberated sages to suffer, to experience the pleasures allocated to them." Shikhidvaja remained silent. Indra was ready to leave. Shikhidvaja said, "Now I shall not come, as it is not the fittest time."

Indra blessed the king and Kumbha, and disappeared with all his retinue.

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**OM NAMO NAARAAYANAAYA!**



NIRVAANA PRAKARANAM : 26<sup>TH</sup>. NOVEMBER

No.331: *Ahametena chaa~rthena nodvegam yaami  
maanini / Yadyadishttatamam loke tattadevam  
vijaanataa // VI.1-108-22.*

Vashishtha continued: "Chuudaalaa, after withdrawing that magical display, said to herself: "The king is not attracted, luckily, by the temptations of pleasures. The king remained unaffected and pure like space, even after Indra's visit and invitation to heaven. Now, I shall subject him to another test to know whether he is influenced (swayed, persuaded) by the twin forces of attraction and repulsion."

"Chuudaalaa created by her magical powers, on that very night, a delightful pleasure garden and an amazingly (surprisingly) beautiful bed in it. Further, she created a young man, physically more attractive than even Shikhidvaja. On the bed she appeared to be seated with her lover in close embrace."

"Shikhidvaja after concluding his evening prayers, looked for his wife, Madanikaa. And, he discovered the secret hiding place of this couple. He visualised them completely immersed in their love. Her hair encircled him. She held his face with her hands. Their mouths were joined to each other in a fervent kiss. They were practically very much excited with passionate love for each other. They expressed their extreme love for each other with every movement of their limbs. The delight of their hearts danced on their faces. The chest of one closely touched the chest of the other. They were absolutely forgetful of their surroundings."

## MAHAA RAAMAAYANAM

"Shikhidvaja saw everything but was unmoved and he did not wish to disturb them and so he was about to turn back to go. The couple had noticed his presence. He said to him thus: "Pray, let me not upset your happiness."

"Madanikaa came out of the garden, after some time, and met Shikhidvaja, feeling ashamed of her own conduct. But the king said: "My dear, why did you come away so early? In fact, all beings live, only to enjoy happiness. It is difficult to find such a lovely couple as are in harmony. I know very well, in this world what people like very much, and hence, I am not agitated on seeing you. Kumbha and I are great friends. But, Madanikaa is but the fruit of Durvaasa's curse."

Madanikaa pleaded: "O' Lord! Such is the nature of women. They are unsteady in their faithfulness. They are eight times as passionate as men. Because of their weakness, they cannot resist their lust in the presence of their beloved. For this reason, please forgive me and do not get angry with me." Shikhidvaja replied: "I am not at all perturbed by you. It is quite proper, here after that I should treat you as a good friend and not as my wife." Chuudaalaa was much delighted to hear the words of the king, and his attitude which proved clearly that he had gone beyond lust and anger. Instantly, she shed her previous form as Madanikaa and resumed her original form as Chuudaalaa."

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**"Take everything God does for you as for the best. Sit silent without praying. Then you are safe in His keeping. He will look after you and see that you are never in need. Remembrance, Darshan, Surrender, all mean the same thing. You must remember with all love, reverence and devotion." SWAMI RAMDAS**



NIRVAANA PRAKARANAM : 27<sup>TH</sup>. NOVEMBER

No.332: *Sakhaa bhraataa suhrud-bhrutyo gurur mitram dhanam sukham / Shaastra-maayatanaam daasah sarvam bhraatuh kulaanganaah // VI.1-109-27.*

Shikhidvaja said: "O' Lovely lady! Who are you, and how did you come here? How long have you been here? You look just like my wife."

Chuudaalaa replied: "I am Chuudaalaa and I myself assumed the form of Kumbha and the others to awaken your spirit. I myself assumed the form of this little illusory world with all this garden, etc., as you saw just now. You have unwisely discarded your kingdom and come over here to perform austerities. Since that day, I have been trying to bring about your spiritual enlightenment. I alone have assumed the form of Kumbha, who instructed you. Whatever forms you perceived, of Kumbha and others, were not real. Now, you have been fully awakened and you know everything that is to be known."

Vashishtha continued: "Shikhidvaja entered into deep meditation. He happened to see inwardly all that had happened from the time he left the palace. He was very much delighted and his affection towards his wife increased greatly. He came back to body consciousness and embraced Chuudaalaa in such a way, that it is beyond description. Their hearts overflowed with love for each other. They remained for some time in a state that is equal to the Super-consciousness state."

Shikhidvaja said to Chuudaalaa: "O' What sweet affection of a dear wife, which is sweeter than the nectar. O' How you have subjected yourself to discomfort for my

sake. You have redeemed me from the dreadful ocean of ignorance which is beyond comparison. No one is comparable to you. You are so great, O' my dear Chuudaalaa. You really excelled all the exemplary wives, in virtues and noble qualities. You have struggled a lot for my sake, and at last, you have brought enlightenment to me. How shall I compensate you for this? Of course, loving wives struggle to liberate their husbands from this ocean of samsaara. They achieve effectively, what even scriptures, guru and mantras cannot achieve, because of their love towards their husbands. **The wife is everything, and all in all, for a husband; she is like friend, brother, well-wisher, servant, guru, companion, wealth, happiness, scripture, abode, and slave.** For this reason, one should adore and worship such a wife at all times, and in all ways. "O'Dear Chuudaalaa, "You are indeed supreme among women in this world. Please do come and embrace me, once again."

Vashishtha said: "After having said thus, Shikhidvaja again embraced Chuudaalaa lovingly.

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### NIRVAANA PRAKARANAM : 28<sup>TH</sup>. NOVEMBER

No.333: *Na raajan mam bhogeshu vaanchaa naa~pi vibhuutishu / Svabhaavasya vashaadeva yathaa-praaptena me sthitih // VI.1-109-68.*

Chuudaalaa said: "O' Lord! My heart greatly ached when I saw that you are performing meaningless austerities. I relieved myself by coming here and am



determined to awaken you. I did it for my own joy and pleasure. I am not worthy of any praise for such act."

Shikhidvaja replied: "Just as you did, from now on, may all the wives fulfil their own selfish ends by making their husband's spirit awakened."

Chuudaalaa said: "Now, I do not see any such pretty cravings, thoughts and feelings in you that tormented a few years ago. Pray, please tell me, what are you now, in what way you got established and whether you see out of it?"

Shikhdvaja replied: "O' My dear! I rest in that, within me, just as you do. Now, I am without any attachment. I am like the infinite, indivisible space. I am at peace, nay, I am peace. I have attained to such a difficult state as even the gods like Vishnu and Shiva may not be able to reach. Now, I am completely free from confusion and delusion. I do not experience either sorrow or joy. I am completely freed from all coverings, such as, 'This is' or 'The other is'. I ever enjoy myself and rest content in my inner being. Whatever I am, that I am. And, I cannot express it in words. You are my guru. O' My dear! I salute you. Really, by your grace, I have crossed this ocean of samsaara, and I shall not fall into this error again."

Chuudaalaa asked: "You are in an elevated state, and in such a case, what you are going to do now?"

Shikhidvaja answered: "Now, I have neither prohibitions nor injunctions. I shall recognise as appropriate whatever action you perform and take it as the fittest one. Whatever you think appropriate you do it and I shall follow you without any questioning."

## MAHAA RAAMAAYANAM

Chuudaalaa said: "O' Lord! Now, we have got established in the state of the liberated ones. Both desire and its opposite, hate are the same for us. And, there is no further use of the discipline of Praana or the practice of Infinite Consciousness. For this reason, we should be what we are in the beginning, in the middle and in the end and discard the thing that remains after this. We are king and queen in the beginning, in the middle and in the end also. Now, the one thing left is delusion. That thing is to be discarded now. For this reason, now let us return to the kingdom and rule it wisely and ably."

Shikhidvaja asked: "Then, in such a case, why should we not accept Indra's invitation to heaven?"

Chuudaalaa replied: "O' My dear king! I do not desire pleasure or the glamour of a kingdom and I am not after that at all. I am what I am. I will remain in whatever condition I am placed by my very nature. For me, the thoughts, 'This is pleasure' and 'This is not', have perished and I ever remain in that peaceful condition."

Both the liberated ones spent that night in conjugal delight.

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"How to attach yourself to the Divine? The Divine is not strange. These people around you are strangers. Did you have husband, wife, children—all that before you were born, before you entered this body? You are like a drift-wood, floating and just coming together with some other drift-woods in midstream, only to separate after a short while. With whom are you going to be after you leave this body? Why this attachment? Why this delusion? Why this illogical assumption 'they are nearer to me, familiar, so I can love them'? As a matter of fact, the only being with whom you are familiar is the one with whom you are eternally connected. The rest are passing strangers, people with whom you had no connection before. You are being irrational. Think straight. They are strangers. But, God is your own. He is your nearest, nearer than the nearest. One being whom you can call your own is God, Brahman."

**SWAMI CHIDANANDA**



## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 29<sup>TH</sup>. NOVEMBER

**No.334:** *Bhuktvaa bhogaananekaan bhuvi sakala-  
mahiipaala-chuudaamanitve / Sthitvaa vai diirgha-  
kaalam paramamrutapadam praaptavaan satva-sheshah /  
Evam raamaa~~gatam tvam prakruta-manusaran kaarya-  
jaatam vishokas / Tishtthottishttha svayam vaa  
prasabha-manubhavan bhogamokshaadi-lakshmih ////  
VI.1-110,111-110/30.*

Vashishtha continued: "The couple rose at day-break, and performed their morning duties. Chuudaalaa by her thought-power materialised a golden vessel filled with the sacred waters of the seven oceans. She lovingly bathed the king with these waters and crowned him emperor. She said thus: "May you ever endowed with the lustre of the eight divine protectors of the universe."

The king, in turn, re-established Chuudaalaa as his queen. And, he suggested to her that she to create an army by her thought-power and she did accordingly.

The royal couple mounted themselves on the stately elephant and the entire army behind them marched towards their kingdom. Shikhidvaja, on the way, pointed out to Chuudaalaa all the various places associated with his ascetic life. They soon reached the outskirts of their city and the citizens gave a rousing welcome to them.

Shikhidvaja, assisted by Chuudaalaa, ruled the kingdom for a period of ten thousand years, with much ability. Then, he attained liberation (nirvana), like a lamp without oil, a state from which there is no rebirth. He was the foremost among the kings, and hence, he enjoyed the pleasures of the world. He attained the Supreme state,

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after living for a long time, as there was a little residue of satva in him. Exactly so, O' Rama! Be ever engaged in spontaneous and natural activity, without grief. Ever enjoy the pleasures of the world as well as final liberation."

"O' Rama! I have told you the story of Shikhidvaja. When you pursue this path, you will never grieve. Rule the kingdom, just as Shikhidvaja ruled. Just like him, you too will enjoy the pleasures of this world and attain final liberation. Kacha, the son of Bruhaspati, the Preceptor of gods, did the same."

### THE STORY OF KACHA

Rama asked: "O' Lord! Please narrate to me, how Kacha, the son of Bruhaspati, attained enlightenment."

Vashishtha said: "Kacha was very much eager to attain liberation from samsaara, even when he was still young. One day, Kacha had been to his father Bruhaspati, and asked thus: "O' Lord! You know everything. Will you please tell me how one can free oneself from this cage of samsaara?"

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### NIRVAANA PRAKARANAM : 30<sup>TH</sup>. NOVEMBER

No.335: *Chittam nijamahankaaram vidushchitta-  
vido janaah/ Antaryo~yamahambhaavo jantostach-  
chittamuchyate// VI.1-111-28.*

Bruhaspati said: "This samsaara is like a poison-house. And, liberation from this is possible only by *absolute renunciation* alone, my dear son."



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Vashishtha continued: "After hearing this, with no other thought, Kacha went away to the forest, after having renounced everything. Bruhaspati was not at all affected by such turn of events. **Wise ones always remain unaffected by union and separation.** And, Kacha happened to meet his father, only after eight long years of seclusion and intense austerity. Once again, he asked his father, "O' Father! I have performed austerities for eight years after renouncing everything. But, I have not attained the state of Supreme Peace. Why is it so?"

"Bruhaspati just repeated his previous commandment, **"Renounce everything"**, and go away. Kacha, taking it as a hint, discarded even the bark with which he covered his body. Again, he continued his austerities for three more years. After three years, again he approached his father, worshipped him, and asked: "Father, I have renounced everything including the stick, clothes, etc. Yet, I have not gained Self-knowledge. Please enlighten me."

Bruhaspati said to him: "Mind is everything. By 'total' is meant that mind alone. *Renunciation of the mind is itself the total renunciation.*" Bruhaspati spoke thus and vanished from the sight. Kacha looked within himself in order to find out the mind so that it might be renounced. He searched for it vigorously. But, he could not find the mind and could not understand what could be called the mind. He began to think seriously, "The physical substances like the body can never be regarded as mind. In such a case, why should I punish this innocent body unnecessarily? There is something to be known further. I shall go back to my father again and enquire into the whereabouts of the dreadful enemy called as the mind. Knowing it, I shall renounce it."

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Resolved thus, Kacha approached his father and asked, "Please let me know, what the mind is, so that I may renounce that." Bruhaspati replied: **"The ego-sense (ahankara) that arises within you is the mind."** Then, Kacha said, "That is difficult, even though it is possible." Bruhaspati responded. "It is quite easier than crushing a flower in one's palm, and easier than closing your eyes. It appears to be difficult because of ignorance, and perishes forthwith the moment knowledge dawns. There is no such thing as the ego-sense. This is the truth. It seems to exist because of ignorance and delusion. When one Pure Consciousness alone pervades everything, in all things and in all beings, then, where is this ego-sense, how did it arise, and what exactly it is? Hence, the ego-sense is only a word. Give it up, my son. Also, give up self-limitation or psychological conditioning along with the ego-sense. You are never conditioned by time. You are the unconditioned."

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NIRVAANA PRAKARANAM : 1<sup>ST</sup>. DECEMBER

No.336: *Ahankaaramasadviddhi mainamaashraya maa tyaja / Asatah shasha-shrungasya kila tyaga-grahau kutah// VI.1-112,113-112/3.*

Vashishtha continued: "Kacha became enlightened after having been instructed in the highest wisdom. He ever remained free from ego-sense and possessiveness. O' Rama! Live like him. Remember that the ego-sense is unreal. Do not either try to discard it or to trust it. How can one grasp an unreal thing or renounce it? The ego-sense is itself unreal. In such a case, what is meant by birth and death? You are that subtle and pure consciousness



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alone. It is indivisible and free from ideation too, but it encompasses all beings. The world is seen as an illusory appearance, only when one is in a state of ignorance. But, in the vision of the enlightened, whatever is seen is Brahman. *Everything is Brahman for an enlightened one.* Discard the concept of unity and diversity and remain ever blissful. Do not behave like an ignorant man and suffer."

Rama said: "O' Lord! From your words, nectar flows down and I derive Supreme Bliss out of it. I am now firmly established in the transcendental state. Still, there is no satisfaction. For a while, I am satisfied. But, again I ask you, because no one will be satiated with nectar. In such a case, who is the deluded man you referred to?"

### **THE STORY OF DELUDED MAN**

Vashishtha said: "O' Rama! Just listen to this humorous story of the deluded man. He was born in a desert and grew up in a desert. Once, a deluded notion arose in him. "I am born out of space. I am space itself, and the space is mine. For this reason, I should protect that space. This is my duty." Having decided thus, he built a house to protect space. And he was very happy, seeing that space was safely enclosed in the house. But, the house fell apart into pieces in course of time. He wept bitterly, "O' My space! Where have you gone? O' you are lost."

He dug a well, with the intent that the space in it should be protected. In due course, the well too collapsed. He built a pot, a pit and also a small groove with four trees. But, each of them perished after a short while. Thus, the deluded man left alone, unhappy."

"O' Rama! Listen to the meaning of this story. *The ego-sense is the cause for the delusion.* It arises as motion arises in wind. The man fashioned by the delusion is the

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ego-sense. The reality of the ego-sense is Brahman. Being ignorant of this truth, unknowingly, the ego-sense looks upon space around it as itself and its possession. As a result, it identifies itself with the body, etc., in order to protect it. Body, etc., exist for some time and then perish naturally. The ego-sense, out of delusion grieves often, thinking that the self is dead and lost. The space is never affected at any time, but remains the same, for all times, even when the pot, etc. are lost. In the same way, *when the bodies are lost, the self remains unaffected*. The self is Pure Consciousness, subtler than even space. O' Rama! The self is never destroyed. It cannot be broken. It does not perish. *The self is the Infinite Brahman alone*. That which shines as *world-appearance is Brahman*. Knowing this and be happy forever."

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NIRVAANA PRAKARANAM : 2<sup>ND</sup>. DECEMBER

No.337: *Ekadeshagataa vishvagvyaapya karmaani kurvate / Yoginastrishu kaaleshu sarvaan-yanubhavantyapi* // VI.2-107 to 125,-124/8.

Vashishtha continued: "The entire universe is Pure Consciousness only. But, as an object, it appears to be inert. Whatever there is, everything, including you and I, though alive, everything is dead. *Discard the world-idea in the world and the 'I and you' idea in ourselves, and engage yourself in appropriate action.*"

THE STORY OF VIPASHCHIT

"Once upon a time, there lived a king known as Vipashchit. All the four borders of his kingdom were guarded by his four ministers. One day a wise man visited



the king, and announced "The minister guarding the eastern border is dead'. And, the one guarding the south tried to guard the eastern side, and he too was killed." At that moment, the minister from the north entered and saluted the king, and said: "The city is surrounded by the enemy. You alone have the power to destroy the enemy."

"The king worshipped the sacred fire before he joined his forces on the battle-field. He prayed to the Lord: "O' Lord! Today, I offer my own head as a sacrifice. May four powerful beings emerge in order to ensure my victory over the enemy." Praying thus devotedly, the king beheaded himself, and in absolute amazement, instantly four radiant beings emerged from the sacred fire. It is a fact, that they could not be tackled by any warlike device that the enemy might adopt, may be missiles or mantras, drugs, etc. They prayed to the god of fire, that they should see whatever in the universe they desire to see."

"The king in his four forms proceeded to the battlefield. He defeated the enemy and the survivors fled from the battle-field. In this way, the four-fold Vipashchit pursued them in all the four directions. Each one of them reached an ocean. All of them reached the boundaries of the earth."

"Consciousness is one, non-dual and omnipresent. Even then, it seems to become diverse like the mind of the dreamer. In the same way, the diverse forms appear to be one, but It is both diverse and non-diverse too. For that reason, whatever appeared before each of the four, Vipashchit reflected in his consciousness and thus it was experienced by him. **A yogi can perform actions all over, wherever he wishes, and experiences all things in all the**

three periods of time, even though he remains at one place."

"The Vipashchit that went to the eastern side drank the water that was available in the rock, and he became like stone, and slept for seven years on the slopes of the Sunrise mountain in a continent known as 'Saaka'. The Vipashchit who proceeded to the west reached the Sunset mountain and fell a victim to the charms of a nymph. The Vipashchit who proceeded towards the east, remained in a forest, incognito for some time. Due to the charm of a celestial, he lived as a lion for ten days. Further, he lived as a frog for ten years, out of fear of a goblin. The Vipashchit who proceeded towards the north, lived for a hundred years in a blind well. The one who proceeded to the west learnt the method of becoming a celestial and lived as such for fourteen years."

"All of them were ultimately (eventually, finally, in due course) rescued by one another through appropriate means."

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### NIRVAANA PRAKARANAM : 3<sup>RD</sup>. NOVEMBER

No.338: *Prabodha-manugachchantyaa apraap-taayaah param padam/ Ekasyaa apyanekasyaah sarvam sarvatra yuiyate // VI.2-125 to 129-125/18.*

Vashishtha continued: "The four Vipashchits were neither enlightened nor ignorant. Both the signs of enlightenment and non-awakening are found in such people. They are thus endowed with the signs of



awakening as well as of ignorance and bondage. In such people, who are endowed with both the qualities, all these things are possible. In such a case, where there is partial awakening, they enjoy psychic powers. As a result, all the four Vipashchits experienced the states that the others had. A yogi who attains various psychic powers, through the practice of contemplation, and through grace or boons, is subjected to ignorance. As to those liberated sages who are still alive in them, there is understanding of materiality during their day-to-day activity. Liberation or Moksha is also a state of mind. The natural function of the body does not cease. On the other hand, the liberated one is liberated even when his body is cut into a thousand pieces or he is crowned an emperor or even if he actually weeps or laughs. Such a liberated one, within himself, is neither overjoyed nor miserable."

"All the four Vipashchits were killed, in different situations, in turn, after some time. After they were slain, they remained in their subtle bodies. They visualised their own previous history. Due to the intensity of the past mental impressions, they thought, and they were once again clothed in physical bodies to witness the magnitude of the world, in accordance with a boon they had from the god of fire. For the purpose of watching the world, they kept roaming."

"The Vipashchit who had been toward the western side, had the good fortune to have darshan of Lord Vishnu. As a result, he attained Nirvaana. The Vipashchit who had been towards the eastern side, attained the realm of the moon. The one who moved towards the southern side, destroyed his enemies, and he rules the country even now, because of his absolute attachment to past memory. Where

as, the one who moved towards the northern side was eaten by a crocodile. When the crocodile died, he became one. After that he died in the realm of the gods and became a god. Further, he reached the boundaries of the earth-plane, as he remembered his past memory and experiences. Of course, at the time of death, he had no desire to take another body. But, he had not been enlightened. On the other hand, he wished to engage himself in pure mental activity. And, he assumed a subtle body for the purpose of engaging himself in pure mental activity. He began to investigate into the nature of the subtle body. But, he ignored investigating the illusory nature of ignorance. For this reason, he rested in it (that means, he rested in that illusory nature of ignorance). Another Vipashchit was also doomed into a similar predicament. Another Vipashchit became a deer after discarding his body, and lived on a mountain."

At the beginning, all of them had the same vaasanaa (desire, inclination). But, they were drawn in different directions. The vaasanaas of the beings get strengthened or weakened (either dense or light) by repeated exercise and their repetition of its effects. The vaasanaa also is subject to the influence of time, place and activity. The one who (Vipashchit) roamed from one country to another, saw an illusory creation. That Vipashchit alone has realised the truth. His ignorance and his body ceased to be. Just as Brahman is infinite, Ignorance is also infinite. The truth is that *the Infinite Consciousness alone visualises the countless universes here and elsewhere*. This is the truth. And, if this truth is realised, then, the very same Consciousness is known as Brahman. If this truth is not



realised, it is known as ignorance. Ofcourse, there is no division between the two."

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NIRVAANA PRAKARANAM : 4<sup>TH</sup>. DECEMBER

No.339: *Yenaivaa~bhyudita yasya tasya tena  
vinaa gatih/ Na shobhate na sukhadaa na hitaaya na  
satphalaa // VI.2-129 to 132-130/2.*

Vashishtha continued: "I know everything which exists in Brahman, just as one knows his own limbs that exist. The two Vipashchits who wandered in distant places (universes) are not visible to our consciousness. But, the one who became a deer is within the purview of the field of our understanding. It is that deer alone that was presented to you as a gift by the king Trigarth."

Rama had brought the deer to the court.

"The original cause for the coming into being of this deer is that King Vipashchit had adored the sacred fire, during the fire worship. This deer will regain its former state, only when it enters into fire. **Salvation (or liberation) is the reversal of the original cause. No other course of action will work to come to its original form. And, there is no other path adequate enough for the desired end.** (Sage Vashishta raised the sacred fire and offered prayers for the deer to be restored to its former state. Instantly, the deer jumped into the fire and a shining being came out of the sacred fire - **named Bhaasa**. He narrated his story in detail.)"

"Bhaasa (Vipashchit) said: "I have seen many things. And, without experiencing fatigue, I wandered all over. I experienced many more things in many different ways. Whatever I remember I will narrate it here. I experienced many pleasures as well as much sorrow in many bodies for a long period of time, and in far off places in this vast limitless space. I determined to see and experience everything. I have obtained this original boon, 'to see and experience everything' from the fire-god."

"I lived as a tree, for a period of thousand years. My mind was completely centred within myself, and without having mental activity, I produced flowers and fruits. I was a deer, for a hundred years. I was a **sharabha** (the eight-footed animal, more powerful than the lion) for a period of fifty years. After passing through this embodiment, I became a celestial, then a swan, a jackal, a nymph in another world, and then an ascetic, and so on. I saw a world entirely filled with water. I saw elsewhere, a woman in whose body all the three worlds were reflected, just as in a mirror. And, she expressed that "I am Pure Consciousness and all the worlds are my limbs." You cannot know their real nature, until you see everything with the same confusion (puzzlement) with which you see me.""

"There is no world left over which I have not seen, and experienced. I saw several worlds and universes of varied nature. At one time, I slept with a nymph in a garden. I woke up suddenly to find myself floating downstream. The nymph explained thus: "There is a Moonstone mountain nearby, and it melts on the rise of the moon and creates flood." From there, we flew away and lived elsewhere. I have seen all this. But, I had not



visualised the end of the manifestation of ignorance which is termed 'the objective universe'. It was an illusion. Somehow or the other, that very notion got itself firmly rooted in my heart. It is like the fear of a ghost that holds the heart of a child. On the other hand, even though I realised well, after intense enquiry, that 'This is not real', the very feeling 'This is' does not cease. I experience, from moment to moment, new varied experiences of pleasure and pain that arise and cease to be, like the flowing stream of a river."

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### NIRVAANA PRAKARANAM : 5<sup>TH</sup>. DECEMBER

No.340: *Brahmaadiinaam trunaantaanaam dvidhaa bhavati sambhavah/ Eko brahmamayo~nyastu bhraanti-jastaavimau shrunu // VI.2-133 to 137-136/22.*

### THE STORY OF KAALARAATRI

Bhaasa continued: "Once, I was roaming in a shining world in space. One day, a gigantic shadow overshadowed the earth completely. Instantly, I saw a huge object falling upon the earth. I was very much frightened by it, and I immediately entered into the fire and sought the protection of the fire-god. Somehow, with the help of the fire-god, we bored a small hole in that huge body and managed to emerge into the outer space. Further, we saw a colossal form. It shattered all the celestial bodies including this earth. The siddha sages and celestials prayed to 'Kaalaraatri'. Instantly, she appeared in front of them, along with the goblins (devils). The

Kaalaraatri was dry and bloodless too. The siddhas said to her: "O' Divine Mother! This is our offering to you, please accept our bodies and consume them quickly." She accepted their offer and began to eat up those bodies. Her own lean body considerably grew up in size. Now, she began to dance."

"After **Kaalaraatri** had eaten up that body, the earth became visible again. The bones of that body itself became the mountain on earth. The earth was formed out of the flesh of that being and hence it is called '**Medinii**'. The following story concerning that huge body was narrated by the Fire-god."

"In one of the universes, there lived a gigantic person named '**Asura**'. Asura destroyed the hermitage of a sage and the sage got enraged and cursed him: "You are very much egoistic and proud of your huge body. Become a mosquito." Instantly, the Asura demon was burnt by the curse. At that juncture, self-awareness arose in him, just as a seed sprouts under favourable conditions. The self-awareness lay in that sage's curse, (and the concept or idea of a mosquito). For this reason, he became a mosquito. (Vashishtha explained: **All beings, from Brahmaa down to a blade of grass, are subjected to two forms of birth: i) the Brahmaa's creation, and the other, ii) the illusory creation.**) The mosquito that dwelt in a blade of grass was eaten by a deer. While looking at the deer, the mosquito died and hence, he became a deer. Further, the deer was killed by a hunter; for that reason, he was born as a hunter. The hunter, while roaming in the forest, met a sage who awakened him to the truth, with the question: "Why do you engage yourself in this sinful life of a hunter? It is



better to discard this and seek to attain liberation (nirvana)."

"After a lapse of some days, the hunter started to go through the wisdom of the scriptures, just as a flower enters a man's body in the form of fragrance. He asked the sage, "How is it that the dream that occurs within, appears to be outside?"

The sage replied: "O' Hunter! Hear me. In order to get an answer to your question, once, I practiced contemplation. I exhaled the mind, outside the body, along with the help of praana. The praana entered in another's body which appeared in front of me. I just followed that being. I saw all the organs. I entered the heart of that being. By that, I acquired the principle of light in which all the three worlds are reflected. Remaining there for some time, I saw the entire universe as if I were visualising it with my own vitality."

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### NIRVAANA PRAKARANAM : 6<sup>TH</sup>. DECEMBER

**No.341:** *Yadaa svakarmani spande vyagrah praano bhrusham bhavet / Tadaa tadiihitavyagrah praano naa-  
~tmodyamii bhavet // VI.2-137 to 139-139/12.*

The sage continued: "There were the Sun, the mountains and oceans and also gods, demons and human beings in that dream-world. 'I understood well, that "This must be surely the divine form of the truth with regard to Consciousness. And, whatever that Consciousness manifests in itself is termed the world.' From this, I have

realised now that this world, (which is known as a dream-object) is no other than a perception of this Infinite Consciousness. Such expression of this perception is the waking state. 1) Dream is dream only in relation to the waking state. But, 2) a dream is itself a waking state in it. These are the two aspects of waking states. In such a case, what is meant by sleep? A notion or an idea, such as, "Let me rest in peace", when this one notion prevails in the mind, then there is sleep. This can happen even in the waking state. The fourth state occurs, when the world-appearance ceases completely, that is the state of perfect illumination, and it is known as 'Turiya'."

"I moved further from that being's vitality and entered into its Consciousness itself. At the beginning, there was dual awareness. On the other hand, after a little while, as the two perceiving intelligences were of a similar nature, they both mixed up well, just like water and milk. After mixing up together, they instilled into me the consciousness of the other being. Here, I began to experience the world as he did. After a while, he retired to sleep. He collected all the rays of his mind and became composed. His senses were withdrawn into his heart including their functions, just as the tortoise draws its limbs into itself. In this way, his sense organs became as if they were dead. At this, I was within him and followed the course of his mind and cautiously entered into his heart. Because of exhaustion, all the channels within him were impenetrable and jam-packed. And, due to intake of food, drink, etc., the life-breath flowed slowly within the nostrils. Now, the Self is its own object and there is no other externalising activity. For this reason, it shines in itself as itself."



“Mind itself is the creator of the world. It is the mind that takes the praana with it, and thus the thinking faculty arises. Now, the mind thinks that praana is my movement and I shall not be without praana anymore. **The mind is unable to exert in self-knowledge, because of the busy engagement of the praana in its own movement.**”

“The mind and the praana are like the rider and the vehicle. They have such a close relationship. A person engages himself in various activities, when both the praana and the mind are in harmony. When there is disturbance between them, then disharmony arises. When both the mind and the praana are at rest, then, there is sleep. Sleep occurs, when the naadiis are clogged by food or when there is fatigue or weakness and hence, the praana cannot move properly. “

“I had entered into the heart of the being, who slept because of the darkness of the night. I too slept. He took the food, digested it well and the naadiis were clear, and the praana, the life-force began to move and the being slowly got up from the sleep. Then, I saw the world with its Sun and all that is within it, as if it arose in the heart. I saw everything from where I was. This world was flooded. In it, I, too, was swept away. But, luckily, I got a foothold on a rock. Again, a huge wave knocked me into the waters.”

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**OM NAMO NAARAAYANAAYA!**

NIRVAANA PRAKARANAM : 7<sup>TH</sup>. DECEMBER

**No.342:** *Sargaadaavatha dehaante bhaatam yad-vedanam yathaa/ Tattathaa ~mokshamevaa~ste tadidam sarga uchyate // VI.2-140 to 143-143/17.*

The Sage continued: "I have so far described only a dream. In a dream, what is impossible? I said to myself, after these events, "I am just sixteen years of age and I am dwelling in a hut in a village." All this became real to me. Now, the memory of the earlier experience is getting faded. I consider that the body alone is my hope. I cannot dream wisdom at all. It is far from me. Vaasanaa or mental conditioning was the very essence of my being. For this reason, I was much devoted to wealth. I involved myself in all social and religious observances. I knew perfectly what is to be done and what not to do."

"Once, a sage came to me as a guest. I served him with devotion. He gave a detailed account of the universe and finally concluded that whatever is, that was the one Infinite Consciousness alone. By this, I got awakened spiritually. In a trice, I recollected that I had entered into another body, and I became one with the praana of the other person, and with it I came out. I understood well that I was seated in samaadhi. I came to know from my disciples, that only one hour had passed since I entered into samaadhi. The person into whose heart I had penetrated was another traveller. I re-entered the other person's heart, out of curiosity, while he was still asleep. In his heart, the Cosmic termination had just concluded."

"There is nothing else, except Pure Consciousness. There is no body, no heart, no dream, no water, no flood, and so on. There is no awakening or the closure of such



awakening. There is no birth, no death. Everything is a mass of Pure Consciousness alone. In the presence of this Pure Consciousness, even the smallest and the subtlest of spaces appear large, as macrocosmic. The persons seen in a dream have no past karma. Exactly so, the jivas that arose at the commencement of 'Creation' have no karma because they are Pure Consciousness alone. Only when one is rooted firmly in the notion or idea of this world-appearance as a reality, then, the concept of karma arises. After that, the jiiva roams here, in the world, bound by his various karmas. When one realises that this creation itself is mithya (no-creation) and Brahman alone exists, then, that very moment, karma ceases. In such a case, where is karma, what is karma and who belongs to that karma?"

"Such awareness or experience which arises at the time of creation, as well as at the end of life-span of the body (dehaanta), and continues to exist till it ceases to be, i.e., until liberation is achieved, is called 'creation'. This creation is within the heart of the Infinite Consciousness, just as the dream is in your heart, which is both the cause and the effect."

"Terms like, 'Dharma' and 'adharma' (virtue and vice), vaasanaa (latent tendency), the active self and the jiiva - all these are synonyms which have notions with no corresponding reality. Pure Consciousness alone appears as the diverse (various) dream-objects in a dream. All these varied infinite number of objects which appear in the dream become one again, in deep-sleep. In the same way, this dream-world, when it appears in the Infinite Consciousness that is itself known as 'Creation'; and this dream-world, when it enters into the equivalent of the deep sleep state, then it is termed 'Cosmic Dissolution'."

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**OM NAMO NAARAAAYANAAYA!**

## NIRVAANA PRAKARANAM : 8<sup>TH</sup>. DECEMBER

**No.343:**     *Svapne tu jaagrat-samskaaro yastaj-  
jaagratkrutam navam / Ajaagrajjaagradaa~bhaasam  
krutamityeva tadvidah // VI.2-144-19.*

The Sage continued: "Whatever exists or does not exist are all like dream-experiences. If that is the case with the truth, then, what is meant by bondage and who is the liberated one? In the sky, the cloud-formations throw up ever-changing patterns and forms; in the same way, the world-appearance is ever changing in its course. It is because of ignorance that the world-appearance seems to be stable and unchanging. There are infinite numbers of worlds in the Infinite Space, just as we have our own world. One man's world is different from the other man's world and is not experienced by the other man. The experience and measure of the worlds differ from one another; of frogs living in a well, living in a lake and living in an ocean are all different from one another. They do not share one's knowledge with another. Even so, people sleeping in one house have different dreams and in them, they experience life in different worlds. Exactly so, some people have different worlds in the same space, while others may not have such. This is all due to the mysterious and efficient work of the Infinite Consciousness alone."

"Consciousness has its innate nature to hold on to something. A concept or notion so held is termed 'Samskaara'. The peculiarity is that when it is understood that the concept is only a reflection in Consciousness, then, it is seen that there is no samskaara independent of Consciousness. There is no previous memory in dream but objects are experienced for the time being. At times, one



may even experience one's own death in a dream, and in the same way, the objects appear to be like those seen earlier."

"In the beginning, the creation was like a reflection in a mirror, in the homogenous consciousness. For this reason, the creation is not different from that consciousness. Brahman is nothing but Infinite Consciousness alone shining as this world. The cause alone is the effect and it was there before the effect and will ever remain after the effect ceases to be, because the cause acts efficiently (samyak karoti) in bringing about the effect and that the effect itself is known as samskaara."

"Samskaara is that which existed before the arising of the dream but it shines as that which was seen before. There is no such, external factor as 'samskaara'. *Samskaara is to be understood as the 'latent impressions of past experiences and actions'*. Things that are seen and unseen exist in the Consciousness and shine in their own light and one thus experiences all those things as if they were already seen. The samskaara that is created in the waking state arises in the dream. But, in the waking state itself, new ones are created. But, who knows the truth that they were in fact created in a state that appeared to be the waking state, but in fact it is not. It is like the movement that arises in the air suddenly; in the same way, notions arise in the Consciousness; in such a case, where is the need for samskaara to create them? And, when the experience of a thousand things arises in consciousness, it is termed creation. The experience of a thousand things when they cease to be in Consciousness is known as the 'Cosmic Dissolution'. In this way, the Pure Consciousness (Chid Aakaasha) alone brings into being all these diversities with various names and forms without ever discarding its homogeneity, just as one creates a world in his dream."

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**OM NAMO NAARAAYANAAYA!**

NIRVAANA PRAKARANAM : 9<sup>TH</sup>. DECEMBER

No.344: *Bhaatykaaranakam brahma sargaatmaa-  
~pyabudham prati / Tam pratyeva cha bhaatyasha  
kaarya-kaaranadrugbhramah // VI.2-144-49.*

The Sage continued: "The experience or the perception of 'the world' prevails even within the atomic particle of Infinite Consciousness. The reflection that appeared in a mirror is only mirror. Even then, it is not different from the Infinite Consciousness. Moreover, this Infinite Consciousness has neither beginning nor end and that itself is known as 'Creation'. The Consciousness shines everywhere and creation exists all over, and it is not different from Consciousness, just as a body is not different from its limbs. Whatever existed, i.e., you and I, etc., everything is Consciousness alone. The entire world is Consciousness. With such understanding, (realisation), the creation is visualised as an integral part of the Consciousness and the creation is not created at all. For this reason, I am an atomic particle of that Consciousness alone and as such, I am infinite and omnipresent. For that reason, wherever I am, wherever I dwell, I visualise everything from there itself. I am a particle of that Consciousness. Even then, I am one with the Infinite Consciousness because of the realisation of this truth, just as water is the same as water."

"For that reason, I entered into the 'Ojas', and experienced all the three worlds, within it, but not outside. You may call it dream or waking, either inside or outside; but everything happened within the Infinite Consciousness."



**THE HUNTER AND THE SAGE**

The Hunter asked: "How does the creation come into being without any cause? Or else, if it has a cause, then what is the cause of the dream-creation?"

The Sage replied: "The creation had no cause whatsoever, in the beginning. The conflicting diversity of objects opposed to one another does not arise, as the objects do not have any cause for their creation. All these objects, etc., are nothing but the one Absolute Brahman alone that shines as all this and is known by the word, 'Creation'. In this way, this causeless creation is Brahman but the creation appears to be part of that Brahman, which has really no parts, to have a form in the formless, and appears to be diverse in His homogeneity. It is Pure Consciousness alone, but it appears to have assumed various forms like the mobile and immobile objects. It creates gods and sages and sustains a world-order with all its injunctions and prohibitions. The omnipresent consciousness is one undivided mass of consciousness and as such, existence, non-existence, the gross and the subtle, etc. etc., do not in any way affect it."

"On the other hand, generally, the effects do not arise without a cause. The world-order (niyati) and the Lord (Brahman) act upon one another, like one arm restraining the other, even though both belong to the same person."

As a result, this creation has arisen without desire and without psychological causation. The world-order (niyati) exists within Brahman and Brahman exists with niyati too. In this way, this creation has a cause, only in relation to the one whose creation it is, and as long as that

creation lasts in relation to him. An ignorant man thinks that Brahman alone appears as this universe without having any cause. Again, the ignorant are caught up in this cause-and-effect or deluded notion that causality is real. The creation takes place as a coincidence, - just the ripe cocoanut falls, accidentally and just at that time a crow alights on it. Then, it is the 'niyati' that decides, what is what, etc., as 'this is this' and 'that is that'."

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### NIRVAANA PRAKARANAM : 10<sup>TH</sup>. DECEMBER

No.345: *Yadendriyaani tishtthanti baahyatashcha samaakulam / Tadaa mlaanaanubhavanah samkalpa-artho~nubhuuyate //*

The Sage continued: "The jiiva, with its externalised senses, experiences the external world and with the inner senses, experiences the inner dream world. The senses while they are engaged in the experience of the external world, then, the field of internal notions is not clear and vague. But, the senses, as and when they are turned within, then, the jiiva experiences the world within himself, with much clarity. There is no contradiction at all in this world-appearance, at any time. The world appears as one sees it. For this reason, the jiiva experiences the world, when the eyes are extroverted, as if the world was outside in the Infinite Consciousness. The jiiva is nothing but the aggregate of all the senses put together; i.e., the sense of hearing, touch (skin), sight (eyes), smell (nose), taste (tongue) and desire, which is of the nature of Pure Consciousness endowed with life-force. The jiiva exists, in



everything, and everywhere. For this reason, he experiences everything and everywhere."

"The jiiva (the 'ojas' or the vital essence), when it is filled with 'phlegm' (shleshma) or 'kapha', that is one of the three humours that constitute the vital essence of the body), he sees its effects forthwith. He 'sees' himself rising from the ocean of milk; he sees the moon floating in the sky; he sees lakes and lotuses, gardens and flowers, rejoicing the festivals in which women sing and dance, feasts with a lot of food, etc., rivers flowing into the ocean, huge palaces painted white, fields covered with fresh snow, parks with full of deers, etc., and various mountain ranges."

"The jiiva, when it is filled with 'bile' (pitta - another humour), he experiences its effects, such as, he sees, beautiful flames; produces sweating of the nerves and releases up black smoke which darkens the sky, sun with brilliance and scorching in its heat, oceans and mist rising from them, forests, mirages with swans that appear to be swimming in them; and he sees himself running along the road in fear and covered with hot dust, he sees the earth scorched dry and hot. Wherever the eyes see, he sees everything on fire, even the clouds rain fire, and because of this unusual fire everything looks bright and brilliant."

"Jiiva, when it is filled with 'wind' (vaata, another humour), experiences various effects; such as, he sees the world as new as ever, he sees rocks and mountains flying, everything revolving and rotating, sees flying angels and celestials, and the earth and everything in it quakes. He further sees himself, as having fallen into a blind well, or standing perilously on top of a tree of great height or on top of a mountain peak."

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**OM NAMO NAARAAYANAAYA!**

## MAHAA RAAMAAYANAM

NIRVAANA PRAKARANAM : 11<sup>TH</sup>. DECEMBER

No.346: *Kshubdhairantar-bahishchaiva svalpaih svalpam prapashyati / Samaih samamidam drushyam vaatapittakaphaadinaa // VI.2-145-59.*

The Sage continued: "The jiiva, when it is filled with these humours; vaata, pitta and shleshma (wind, bile and phlegm), comes under the influence of the wind, and he suffers. He sees a shower of mountains and of rocks and he hears heavy sounds with which trees revolve in earth. And, the entire forest whirls around with all animals in the forest. All the trees are on fire and there is sound of burning coming out from the caves. He sees the collision of the mountains. He sees the oceans rising up as if they enveloped the entire sky and took away whole forests and even clouds, lifting them up to the region of Brahmaa, the creator. The whole sky seems to be clear. All the three worlds appear to be filled with the battle cries of soldiers and warriors."

"The jiiva, when he thus get agitated and distressed by all such vision, becomes Unconsciousness. In that unconscious state, he rests within himself, like a worm that lies buried in the earth, like a frog hidden in a rock, like the foetus in the womb, like the seed within the fruit, like the unborn sprout in a seed, like an atom in a molecule, like an uncut figure in a rock. He is not at all disturbed by the movement of the praana, because at the place where he rests, there are no holes or outlets. He thus enters into deep-sleep, like resting inside a rock or a blind well."

"A hole, when it is made, with mental effort, in that resting place, then, he comes to know of the world of dreams. He was made aware of it by the movement of life-force or praana. And, this life-force drops down from one



## MAHAA RAAMAAYANAM

naadii (nerve-channel) to another, then, there is a vision of a shower of mountains. The experience of a vision depends upon the movement caused by vaata, pitta and shleshma."

"The jiiva, whatever experiences it undergoes within the dream, etc., due to these three humours; vaata, pitta and shleshma, experiences the same even outside, too, in his corresponding organs of action. The jiiv, when agitated inside or outside, experiences a little disturbance. If the disturbance in these three humours; vaata, pitta and shleshma, is slight, and if they are in a state of balance or equilibrium, then, he experiences equanimity. When these three humours are agitated, the jiiva experiences all these outside: such as, burning, drowning, moving in air, resting on rocks and mountains, hell, rising and falling from the sky, hallucinations, such as, drowning in a play-ground, sunshine at midnight, perversion of intelligence in which he himself appears to be a stranger and enemies appear like friends. All these things can be seen with closed eyes within oneself and with open eyes these are all seen outside: all these delusions are brought about by a disturbance in the three humours. The jiiva residing within them (humours), in a state of equilibrium, then, sees the whole world, as it is, as it really is, and as non-different from Brahman."



"To say that a Sannyasi renounces or sacrifices his home, properties, relatives, etc., is not right. Till I came to the Ashram, I was identifying myself with a small family, say, I was moving in a narrow circle. But after coming here, I started feeling that I belong to the entire world, of which the old family was a part. So it is not renunciation of a family but acceptance of all families — the whole world — as mine."

**SWAMI SATCHIDANAND**

NIRVAANA PRAKARANAM : 12<sup>TH</sup>. DECEMBER

No.347: *Tadevam svapna evaa~yam jaagrad-bhaavamupaagatah / Sarve vayamiha svapna-purushaastava suvrata // VI.2-149 to 154-151/9.*

The Sage continued: "I was still in the heart of the other person, i.e., my own relations and so on, when I saw them. And, for a while, I forgot totally that they were the product of my own concepts and ideas. And thus, I lived with them for a period of sixteen years, until I met the ascetic who awakened my intelligence. He revealed to me, thus, "All of us are in the heart of a Macrocosmic Being who is regarded as such by all of us. In the same way, there will be other macrocosmic beings for others. This macrocosmic being is the cause for the experiences of pleasure and pain and for miscellaneous types of actions."

"The 'ojas' of this macrocosmic being, when it is disturbed, is agitated, and that effect is experienced by all of us who are in his heart. When his heart regains equanimity, then, we are saved from natural calamities. For that reason, this macrocosmic being is the reality of this particular creation. When some people engage themselves in evil actions, the resultant unhappiness happens to fall on all."

"When the actions arise from one's own personal notion 'I do this', then, Consciousness bestows reward on them. And, when the Consciousness is freed from such a concept, then, such action is not followed by its fruits. Just as in a dream, the effect of an action is not governed by a definite cause. The dream-experience, at times, has a cause;



and at other times, it has no cause. It is rather simply accidental coincidence."

"I instantly got enlightenment, on receiving the instructions from the ascetic. After that, I could not leave him. On my request, he lived with me. (That the very ascetic is sitting by your side.) I desired to see my own body as well as the body which I had begun to investigate. I tried in every possible way, but, I could not get out of the heart of the person where he was. I was rather puzzled. But, the ascetic was kind enough, and explained the mystery behind it. He said: "O' Sage! Do not get puzzled. You will know everything, provided you see it with your 'Inner Vision'. O' Sage, you are not this little personality; you are the macrocosmic person himself. At one time, you desired to enter into the heart of a being, in order to experience a dream. In this way, you entered into this creation. While you were in that body, a great fire arose and consequently it destroyed your body as well as the body of the other person. At that critical juncture, you continued to vibrate as Consciousness. But, you could not find a way out. Thus, you were forced to exist in this world, because of not finding the two bodies. **Consequently, your dream materialised into the waking-state reality. All of us here are no other than your own dream-objects.** Correspondingly, you are our dream-object. In such a dream-object, all that happens is nothing but Pure Consciousness, which pervades everywhere, at all times."

"The ascetic had referred to me as 'the teacher of the hunter'. On questioning, he revealed the future: "After a lapse of some years, a great famine will arise here. And all your relatives will perish at that time. On the other hand,

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you and I shall never experience sorrow, in view of the fact that we are the 'Knower of the Truth'. And, in course of time, a nice forest will grow here. One day a hunter will visit that place in pursuit of game. You will enlighten him with your talks and stories. Consequently, you will become the teacher of the hunter."

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NIRVAANA PRAKARANAM : 13<sup>TH</sup>. DECEMBER

No.348: *Avashyam bhavitavyo~rtho na kadachana kenachit / Vidhaatumanyathaa shakyastanna ksharati yatnatah // VI.2-155 to 159-155/53.*

The hunter asked: "How shall I ever rest in the self?"

The Sage replied: "No doubt, you are sure to attain Self-knowledge, but, the thing is that you have not found your firm grip on sound wisdom. You desired to get out of this world-appearance. Keeping in view this in mind, you wish to know its extent. You are engaged in penance, for that purpose. You will continue to perform such sort of penance over several world-cycles. As a result, the Lord will appear before you and will graciously grant you a boon of a long life, good health and the ability to travel at will in space in order to investigate (discover, explore) the extent of creation. You will perceive innumerable (limitless) universes and then realise that they are real and homogenous (indivisible) to the enlightened. You will also understand that for an ignorant one, in his eyes all these are unreal and diverse. After perception of those universes, you will instantly discard your body. That



which is inevitable can never be averted by anyone else, at any time. It is not altered by any amount of effort. After that, your body will fall down, and by its sheer size and weight, the earth will get crushed. The goddess known as 'Kaalaraatri' will consume that body and consequently, purify the earth."

"Just as you see the world in your dream, your jiiva will behold the entire world. The jiiva will then regard itself as king Sindhu, whose kingdom is invaded by king Viduuratha. Just because of this thought, there will be a fierce battle between you two. You will kill Viduuratha and become the king of the whole world. Your minister will reveal to you that Viduuratha did not win the battle as he had desired only liberation, whereas, you did not pray thus, since your impure heart had craved only for victory over the enemies and so on. The minister will urge you: *"Yesterday's evil action is transformed into good action by today's noble deeds. For that reason, make every effort to be good and to do good now."* As and when you hear this, instantly, you will renounce the world. And, with the association of holy ones, you will then attain the highest wisdom and liberation."

Bhaasa continued: "The fire-god, after narrating the story of that being whose corpse fell down, disappeared. I was still wedged (caught) in the deer-body. I met Indra, the king of Heaven, who exposed to me my true identity. On one occasion, a hunter will pursue and overpower me, and thus bring me to you to serve you as your pet. O' Rama! *This ignorance is limitless endowed with countless branches in all directions; and at the end of this, no one can understand, by any means other than Self-knowledge."*

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"This 'Maayaa' is rather strange and wonderful. It is confusing (mystifying, puzzling) and gives rise to delusion in the mind. In such a deluded mind, both thesis (opinion, notion, idea, and proposal) and antithesis (direct opposite) exist together without any disagreement or opposition. Every inch of space is filled with the creations of 'dead' jiiva. Such similar worlds are countless in number. They are invisible (hidden, unobserved). All such worlds exist together, without any disagreement or opposition. This universe appears in Brahman and the next moment, they cease to be, because, Brahman alone is real."

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NIRVAANA PRAKARANAM : 14<sup>TH</sup>. DECEMBER

No.349: *Jantoryathaa manoraaajyam vividha-  
arambha-bhaasuram / Braahmam tathedam vitatam  
manoraaajyam viraaajate// VI.1-114-21.*

Vashishtha continued: "At first, from Supreme Brahman, the mind arose with its faculty of thinking and imagination. And, this mind remains as such in that Brahman, like fragrance in a flower, like waves in the ocean, and like rays of light in the sun. Brahman is extremely subtle and invisible too. Such a Brahman, forgot as it were, and with the result, arose the wrong notion of the real existence of the world-appearance."

"If anyone thinks that the light rays are separate and distinct from the sun, to such a one, the light rays have a distinct reality. In the same way, if one thinks that a



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bracelet made of gold is a bracelet, to such a one, it is indeed a bracelet and not gold."

"When one realises that the light rays are not different from the Sun, then, his understanding does not get modified - i.e., it is in 'nirvikalpa'. And, when one realises that the waves are not different from the ocean, then, his understanding is said to be unmodified - 'nirvikalpa'. In the same way, if one realises that the bracelet is not different from gold, then, his understanding is said to be unmodified - 'nirvikalpa'."

"When a person who perceives the display of sparks does not realise the reality of it as fire, such a person, experiences with his mind, joy and sorrow just as these sparks fly up and scatter on the ground. That is to say, his mind is not stable but wavering. But, if one visualises that the sparks are no other than fire and non-different from it, then he sees only fire and his understanding is said to be 'nirvikalpa', unmodified."

"The one who is thus established in the 'nirvikalpa' is indeed a great one. His understanding does not diminish. He has attained to the state of worthiness. And, his heart does not get entangled (ensnared, trapped) in the objects. For this reason, O' Rama, discard this perception of multiplicity or objectification and ever remain established in Consciousness."

"Due to the inherent power that underlies Consciousness, whatever the self contemplates materialises. Such a materialised thought shines as if it is independent. As a result, whatever the mind which is endowed with the faculty of thought, contemplates, it gets

materialised instantly. This is the starting point of multiplicity. For this reason, this world-appearance is neither real nor unreal. Just as the living beings create and experience varied objects in their own day-dreams, this world-appearance is the day-dream of Brahman. The moment one realises that the world-appearance is no other than Brahman, then, the world-appearance gets dissolved, because, from the absolute point of view, this world is non-existent. Brahman remains as Brahman, and it does not create something that was not already in existence."

"O' Rama! Know well, that whatever you do is no other than Pure Consciousness. Brahman alone manifests here as all this, and there is nothing else exist without Brahman. There is no scope for 'this' and the 'other'. *For that reason, discard even the concepts of 'liberation and bondage' and ever remain in the Pure, egoless state, engaging yourself in all activities, in a normal way.*"

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### NIRVAANA PRAKARANAM : 15<sup>TH</sup>. DECEMBER

No.350: *Teshamantarjanaah santi janam prati punarmanah / Punarmanah prati jagajjagatprati punar-janah // VI.2-56 to 63-63/33.*

Vashishtha continued: "Once, in the past, I desired to renounce all the activities of the world completely and to meditate in total seclusion. I searched for a suitable place. I discarded those places that were full of disturbances, such as, the forests, cities, oceans and caves. Then, I went into the outer space, but that was also found subject to



## MAHAA RAAMAAYANAM

distractions by the celestials. I went further to a lonely spot where I imagined a hermitage. One hundred years passed in the twinkling of an eye. *A person, when he is absorbed in deep meditation, then, the passage of time is not noticed."*

"When I returned to body consciousness, I heard a sigh (a long, deep audible exhalation, expressing tiredness). In order to discover its nature, I sat in samaadhi again. I saw the image of countless universes in the Infinite Consciousness, which were dissimilar in their composition and time-space structure. In one of these universes, I saw a woman, *'the source of sound'*, who saluted me. But, I ignored her and continued to investigate the multiplicity of the universes. In one of them, I saw space and Consciousness that alone existed. When you look at something and say "This is such and such", then you experience it, as such. (That means, whatever you say, that you instantly experience.) Because of this, there is infinite multiplicity. In some universes, moonlight is hot, and sunlight is cool. There is visibility in darkness and blindness in daylight; good is destructive and evil constructive; poison promotes health and nectar kills, according to the ideas that arise in the Consciousness. In some universes, there are no women. In some, the beings do not possess one or two or more of the senses and there are only one or two elements present."

"I cannot exactly say, whether I remained at one spot or that I roamed all over; because I had attained to the state of Infinite Consciousness. And, all this I witnessed within the self which had assumed, instantly, the form I witnessed; just as you see various parts of your body at night with closed eyes. The lady and I had bodies made out of Pure Imaginary Space. This is true in case of all

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bodies. On the other hand, we experience them as if they are real and solid, just as we experience the reality and tangibility (substantiality) of dream-objects. It is due to the very nature of the Infinite Consciousness, that all these space bodies seem to exist; and their reality is, of course, the one and only reality of Brahman. Pure homogenous (indivisible) Consciousness alone exists in everything and everywhere, at all times. In the Infinite play of the Infinite (Brahman), there are innumerable minds with infinite minds with infinite worlds within them. And, in every one of them, there are innumerable Continents, Mountains, Villages and Cities that are inhabited by people who have their own time-space scale and life-span. These jiivas, when they reach the end of their life-span, in case they are not enlightened, then, they continue to exist in Infinite space, by creating their own dream-worlds. **There are other people who have minds; and within those minds, there are worlds in which there are innumerable and endless beings."**

"This is such an illusory appearance, where there is no beginning and no end. It is all Brahman and Brahman alone. O' Rama, all this variety of objects is nothing but Pure Consciousness."

Moderation in everything is the keynote for success in Yoga.

Faith is the touch-stone of devotion. Oneness is the touch-stone of Self-realisation. Ahimsa is the touch-stone of virtue.

Prem is the touch-stone of God Realisation.

Purity is the touch-stone of ethics. Learn to obey. Learn to bear insult.

Learn to speak measured words. Learn to give abundantly.

Learn to forget and forgive. Learn to discriminate. Learn to introspect.

Learn to control the mind. Learn to look within.

Learn to meditate. Learn to fix the mind on God. Learn to live in God."

**SWAMI SIVANANDA**

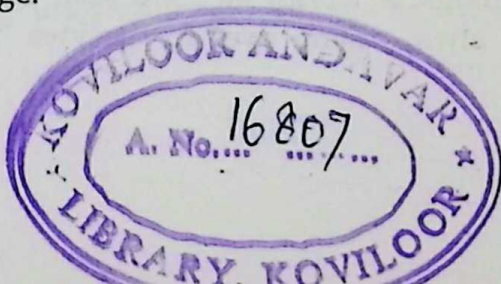


NIRVAANA PRAKARANAM : 16<sup>TH</sup>. DECEMBER

No.351: *Ishttavastvarthinaam tajjnasuupa-dishttena karmanaa / Paunahpunyena karanaannetarach-charanam mune // VI.2-64 to 69-67/23.*

Vashishtha continued: "When I questioned her identity, the woman celestial said: "You live in a corner of this universe. Other than this, there are several universes with varied phenomena, and it is very difficult from this to visualise. On the slopes of a far-distant mountain range there is 'a solid rock' in which I live, and, the world within this rock is just like yours; it has its own inhabitants, angels and demons, heavens and hells, the sun and the moon and all the rest of it, everything. I have been living in it along with my husband, for countless aeons (a period of thousand million years). As we are intensely attached to each other, we have not attained liberation. On the other hand, my husband is a braahmana and a celibate from birth, educated but lazy. He desired to have a wife who would be spiritually inclined; *because of his wish I was born.* But our marriage has not been consummated."

"In course of time, my attachment towards my husband turned into non-attachment. Even then, I could not discard him; because, *a woman can discard everything in this world but not her husband.* On the other hand, I have only one desire now and that is for 'self-knowledge'. And, my husband too wished to attain 'self-knowledge'. You may please instruct us both, for attaining self-knowledge."



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**THE STORY OF WORLD WITHIN THE ROCK**

"On her request, I went to her 'world-within-the-rock'. In fact, I could not see the world, even though I saw the rock. She continued to narrate: "I saw previously in the rock, worlds, because of my repeated affirmation about the world within the rock. I began to experience it. Now I see myself in this rock. **This is the only path to liberation: one should be completely devoted to the one desirable cause, and one should be instructed in the right effort for its attainment. Further, one should repeatedly engage oneself in such right perspective with sincere self-effort.**"

"After hearing this instruction, I entered into samaadhi again. What appeared as rock before now shone as 'Pure Consciousness' (**Chid-aakaasha**). Power of illusion is so powerful. An idea arises just for no reason whatsoever; the noticeable is unreal and in turn the unreal becomes noticeable (obvious)."

"The subtle body is the first among these noticeable (obvious) truths. The gross physical body exists in the '**Aativaahika**' or the subtle body, just as water exists in a mirage. When you understand clearly that what seems to be noticeable (obvious) is itself unreal, then, in that case, what else is worth our consideration? How to compromise ourselves, a thing which is established as real by the unreal? How can we accept that?. As a result, what was seen by us as the world within the rock was unreal. It was no other than Pure Consciousness only. Such sort of things; a world, etc., are seen only by the ignorant, who always hang over to the idea "I am not enlightened.""



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"The celestial lady entered the world within the rock. I went in, too. She proceeded straight to the Creator of that world. The Creator was her husband. She requested me to enlighten both of them. He was in deep meditation. She brought him back to normal consciousness. Now, he became aware of his limbs. In fact, these limbs were no other than the 'created' beings that arose in that awareness. He welcomed me. I questioned him with regard to both of them."

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NIRVAANA PRAKARANAM : 17<sup>TH</sup>. DECEMBER

No.352: *Evam sampadyate brahmaa tathaa sampadyate harih / Evam sampadyate rudra evam sampadyate krumih*// VI.2-69 to74-73/37.

Vashishtha continued: "The 'Creator in the Rock' said: "I am just a vibration in the one Cosmic Consciousness. I do not see anything other than this. Whatever is seen here as you and I are just vibrations or notions alone. In the same way, she was not created as my wife. Now, I desire to merge in the plane of Infinite Consciousness. For this reason, dispassion has arisen in me, cautioning me, as to the onset of the cosmic dissolution. For that reason, dispassion has arisen in this lady too, who is also a notion. Now, all notions have ceased. Just as a notion arises and ceases instantly, the yearning for the unconditioned inheres in conditioning itself."

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"Consciousness has got several parts, such as, time, space, matter, motion and so on. Everything is Consciousness alone. The Consciousness alone exists as this rock and countless worlds exist in that Consciousness."

"The Creator after having said this, entered into deep meditation. In the same way, the lady too followed him. The Cosmic person, when he withdrew his Consciousness from the notion known as 'earth', began to fall apart (disintegrate). Before its disintegration, unrighteousness, natural and artificial catastrophes preceded. When the earth has been destroyed in this way, then the water element flooded (deluged) everything that existed. Terrible flames, unquenchable, arose and destroyed everything. When the Creator withdrew his praana or life-force, air discarded its natural motion in space. The stars and heaven, with their ruler Indraa are all notions entertained by the Creator. Hence, all of them began to disintegrate."

"Only the 'Eternal' survived and it is beyond description. A sub-atomic particle is small when compared to a mountain. And, in relation to the Infinite, the entire universe is just a subatomic particle. Moreover, creation is like a dream. A particle of consciousness, when it moves in space, it does 'there' what it did 'here' earlier. As a result, the sequence of time arises, as well as spatial distinctions like 'above', 'below' and so on. Even though Consciousness is of the nature of Pure Space or Void, it seems to become Time, Space, Action, Matter and Awareness of the meaning of words. **In the same way, this Consciousness becomes Brahmaa, the creator. Further, it became Hari or Vishnu; and in turn, Rudra; and also became a worm.** Such a vast universe is contained in just a



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subatomic particle. All the three worlds exist within one strand of hair."

"The Cosmic Person is endowed with two bodies: 'the Superior body' that is of Pure Consciousness and the other, 'the world'. The Cosmic Person is able to view the entire world (like an egg) from outside it, just as a hen does. The Cosmic Person divided the egg into two parts: he called the Upper part 'sky' or the 'heaven', and the Lower part he called it the 'earth'. Heaven is his head, and the earth is his feet. All the other elements of the universe are his other limbs and parts of his body. On the other hand, as he is Pure Consciousness, all other things, whatever there, are all nothing but notions or ideas. All the actions in this world originate from him alone. The world appears to be real, because of that Cosmic Person. Moreover, he exists in that Cosmic Body, just as you exist in your heart, during meditation."

**NIRVAANA PRAKARANAM : 18<sup>TH</sup>. DECEMBER**

**No.353:** *Kaakutstha-rudranaamaasaavahankaara-tayotthitah / Vishamaikaabhimaanaatmaa muurti-rasyaamalam nabhah// VI.2-75 to 80-80/19.*

Vashishtha continued: "The Creator, when he was in meditation, I looked around. I saw 'Ten Suns' in all, arising in every direction. The 'Eleventh Sun' arose from the bowels of the earth. The 'Twelfth Sun', in three parts, looked like 'Three eyes of Rudra' rising. Only two objects alone remained unaffected; 'Space and Gold' - because of

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their purity, - 'Space' as it was all-pervading and 'Gold' because of its purity. Other than these two, nothing else was left. Future generations naturally could only wonder, if there was a world, a universe, a creation before."

"After that, dreadful winds with terrific speed dried up everything. This was followed by alarming clouds. They showered beyond measure and there was thunderbolt. Absolute darkness enveloped throughout. The vital air or praana which presides over the disintegration of matter alone continued in those disintegrating objects. The entire space was packed with flying cities, demons, fire, serpents and suns. All these things looked like so many flies and mosquitoes. All the three elements, such as, Water, Fire and Wind, were completely out of control. Complete darkness prevailed all over - total darkness."

"There is no more veil of creation. Whatever is there after total destruction that alone existed as 'Creation'. Again, there was fullness. The fullness becomes noticeable (perceptible), as and when the diverse creatures are destroyed, and it is a fact, that fullness that was there all the time. There was no space and there were no directions. There were neither elements nor creation. There was only vast, limitless ocean of Consciousness. I observed that the Creator is seated in meditation surrounded by the first principles; viz., 'the Twelve Suns' who also arrived there and entered into meditation. I saw them all as one sees dream-objects or as manifestations of mental conditioning, not like the materialisation of dream-objects. And, I realised that all of them were Pure Void. They vanished in a trice, from sight. The 'world of the Creator' had been shattered."



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Further, I saw a frightful form. He was as if the embodied dissolution of the universe. He shone by his own radiance. It came to my mind, probably he may be 'Rudra', and immediately I bowed to him. 'O' Rama! "He is the ego-sense. His very purpose is to devotedly create disturbance in the equilibrium. His form is Pure Space or Void. For that reason, his colour resembles to that of space. All the five senses are his faces. The five organs of action and their area of coverage is his ten arms. In the Infinite Consciousness, this form of 'Rudra' is nothing but a very small particle of it. He exists as movement in 'Chidaakaasha' (Infinite Consciousness) and as air in both the physical space and in living beings, as their praana, the life-breath. In course of time, he attains Supreme equilibrium, when all his movements come to an end.

In view of the fact that he attained goodness and his very existence is for the good of all, for this reason, he is known as 'Shiva'. Further, he attains to the state of 'Supreme Peace' and is therefore known as 'Krishna'. He himself creates the whole universe. *He drinks the ocean of Cosmic Being and attains to that Supreme Peace.*

NIRVAANA PRAKARANAM : 19<sup>TH</sup>. DECEMBER

No.354: *Chetanatvaattathaabhuta-svabhaava-vibhavaadrute / Sthaatum na yujvate tasya yathaa hemnaa niraakruti // VI.2-81 to 86-82/6.*

Vashishtha continued: "When Rudra began to dance in space, I saw a shadow behind him. How could it

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be possible for the shadow to exist without the sun? As I reflected over this phenomenon, that shadow (female) stepped in front of Rudra and she too was dancing along with him. She was thin, but huge. Her mouth emitted fire. She was 'Kaalaraatri', the Night of Death. Holy men call her, 'Kaalii'. She playfully prepared a garland for herself, by dragging the mountains for the purpose, and strung them into a garland. The three worlds became mirrors in the three parts of her body. As she was dancing constantly, the entire universe was in constant motion. This mystery can be explained in another way; i.e., all the three worlds were firmly established in her. While I was looking at them, they appeared, disappeared and reappeared. The revolving firmament looked like her flowing garment. Nothing really happened. By her dance, she created and dissolved the universe, every moment, uninterruptedly."

"There was no such thing as male or female, nor did they dance. The 'Shiva' (Rudra) is himself the 'Chidaakaasha'. And, his own dynamic energy is not different from him and it is inseparable from him. There is nothing existent. Only the Eternal, Infinite consciousness existed. The Lord himself put on the appearance of Rudra. In fact, he was formless. **It is not correct to assume that the Infinite Consciousness, which was already established in all its glory because of its inherent nature, may suddenly be lost without it, just as gold cannot be without any form.** Consciousness is always with some movement within itself. It was never devoid of it, its nature being the movement. An enlightened person does not perceive any diversity, such as, birth, death, maayaa, delusion, wisdom, bondage, liberation, good and evil, you and I and all the rest of it. The deities and the natural forces are nothing but



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the Infinite Consciousness alone for an enlightened person. I saw only space which was supreme peace, and I experienced myself in the form which I have narrated. *No other person saw it that way.* Due to my psychological conditioning, I experienced the movement as the dance of the Lord. And such a concept of motion in consciousness is rather ignorance. Moreover, such notion in consciousness has no qualities."

"Whoever perceives whatever it is with its functions here is real to the self and not to another, who never perceived it and is not aware of it. An imaginary city is imagination but can never be the real city. '*Kaalaraatri*' is part and parcel of the Lord, just as movement is to the air. While she was thus continued to dance in this fashion in space, she came into contact with the Lord by accidental coincidence. Instantly, she got weakened and became thin and transparent. She thus became the form of the Lord, i.e., became one with the Lord, *just as the river enters into the ocean.* All this happened by accidental coincidence alone. The Lord shines ever, one without a second. Thus, the dance (Cosmic Dance) of the energy of the consciousness continues until it beholds the glory of '*Nirvaana*'. When it thus beholds consciousness, it becomes Pure Consciousness."

Rudra, after a short while, became as light as cloud and as small as an atom. Thus, he became invisible and he became one with the '**Absolute Brahman or Pure Consciousness**'. I saw all this in that rock with the help of '**Divine Eye**' (Awakened Intelligence). In case, one sees the rock with the physical eye, at a considerable distance, then one will see the rock only. I saw this creation, with '**Divine Eye**' in every part of the rock, and also saw sustenance and dissolution taking place. I saw the universe of all the three periods of time; i.e., of the past, present and future."

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**OM SRI HANUMATE NAMAHI!**

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NIRVAANA PRAKARANAM : 20<sup>TH</sup>. DECEMBER

No.355: *Evamruupamaham jaalam bhaavayan yattadaasthitah / Tadahankaara ityadya kathyate tvaad-rushairjanaih // VI.2-87 to 92-87/35.*

Vashishtha continued: "For some time, I contemplated on the Infinite Consciousness, and then I suddenly realised that all this creation was within me alone, just as the tree is programmed in the seed. In this way, while observing creation, I became atomic. I realised myself as '**a ray of light**'. Almost immediately, I became gross. Here, in this grossness, there were the potentialities of sense-experiences. When the consciousness has become aware of its own inherent potentialities, instantly, the '**Pure elements**' (Tanmaatras) arose, and along with them, all the senses arose. These senses are in fact, '**Pure void**', those have come into being. With the five elements and the five senses, along with them, arose in me, instantly their corresponding knowledge and experience. There was no substantiality and illusion present with them. **Up till now, such state of my being is known by people like you, as 'I-ness' or 'ego-sense'.** I am Pure Consciousness alone, but, it appears that I have acquired a 'subtle body' and an 'antahkarana' (the totality of the mind, -mano, buddhi, ahankaara and chitta).

The experience of space enabled me to know what earth was. And, I became earth and in that earth experienced the existence of countless universes, without ever discarding the awareness that I am the Infinite Consciousness. When I remained in the earth-consciousness, I experienced the experiences of the earth. In fact, this was mental musing and I had myself become



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the earth; and it is also equally true, that this is neither mental nor did I actually become the earth. At that juncture, mind alone is the earth and there is no other. It is only an idea that arises in consciousness which is no other than 'Pure Consciousness' alone. For this reason, there is no idea or concept as such, neither a self nor a world. When it is thus visualised, then the world does not exist; and only when it is not observed carefully, then the world seems to be coming into being.

Pure Consciousness alone appears as this earth. The false notion entertained by countless beings in all the three worlds, has attained relative reality known as the earth. I saw everything with the realisation that 'I am all this and all that is within all this'.

After that, with the help of concentration on water 'water-dhaarana', I have also experienced the water-plane. Then, I became the fire-element through the contemplation on the fire element - 'teja-dhaarana'. I became the good colour (suvarna) in gold and other metals. Further, I became vitality and valour in men, in jewels I sparkled as fire, in rain-clouds water and fire and I became the light of the lightning. In whatever way I experienced in the state of earth, water and fire, I experienced only Brahman. One does not undergo or experience unhappiness or sorrow, when one enters into another state with this intelligence, and with his own wish. When one fancies in his own mind touching a river of sparks, he does not experience pain. My elemental experience is such.

After this, I became the air-element by holding vayu - by 'vaayu dhaarana' - contemplation of oneself as wind. The art of dancing was taught by me to the grass, leaves,

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creeper and to the straw. While I was wind, the nether-worlds were my feet, and the earth was my abdomen and my head was the heavens', even then, I did not discard my subatomic nature.

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**NIRVAANA PRAKARANAM : 21<sup>ST</sup>. DECEMBER**

**No.356:** *Svapna sankalpa samshaantau avapna-sankalpa pattanam / Yadaa saa sukutii nashttaa mat-sankalpopa shaantitah// VI.2-93 to 95-93/15.*

Vashishtha continued: "At the end of all this, I re-entered my hermitage in the outer space. Then, I looked for my physical body. It was not there. But, there was an aged sage sitting in that hermitage, in deep meditation. I thought, he must be an aged sage who desired to meditate in seclusion, and who had found this cottage empty. For this reason, he must have occupied the hermitage by throwing out my body. I thought, "let him possess it". **The cottage disappeared as and when the desire to stay in it ceased, just as when a dream or an idea comes to an end, the objects that arise in it vanish.** The hermitage collapsed. The sage fell down. I too along with the sage descended on to the earth plane. The sage landed in the same state and posture in which he was there. It happened so, as he had overcome the force of gravity with the help of the union of praana and apaana. He did not even wake up from his deep meditation. His body was as strong as a rock and also as light as cotton.



Just to wake him up from his deep meditation, I assumed the form of a cloud and rained and thundered too. He regained body consciousness and greeted me and narrated me his story. "For a considerable time, I have roamed in the realms of the gods. I am tired of this samsaara. When we understand very clearly that all this is Pure Consciousness, in such a case, what is meant by pleasure? Pleasure is rather horrible pain, prosperity is adversity, sensual enjoyment is the worst disease and thus pursuit of pleasure is nauseating (filthy). When one is advancing in age, naturally the hair turns grey and the teeth decay and the faculties diminish. But, **the craving does not diminish**. After a considerable period of time, I have attained egoless-ness. I do not have interest in heavenly pleasures. O' Sage! Just like you, I too longed to resort to a secluded place. For this reason, I found that hermitage in space." Then, I requested him to continue to dwell in it. We, both of us, rose into space. He went his way and I, mine.

Just like a ghost, I was roaming in the heaven, unobserved by others. One day, I thought "May I be seen by these gods, from now on." They began to see me. After a lapse of some time, I came to have a physical or a material body. Of course, to me, there was no difference between the subtle and physical bodies: because, *both were Pure Consciousness in reality*. Here also, I appear to function in and through this body because of this discourse. There was no idea, notion or concept in me other than that of Brahman. For this reason, even though I was engaged in varied activities, this realisation of Brahman did not cease. Constant feeling of 'Ethereal Vashishtha' that arose in all of you arose in me as well. I appeared to be seated here. For

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this reason, in truth, all this is 'Pure Void' and all these are whatever they may be, only notions that arise in the mind of the Creator. As and when the truth is realised, then all these scenes of so-called creations vanish, just as a mirage ceases to be seen as water, when its true nature is known."

Liberation results in inner coolness (peace) of the mind. Bondage is a dire disease and it promotes psychological distress. How foolish the people are, who do not aim at liberation!

**NIRVAANA PRAKARANAM : 22<sup>ND</sup>. DECEMBER**

No.357: *Sarvaah shankaah parityajya dhairya-maalambya shaashvatam / Mahaaboktaa Mahaakartaa mahaatyaagii bhavaa~nagha // VI.1-115-9.*

**THE STORY OF BHRUNGIISHA**

Vashishtha continued: "Give up all your doubts. Always resort to moral courage. Be ever a 'Supreme doer of actions', 'Supreme enjoyer of happiness' and 'Supreme renounce of everything'! Lord Shiva, in days of yore, taught such triple-discipline to Bhrungiisha, by which he attained total freedom. Bhrungiisha was a man of ordinary self-knowledge. For this reason, he approached Lord Shiva and prayed: "O' Lord! I am deluded by this world-appearance. Please enlighten me, so that I shall be freed from this delusion."

Lord Shiva replied: "Give up completely all your doubts, and adapt to moral courage. Be a Mahaabhoktaa,



(the great enjoyer of happiness), Mahaakartaa (great doer of actions), and Mahaatyagii (perfect renouncer).

The one who is freed from all doubts and performs appropriate actions in natural situations is known as 'Mahaakartaa' (great doer of actions). And such activities, whether they be regarded as dharma (dharma) or adharma (wrong) without being influenced by likes and dislikes or success or failure, without ego-sense or jealousy, remaining ever with his mind in '*a state of absolute purity and silence*' do not bind one. Such a man is not attached to anything but ever remains as a witness of everything, without having selfish desires or motives, without sorrow or grief, indifferent to action and inaction, without getting excited or delighted but ever with a peaceful mind. Such a person's very nature is peace and equilibrium or equanimity, which he ever keeps up in all situations (in the birth, existence or annihilation of all things).

A 'Mahaabhoktaa' (great enjoyer) is one who does not hate anything or long for anything, and ever enjoys all experiences naturally. And, he does not cling to or renounce anything even while engaged in actions. Even though he is experiencing, he does not pay attention to such experience. He ever witnesses the world-play, without getting affected by it. He is ever calm under all circumstances, and his heart is not affected by pleasure and pain that arise during the course of life, and the changes that cause disturbance (uncertainty, misunderstanding). Moreover, he regards with delight old age and death, independence and poverty, and even great calamities and fortunes. Whatever is offered to him, he enjoys with great delight, whether it is sweet or bitter, with equal relish, and

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without making any distinction, 'This is enjoyable' and 'This is not'.

A person, who has evacuated from his mind, concepts like dharma and adharma, pain and pleasure, birth and death, all desires, all doubts, all convictions, is a 'Mahaatyaagii'. The one who visualises the hollowness in the experience of pain by his body, mind, etc., who has understood very clearly, that 'I have no body, no birth, no right, no wrong' and who has totally withdrawn from his heart, the notion of 'world-appearance' is a Mahatyaagii.

Vashishtha continued: "Lord Shiva thus instructed Bhrungiisa, who then became enlightened. O' Rama! For this reason, adopt this attitude ever and transcend sorrow.

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### NIRVAANA PRAKARANAM : 23<sup>RD</sup>. DECEMBER

No.358: *Bhaavaabhaava-viruddho~pi vichitro~pi mahaanapi / Naa ~nandaaya na khedaaya sataam samsruti-vibhramah // VI.1-116,117-116/10.*

Rama asked: "O' Lord! You are well aware of all the truths. How does one recognise the nature of satva, when the ego-sense is dissolved in the mind?"

Vashishtha said: "O' Rama! Sins like, 'greed and delusion' do not touch him even under the worst provocation. And, the ego-sense has been dissolved completely, and virtues like happiness (in the prosperity of others) do not leave the person. Mental conditioning and its tendencies are cut asunder and rooted out. When



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'anger' is made greatly ineffective (attenuated), then, automatically delusion becomes almost thinned out. Desire becomes incapable and greed flees away. The senses are under control and function properly without getting excited or depressed. Even in such circumstances, when pleasure and pain are reflected on his face, they do not agitate his mind and he takes it as insignificant. Thus, his heart rests in equanimity."

Such an enlightened who is endowed with all these virtues, wears the body naturally and effortlessly. When being and non-being (like prosperity and adversity) follow one another by creating diverse and even great contradictions, even in those conditions, joy and sorrow in the holy ones never arise.

This path to self-knowledge is within the reach of every one, if only he directs his intelligence properly. Those who do not tread this path are rather to be pitied. The enquiry into the nature of the self, i.e., i) "Who am I?" and ii) of the world, "What is this world?" and iii) the enquiry into the truth, "What is truth?", are the means for crossing this ocean of samsaara, i.e., the world-appearance or the cycle of birth and death, ultimately leads to the attainment of Supreme Peace."

"O' Rama! Your own ancestor, 'Ikshavaaku', even while he was an emperor, reflected within himself thus, "What may be the origin of this world filled with varied sufferings, such as, old age, death, pain, pleasure and delusion?" He could not arrive at a clear answer. So, he worshipped his father Manu, the son of Brahmaa, and asked him; "O' Lord! Prompted by your own will, I would like to place a problem before you. I wish to know, 'What

*is the origin of this world? And, how can I be freed from this samsaara?"*

Manu replied: 'O' My son, what you see here does not exist, not even one. Nor, is there anything unseen beyond the mind and the senses? There remains one thing that is the 'self' which is eternal and infinite. Whatever you see as the universe is nothing but a reflection in that self. It is due to the energy that is inherent in the consciousness, that reflection is seen here as the cosmos and elsewhere as living beings. That is what you termed the world. There is neither the bondage nor liberation. The 'One Infinite Consciousness' alone exists, as neither one nor many. *Discard all thoughts of bondage and liberation and be at ease and rest in peace.*

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NIRVAANA PRAKARANAM : 24<sup>TH</sup>. December

No.359: *Etaavadeva khalu lingamalinga-muurteh /  
Samshaanta-samsrutichirabhrama-nirvrutasya //*  
*Tajjnasya yanmadanakopavishaadamoha ///*  
*Lobhaapadaam-anudinam nipunam tanutvam //// VI.1-  
123,124-123/6.*

Vashishtha continued: "Manu concluded: "Those who have attained self-knowledge, their actions are not motivated and are non-volitional. And he is not agitated by others and he does not agitate others, too. Such a one, alone is fit to be worshipped. One attains wisdom by the worship of such sages alone, not by rites and rituals."



**Ikshvaaku**, after having been thus instructed by **Manu**, attained enlightenment. O' Rama, adopt such an attitude."

Rama asked: "What is so extraordinary and wonderful in it, if such be the nature of the enlightened person?"

Vashishtha continued: "The nature of the ignorant is the lack of equanimity. Is there any wonder about the attainment of psychic powers like ability to fly in the air? What are the characteristics of an enlightened one? It is the absolute purity of the mind and non-existence of cravings. The enlightened one is not characterised by the characteristics. He is without any confusion or delusion. For such a one, the **samsaara** has come to an end. Moreover, undesirable qualities like, lust, anger, grief, delusion, greed and such disastrous qualities are greatly weakened in him."

"The Lord assumes **jiivaa**-hood (individuality). The elements arise in the cosmos without any reason whatsoever. The individual, which is the replica of the Lord (emanated from the Lord) experiences the elements (objects) as if they were created by him. In this way, all **jiivaas** arise in the cosmos and function for no understandable (clear, obvious) reason. In the **jiivaas**, after their existence, their own individual actions become the causes for their subsequent experience of pleasure and pain. The individual actions are the results of the limitation of one's own understanding.

Such limited understanding and one's own concepts or ideas, are the causes of bondage and for them, liberation is far away, unthinkable and a misnomer too. For this reason, discard all notions (**sankalpaas**). If anything attracts

you, you are bound by that. When there is no attraction at all towards anything, you are perfectly freed. One thing to be remembered is that whatever you do and whatever you enjoy, you do not really do, nor do you really enjoy. Know this and be free.

Whatever notions are there, all exist in the mind. *Restrain* (control, subdue, discipline, suppress, check) *the mind by the mind*. *Purify the mind by the mind*. *Destroy the mind by the mind*. Dirt has to be removed by dirt alone. An expert washer-man washes dirt with dirt. A thorn is removed by another thorn. Poison antidotes poison. The jiiva has three forms: the dense, the subtle and the supreme. The physical body is the dense form. The mind with its ideas or concepts and limitations is the subtle body. One should abandon these two bodies and resort to the 'Supreme body' which alone is the reality - Pure, unmodified consciousness. This is the 'Cosmic Being'. Ever get established in this Cosmic Being, rejecting the former two.

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### NIRVAANA PRAKARANAM : 25<sup>TH</sup>. December

No.360: *Nirvaana-vaannirmananah kshiiinachittah prashaantadhih / Aatmanyevaa ~ssva shaantaatma muukaandhavad-hiropamah // VI.1-124,125-125/4.*

Rama asked: "O' Lord! Please describe the state of 'Turiiya', which runs without being recognised, in all states; waking, dream and deep sleep states."



Vashishtha continued: "Turiya is the fourth state and it is the state of a liberated sage. It is a pure and calm and composed (equanimous) state, where there is no trace of the ego-sense and of the non-ego-sense. It is devoid of the real and the unreal, and is ever free. Such a state is known as the 'Turiya' state. *It is the state, where one constantly witnesses unbroken consciousness.* It is quite different from the three other states; waking, dreaming and deep sleep states. The waking and the dreaming states are characterised by movement of thought. The deep sleep state is characterised by inertia and ignorance; whereas, the *turiya state is a pure and calm state.* For this reason, the 'Turiya' state is beyond all the three states. The state of perfect equilibrium ensues in one in whom the ego-sense is absent, - that state is termed 'Turiya state'.

### **THE STORY OF HUNTER AND THE DEER**

I shall narrate 'a parable', hearing which you will be enlightened. Once, there lived a great sage in the forest. On seeing him, a hunter approached him and enquired of him: "O' Sage! A deer wounded by my arrow came this way. Please tell me which way it went." The sage replied: "We are holy men, we dwell in the forest and our nature is peace. We are without any ego-sense. (The ego-sense and the mind together invigorate the senses to perform activities.) The ego-sense and the mind have come to a rest. I do not know those states, - waking dream and deep sleep. I ever remain established in the 'Turiya' state. *There is no object to be seen in this state.*" After hearing all these from the sage, the hunter could not grasp from his words, and he went his way."

"O' Rama! For this reason, there is nothing but the 'Turiya'. It is an *'Unmodified Consciousness'* and that alone exists. All these states; waking, dream and sleep, are states of the mind. As soon as these states cease, the mind ceases or dies. At that time, 'satva' alone remains, - which a yogi aspires to reach.

This is the conclusion and declaration of all the scriptures: In reality, Brahman alone exists. There is no 'avidyaa' (ignorance) and no 'maayaa' (illusion) in reality. Some call it 'void' and others call it *'Pure Consciousness'* and some other call it the 'Lord'. Thus, they argue among themselves on this. Discard all these ideas. Rest in nirvaana, without any movement of thought in the mind, which generally 'weakens' the mind, and keep the intelligence at peace; rest in the self, as if you are deaf, dumb and blind. Abandon everything inwardly and externally, and thus, engage yourself in the appropriate action. The happiness and unhappiness are caused due to the existence of the mind alone. By remaining unaware of the mind, let all these cease. Just by remaining unaffected by what is attractive and what is unattractive, such self-effort will enable you to be away from samsaara. By not attaching importance to the pleasure and pain and of even that which lies between the two, you rise above sorrow. Just by merely putting in a little self-effort, you attain the Infinite.

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HARE RAMA, HARE RAMA, RAMA RAMA, HARE HARE !

HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE !!



**THE SEVEN STATES OF YOGA**

**NIRVAANA PRAKARANAM : 26<sup>TH</sup>.DECEMBER**

No.361: *Yatah kutashchidaaniiya jnaanashaastraan-  
yavekshate / Evam vichaaravaanyah syaat  
samsaarottaaranam prati// VI.1-126-13.*

Rama asked: "How to tread the 'Seven states of Yoga' and may please be explained those characteristics of seven states?

Vashishtha continued: "There are two types of men: one is 'world-accepting' (Pravrutta), and the other world-negating (nivrutta). The Pravrutta questions: "What is meant by liberation? But, for me this samsaara and to engage in the performance of worldly duties is far better." Thus, he passes through many births. *After very many births, he gains wisdom and realises that the activities of the world are a meaningless repetition and he does not wish to waste his life in them, any further.* Then, he thinks, "What is the meaning of all this? Let me retire from all these activities". Then he is considered as 'nivrutta'.

"At this stage of 'nivrutta', he always muses within himself; "How shall I cultivate, (i) 'dispassion' and thus cross this ocean of samsaara?" Thus, he enquires constantly. By dwelling in such constant thought, dispassion in him gets generated. There arise in his heart peace and joy. Now, he is not interested in the activities of the market place but ever engages himself in meritorious deeds. He is very much afraid of sin. His speech is fit to the occasion, soft, truthful and sweet. Then, he is said to have set foot on the first ladder of yoga, - the first 'yoga-bhuumikaa'. He is very much interested to devote his time

in serving the holy ones. He collects scriptures somehow or the other, he finds them and studies them. His sole constant quest is the crossing of the ocean of samsaara. He alone is a seeker. Others are selfish.

Then, he enters the second state of yoga known as (ii) 'Vichaara' or enquiry. He eagerly resorts to holy company, of those who are well-versed in the scriptures, and in spiritual practices. He knows what is to be done and what is not to be done. He has discriminative power. He discards evil qualities; such as, vanity, jealousy, delusion and greed. He learns all the secrets of yoga from the preceptor. (*Vichaara means 'direct observation or looking into.'*)

Further, he becomes fit to enter the third state of yoga known as (iii) 'Asamsanga', i.e., non-attachment or freedom. He roams about in seclusion in forests and strives to make the mind calm. Now, with faithfulness to the scriptures and to the virtuous conducts, he gains the faculty of seeing the truth. This 'Asamsanga' - non-attachment or freedom is of two types: (a) Ordinary and the (b) Superior. When he just starts the practice of non-attachment (ordinary - asamsanga), he feels, "I am neither the doer, nor the enjoyer. I do not want to cause problems to others, nor do I wish to be troubled or be made miserable by others. Whatever that is happening is all due to past karma, under the aegis (guidance) of God. I do nothing, whether there is pain or pleasure, good fortune or calamity. Everything happens as per the time, such as, meeting and parting, psychic distress and physical illness, etc." While thinking thus, he investigates the truth. In this way, he practises ordinary non-attachment or freedom

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NIRVAANA PRAKARANAM : 27<sup>TH</sup>. DECEMBER

No.362: *Samsaaraambunidheh paare saare parama-kaarane / Naaham karteshvarah kartaa karma vaa praakkrutam mama// VI.1-126-32.*

Vashishtha continued: "The truth is clearly revealed to a person, who follows strictly three things, namely, i) diligent practice of this yoga method, ii) Resorting to the company of the holy ones and iii) the avoidance of evil company. Consequently, one realises the 'Supreme' which is the only truth or essence, beyond this ocean of samsaara, and he realises 'I am not the doer but it is He who is the doer of everything; even in the past I did nothing. Everything is done by Him alone. His will is Supreme. His 'will be done.' While contemplating on those ideas, he discards vain and meaningless words and remains inwardly mentally silent. *This is known as 'Superior' freedom or non-attachment.* He has thus discarded all dependency, above and below, within and without, substantial and insubstantial, sentient and insentient. He ever shines like support-less and limitless space itself. Such is the '*Supreme freedom*' or non-attachment. In such non-attachment, he enjoys peace and contentment, virtue and purity, wisdom and self-enquiry.

Even in the first stage of yoga method, "Dispassion", itself, as it were, one will like to lead a pure life, full of virtuous deeds, just by accidental coincidence. Here, one should be very careful in keeping 'dispassion' for all times to come, throughout life. Those who set foot on this yoga practice, from the very beginning itself, must be very careful and try to cherish it and protect it with great zeal, meticulously (thoroughness, industrious) and with the

highest degree of effort. As a result, he should proceed to the next state, 'Enquiry'. By such diligent practice of 'enquiry', he should further ascend to the third state, 'Freedom'.

Rama asked: "For an ignorant person born in a wicked family, who never tried to enjoy the company of the holy ones, for such, how is it possible to cross this ocean of samsaara? Moreover, if one dies while yet in the first or second or the third state of yoga, then, what happens to him?"

Vashishtha said: "The very fact is that the ignorant man is awakened by accidental coincidence, after many lives. Till such time, he experiences this samsaara. As and when 'dispassion' arises in his heart, then, samsaara recedes. *Even an imperfect practice of this yoga destroys the effects of past sins.* If one leaves the body during the practice, he ascends to heaven and is then born to devoted parents, favourable to the pursuit of his practice. In a very short time, he ascends the ladder of yoga again."

All the above mentioned three states of yoga, i.e., i) Dispassion, ii) Enquiry and iii) Freedom, are known as 'Waking state'. In these practices, there is a division in consciousness, and hence, they are known as 'Waking state'. On the other hand, the practitioner becomes an adorable person (aarya). By seeing such a person, the ignorant persons are inspired. An 'Aarya' is one who engages himself in righteous actions and avoids evil and thus is an adorable person. Such an adorable person is in a seed state in the first state of yoga. And, it sprouts in the second and finally attains fruition in the third state. When a person dies, after thus having gained the status of an



adorable one and having cultivated noble thoughts, such a one enjoys the happiness of heaven for a long time and then he is born as a yogi. With the highest degree of self-effort, and with diligent practice of the first three states of yoga, ignorance is destroyed and the '*Light of Wisdom*' is dawned in one's heart.

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**NIRVAANA PRAKARANAM : 28<sup>TH</sup>. DECEMBER**

No.363:      *Etaavaaneva samsaara idamastviti  
yanmanah / Asya tuupashamo moksha ityevam  
jnaanasangraha*// VI.1-126-85.

Vashishtha continued: "The yogi beholds the one in all with a mind that is free from division. Division has ceased almost completely and unity is steady. For this reason, they (iv) *behold the world as if it were a dream. This is the fourth state of yoga.*

Only the undivided, -(v) *homogenous reality remains, in the fifth state of yoga.* Hence, it is compared to 'deep-sleep'. Those who have reached this state, rest in themselves, even though engaged in varied external activities.

After proceeding thus from one state to another, he reaches the '*sixth state*' which is termed '*Turiya*'. At this state, he realises, "I am neither real nor unreal, nor even egoless. I am beyond duality and unity. All doubts are rent asunder and he rests peacefully. He remains like the painting of a lamp (for this reason, even though he has not reached nirvana - lamp without fuel), he is like a lamp

without fuel, as the lamp is only a painted picture). He is void within and void without, void like an empty vessel; and at the same time, he is full within and full without, like a full vessel immersed in the sea.

Those who have reached the seventh state are known as 'disembodied liberated beings'. Their state cannot be described in words. Yet, they have been described in a variety of ways.

Those who practise these '**Seven States of Yoga**' do not come to grief. But there is an elephant that roams in the forest known as the body, which causes havoc. One has to kill this ferocious elephant; then, man attains success in all these seven states of yoga, and not otherwise. One has to keep this most important point in mind, and be ever vigilant in one's practice. '*Desire*' is the robust and wild elephant that roams in the forest known as the body. It maddens the senses and causes havoc, by putting blockades at every step of yoga practice. One should be very vigilant and see that 'desires' do not crop up. This elephant destroys everybody in this world. It is known by different names; '*desire*', '*vaasanaa*' (*tendency or mental conditioning*), '*mind*', '*thought*', '*feeling*', '*attachment*', etc. It should be killed by the weapon, known as '*courage*' or '*determination*' born out of the realisation of oneness.

Desire arises only when one believes in objective existence. This desire itself is *samsaara*, as the feeling '**This is**'. Its cessation is liberation (*moksha*). This is the essence of '*Jnaana*' or '*Wisdom*'. The habit of recognising the 'objects' creates a desire to have them. By not recognising or ignoring the objects, desire ceases to be. And, the *jiiva* drops its self-limitation, as soon as the desire



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ends. The Sadhak or a Yogi who knows this point well, forthwith abandons all thoughts with regard to what has been experienced and what has not been experienced. *'I declare with uplifted hands, that the thought-free, notionless state is the best.* It is infinitely 'Superior' to the sovereignty of the world. Non-thinking is known as yoga, that is to say, remaining ever established in that state, by performing appropriate actions or doing nothing. As long as the thought 'I' and 'mine' persist, sorrow does not cease. Sorrow ceases only when such thought ceases. Knowing this well, do what you wish to do.

Note: The text-used words, 'samvedanam' and 'asamvedanam' for the words, 'thinking' and 'non-thinking', which imply mere thinking. 'samvedanam' means cognition, comprehension, feeling, experience and knowledge.

NIRVAANA PRAKARANAM : 29<sup>TH</sup>. DECEMBER

No.364: *Baalaaanprati vivarto~yam brahmanah sakalam jagat / Avivartitamaanandamaasthitaah krutinaah sadaa // VI.1-127-28.*

Vaalmiiki said to Bharadvaaja: "Rama was immersed in the Ocean of Bliss for a while, after hearing this quintessence of the highest wisdom and having overwhelmed by 'shakti-paata'. Now, he has no questions to ask and understand them. Thus, he had become established in the highest state of Self-knowledge.

Bharadvaja asked: "O' Preceptor! I am very much delighted to hear that Rama attained the Supreme state. We are foolish and ignorant and are of sinful disposition too to attain such state which is difficult even for gods like Brahmaa to reach, and in that case, how is it possible for us to attain that highest state?"

Vaalmiiki said: *"O' Bharadvaja! The dialogue between Rama and Vashishta, I have narrated to you completely.* Now, it is your turn to consider it well, because that is also my instruction to you."

"There is no such thing called 'world', no such division at all in the consciousness. Practise the secrets revealed to you by putting in much self-effort and get rid yourself of the wrong notion of the division of consciousness. Both the states, such as, waking and sleep, are part of this creation. And, Enlightenment is characterised by the 'Pure Inner Light'. This creation emerges from nothing and also dissolves in nothingness and its very nature is 'void' and thus it does not exist. As it is of the nature of beginning-less mass and false self-limitation (away from limitation), it is so called creation, and appears to exist, by rousing countless confusions. You are deluded because you never attempted to recollect repeatedly and frequently with regard to the Infinite Consciousness. Instead, you partake of the poison of self-limitation and the resultant psychological conditioning."

"Of course, this delusion continues to exist in you, till you reach the feet of the enlightened sages and gain the right knowledge from them. O' Dear one! Please listen! A thing which did not exist in the beginning and will never exist in the end does not exist even now. Remember, that



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this world-appearance is like a dream. The truth is that it appears and disappears in no other than the Infinite Consciousness alone. The notion or idea of 'I' arises in the ocean of samsaara or ignorance because of the beginningless potential of self-limitation. Shortly after that, the movement of thought generates various other notions, like 'mine-ness', 'attraction' and 'repulsion', etc. The moment, these notions target the root in one's consciousness, one inevitably falls a prey to endless calamities and sorrows."

"You will find nothing in the sea of diversity. It is better to dive deep into the Inner Peace. Why do you get lost in such notions, like 'who lives', 'who is dead' and 'who has come'. The fact remain that the self alone is the reality, and in such a case, where is the room for 'another'? The theory that Brahman appears as the world is like the rope appearing as snake. That is meant only for the entertainment of the childish and the ignorant, and not for the knowledgeable persons. The enlightened ones rest ever in the truth which never appears to be different."

### NIRVAANA PRAKARANAM : 30<sup>TH</sup>. DECEMBER

No.365: *Yathaa trunaadikam kshiptam rumaayaam lavanam bhavet / Achetanam jagannyastam chaitanye chetanibhavet // VI.1-128-30.*

Bharadvaja said: "O' Lord! I am now free from the subtle body and I am now swimming in the Ocean of Bliss. I am the homogenous (indivisible) self which is the Supreme Self and it itself possesses the two powers of

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consciousness and unconsciousness. It is just like fire thrown into fire becoming one with the fire. Just as straw, etc., which are thrown into the sea become salt, this insentient world when it is thrown into the Infinite Consciousness becomes one with it. Just as a salt doll that is dropped down into the sea waters discards its name and form and becomes one with the ocean, just as water mixes with water and ghee mixes with ghee, in the same way, I entered into this Infinite Consciousness."

"I am Supreme Brahman alone which is eternal, omnipresent, pure, peaceful, indivisible and free from motion, and which is away from gathering and scattering but whose thoughts gets materialised, and which is free from merit and demerit, which is the very source of this universe, and which is the Supreme Light, one without a second'. One should contemplate thus. By so doing, the mind gets relieved off the agitation. Consequent upon the cessation of the movement of the mind, the self shines in its own light. In that light, all sorrow comes to an end and there is eternal Bliss in which the self experiences itself. There is direct awareness of the truth, - 'there is none but the self.'"

Vaalmiiki said: "O' Dear friend! Give up all actions and become a lover of Brahman, if you wish to be away from this delusion known as samsara completely."

Bhaaradvaja said: "O' Guruji! Your most valuable and enlightening discourse has completely awakened me. Now, my intelligence is pure and the world-appearance does not stretch out any more in front of me. I am eager to know, what the men of self-knowledge do. Do they have any duties to perform or do they have none at all?"



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Vaalmiiki said: "Those who desire liberation should engage themselves only in such activities as are free from defects and far away from selfish and sinful actions. When one's qualities of the mind are discarded, then, it takes on the qualities of the Infinite. When one contemplates, thus, 'I am that which is beyond the body, mind and the senses'; when one is beyond the ideas of 'I am the doer' and 'I am the enjoyer' as also from the concept of pain and pleasure; and when one realises that all beings are in the self, and the self is in all beings, and after discarding all the three states, - waking, dream and deep-sleep, and ever remaining in the transcendental consciousness; such a state of bliss is the Infinite Consciousness. Dive yourself into the recesses of the ocean of nectar which is full of peace; and by doing so, you will never drown in diversity."

"In this way, I have narrated to you the discourse of the sage Vashishtha. Keep your mind steady by intense practice. Tread the path of wisdom and of yoga. Then, you will realise everything."

NIRVAANA PRAKARANAM : 31<sup>ST</sup>. DECEMBER

No.366: *Darshanaat-sparshanaachchabdaat-krupayaa shishyadehake / Janayedyah samaavesham shaambhavam sa hi deshikah // VI.1-128-61.*

Vaamiiki continued: "Rama had become totally absorbed in the self. Seeing this, Vishvaamitra said to sage Vashishtha: "O' Son of the Creator! O' Holy one! You are

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indeed great. You are the greatest of all. You are the Guru by this direct transmission of spiritual energy 'Shakti-paata'. **A Guru is one who is able to rouse the disciple to the state of God-consciousness, by a look, by a touch, by verbal communication or by grace.** On the other hand, as soon as the disciple has got rid of the three-fold impurities, instantly, the intelligence of the disciple is awakened and thereby the disciple acquires keen or sharp intellect. Now, O' Sage, please bring back Rama to body-consciousness, as he has many things to do for the welfare of the three worlds and for myself."

All those who assembled, sages and others, bowed to Rama. Then, Vashishtha said to Vishvaamitra: "Pray, please let me know who is Rama, in truth." Vishvaamitra said to them: **"Rama is the Supreme Personality of Godhead.** He is the Creator, Protector and the Redeemer too. He is the Lord and friend of all. He is manifest in various ways; sometimes as a fully enlightened being, sometimes as an ignorant one. He is the God of Gods. This is the Truth. And, all Gods are but his part-manifestations. Blessed is this king Dasharathaa, whose son is Lord Rama himself. Blessed is Raavana too, whose head will fall at the hands of Rama. O' Sage Vashishtha! Kindly bring him back to body-consciousness."

Vashishtha said to Rama: "O' Rama! This is not the time to take rest. Get up and bring happiness to the world, at large. It is not proper for the yogi to merge in the Self, when people are in absolute bondage." Rama remained unconscious (unaware, oblivious, unmindful, ignorant) of these words. Vashishtha shortly after that (thereupon), entered the heart of Rama, through the latter's 'sushumna-naadii. There was movement of praana in Rama and the



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mind began to function. The Inner Light of the jiiva sheds its lustre on all the naadiis of the body. Rama, then, slightly opened his eyelids and beheld Vashishtha in front of him. Rama said to Vashishtha: "There is nothing I should do or should not do. On the other hand, your words should always be honoured and revered." Uttering thus, Rama placed his head at the sage's feet and the proclaimed: "Listen, all of you! *There is nothing superior to 'Self-knowledge' and there is none superior to the guru'.*

All the assembled sages and celestials showered flowers on Rama and blessed him. They thus departed from the assembly.

"O' Bharadwaaja! Thus, I have narrated to you the story of Rama. Practice this yoga and attain 'Supreme Bliss'. Whoever constantly listens to this dialogue between Rama and Vashishta is liberated, whatever the circumstances of his life, and he is sure to attain the knowledge of Brahman."

**"OM TAT SAT BRAHMAARPANAMASTU OM"**



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AN INTRODUCTION TOLAGHU YOGA VAASHISHTAM

A condensed version of the text is placed. Within this itself, one will find summaries of each prakaranam or section. These translated summaries will effectively sum up the teaching of the sage Vashishta. The Vairaagyaa and Mumukshu Prakaranams do not possess summaries.

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UTPATTI PRAKARANAM

No.01: *Yatkrutam manasaa naama tatkrutam viddhi raaghava / Yattyakttam manasaa taavat-tattyakttam viddhi raaghava // III-(1)*

Vashista said: O' Rama! Mind alone is the actor and the renouncer. Every action is taken by the mind alone. And, to renounce anything is also done by the mind. For this reason, the mind must become steady by renouncing all activities, in order to get relieved of from its object. By intense meditation, the mind attains the Supreme state. With the help of various methods, the mind has to be controlled and make it effectively disciplined. For such a disciplined mind, world-illusion vanishes in a trice. The mind alone is the root-cause for this world-illusion and for birth and death cycle - samsaara chakra. The very seeds of experiences that fall on the soil of the mind, sprout into a seedling and further grows into a huge tree of 'Samsaara'. One must remember this point well.



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Samsaara is like a dreadful disease and it is nothing but the perception of the world-illusion. **The cure for the illness of samsaara is to discard the pursuit of pleasure;** thus, the mind is conquered and relieved of from the illness of samsaara. The root cause for this illness is seeking the pursuit of pleasure. Those who are unable to control the mind by discarding the pursuit of pleasure, is like a worm in human form.

The mind has to be crushed with the mind itself, for which, one has to resort to the aid of the study of scriptures and the company of the wise ones. You have to attain the desired goal - Self-realisation, through various means; such as, i) Self-effort ii) By discarding the pursuit of pleasures and thus ever keeping the mind calm. When you shatter the mind by the weapon of control of the concepts and percepts (a mental concept that is developed due to the perception process), then, one attains the realisation of the All-pervading Brahman which is no other than Supreme Peace. See that the mind gets merged in the mind itself and rise above the mind itself and thus remain in that Supreme state.

Discard all forms of conceptualisation. With your awakened intelligence, remain ever steady and calm. In this way, bring your mind under your absolute control. With supreme effort, withdraw the mind from its objective awareness. Attain such a Supreme state where you neither exist nor does the other exist. The peace of mind has to be intensified with the help of ever-calm and non-agitated mind. The conquest of the mind is even greater than the conquest of the three worlds.

Destroy the mind by fixing your gaze (attention) in the 'space within the heart - **'Hrudaya kuhara madhye'**. In

such case, you will no more be subjected to psychological distress and you will lose attraction for sense-objects. In such case, the mind becomes calm and vanishes. In reality, the mind is a bundle of thoughts alone; and it is nothing more than the concepts, 'I am this' and 'This is mine', etc. And, when these concepts do not arise in the mind, automatically the mind vanishes. Purification of the mind is achieved by the control of these concepts without coming up further. In this state of the mind, even greatest calamity is not experienced as a loss or so. For that reason, perfection of the mind lies in the control of the concepts, i.e., control of all thoughts. You are dominated by the mind, only when a concept arises in it and illumines various objects. You will conquer the mind when you are absolutely contented in the self itself, without any sort of distractions by the concepts.

The very nature of the mind is restlessness. This world-illusion is the creation of the restlessness of the mind alone. To attain the state of mind ever calm, serene and peaceful is itself called as liberation. The mind that is freed from the restlessness is like dried out water.

No.02: *Tasya chanchalataa yaishaa tvavidyaa  
raama sochyate / Vaasanaaparanaamniim taam  
vichaarena vinaashaya// III- (26).*

Vashishta continued: The ignorance, vaasanaa and mental conditioning are all synonymous terms. The restlessness of the mind is itself called as ignorance. And, vaasanaa is no other than mental conditioning. The ignorance has to be destroyed by true intense vichaara (enquiry). By true renunciation, the restless mind has to be



made calm and serene. In that case, the Supreme good is achieved.

The mind swings like a pendulum between the real and the unreal, the sentient and the insentient. It is natural phenomena, that what one does repeatedly, becomes a habit and the mind get addicted and attached to such things and activities. The mind, when it constantly dwells upon the unreal and the inert object, etc., naturally the mind itself becomes dull and ignorant. In the same way, the mind attains consciousness of the one homogenous reality, by it's constant practice of enlightened understanding. For this reason, control the mind by the mind has to be trained to contemplate on the 'Truth' with purposeful effort, in order to realise the truth.

The mind alone is quite fit to control itself. There is no other go, except this. It is the safest boat, to cross this ocean of samsaara - birth and death cycle, which is filled with the crocodiles of multiple cravings. There are no other means available in this process of Self-realisation, except the mind. Hence, mind has to be conquered by the mind itself. It is a general fact, that because of past mental habit or conditioning, a movement arises in the mind, and a wise man should restrain it then and there; thus, the ignorance can come to an end. There is a way to the destruction of the mind and its ignorance: As a first step, i) the vision of division or diversity, and, ii) to go beyond even the concept of being and non-being and finally, iii) ever remain in the bliss of non-movement in consciousness. This is the way that leads to the Supreme goal - Self-realisation. The absolute rejection of hope and desire alone is 'Nirvaana'. Rather, clinging to desires and hopes is sorrow, - bondage. By so doing, Brahman is attained in a trice. There is

nothing like ignorance as a real entity does exist. Only those unwise, i.e., who have lost their wisdom, accept the ignorance as if it was a real entity.

In this embodied existence, one is tormented in this thorny bush until the destructive self-ignorance is removed. As and when the desire to know itself arises in this ignorant state, then, ignorance ceases automatically. Desire itself is ignorance and its cessation is liberation. On the rise of Self-knowledge, instantly the cloud of ignorance or mental conditioning is cleared.

The Supreme Lord is the self. He is also known as Pure Consciousness devoid of objectification. The entire universe, everything in it, all this is nothing but Brahman, the eternal and homogenous mass of consciousness. In that consciousness, there is nothing specifically called as mind, except for the concept 'mind'. Nothing is ever created nor ever destroyed in all the three worlds, and nowhere change occurs at any time.

**No.03:** *Atah sankalpa-siddheyam sankalpenaiva nashyati / Yenaiva jaataa tenaiva vahnijvaaleva vaayunaa* // III- (55).

Vashishta continued: A concept of the object arises of its own accord in that Infinite Consciousness. And, the consciousness that is aware of this concept is known as the mind. For this reason, because of being the Infinite Consciousness is omnipresent and omnipotent, this activity of the mind becomes more extensive circling within that consciousness, and produces innumerable concepts simultaneously. On the other hand, the mind that was created by a concept is destroyed by a concept too, just as fire that is generated by wind is also put an end by it.



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The mind is bound by a wrong notion because of ignorance, that 'I am not Brahman', and when he gets firm conviction that 'All this is Brahman', then, the ignorance ceases, and he is freed. Such a thought that 'I am a small miserable creature' binds him to that smallness; a thought that 'I am not miserable, I am not the body, and the firm conviction 'I am different from the body' and 'I am the Supreme being', destroys ignorance, and then one is freed. Such notions of smallness, etc., are entertained by an ignorant alone.

The senses follow the conception of the mind. Hence, one should make it a point to destroy the pursuit of pleasure with all strength. Because of mental conditioning alone, one feels that 'These are my sons, my wealth, and I am so and so'. One should not get deluded thus. One should become wise and discard such mental conditioning. O' Rama! Why do you think that the non-self is the self, and cry as if you were ignorant? How can you think that this inert and dumb body be yours? It is all due to confusion, you think that you experience pleasure and pain. It is a great wonder indeed that how could you completely forget the reality or Brahman by clinging to the unreal. O' Rama! Always remain engaged in your activity, with aversion; just as a crystal that reflects the objects without getting affected.

The mind alone is acting in various ways; by being the doer of actions, by experiencing the fruits of such actions, but not the body. I just mention to you an illustration: There was a descendent of Harishchandra known as Lavana, who thought thus: 'Let me perform the rite mentally what my grandfather performed earlier.' He collected all the needed articles for the religious rite and

mentally visualised the gods in front of him and further kindled the sacred fire. He completed this rite in a year. He did everything mentally and obtained the fruits mentally. After a while, a magician appeared in the royal court. He stretched out his magic over the king, resulting which he suffered mentally for a reasonable mental-time. I myself witnessed this and when I contemplated for its true cause, I came to know that the performer of the religious rite had to undergo some tests and tribulations. Lavana performed the rite mentally, and for this reason, he had also undergone certain mental tribulations.

**No.4: *Atah param pravakshyaami shrunu raama yathaatatham / Ajnaanabhuh saptapadaa jnanabhuh saptapadaiva hi// III-89.***

Vashishta continued: "O' Rama! There are seven states of ignorance as well as seven states of knowledge or wisdom too. Now, I shall describe those states. All these states act upon one another and their changes and combinations are innumerable.

To dwell in one's own unconditioned nature is itself Liberation. This can be achieved through self-knowledge. When one forgets and loses the sight of one's own unconditioned state, then, the awareness of all these arises, which is termed delusion. The unconditioned (true) intelligence is between 'this' and 'that'; whereas, the deluded mind goes from one object to another. There is a state in which all concepts are absent, and the consciousness remains unmoved (motionless) like a rock. In such state, there is neither dullness nor inertia. Such a state is known as 'Unconditioned state'. In that state, there is neither the 'I' notion, nor the diversified vision present.



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THE SEVEN-FOLD IGNORANCE

The combinations of the ignorance or delusion are infinite. Yet, the ignorance is of seven-fold. Now, I shall explain them to you: (1) Biiija-jaagrāt, (2) Jaagrāt, (3) Mahaa-Jaagrāt, (4) Jaagrāt-svapna, (5) Svapna, (6) Svapna-jaagrāt, and (7) Sushuptam.

i) The first state is known as 'seed of wakefulness' or '**Biiija-jaagrāt**', and the consciousness is fundamentally nameless and pure, but, the jiiva, etc., remain potentially associated with their equivalent concepts and names, and all these are present in their seed-state. ii) At the first instance, the notion of 'I' and 'mine' sprouts in the consciousness, that which is pure, natural and unperverted. Such a state is known as 'waking' or '**Jaagrāt**' state. iii) The notion of 'I' and 'mine' that sprouted gets expanded and includes other notions, such as, 'I am so and so', and 'This is mine', arise. However feebly it may be, it is known as 'the great wakefulness' or '**Mahaa-jaagrāt**'. iv) Mind that is occupied completely by the perception of objects, irrespective of whether gross or subtle, and it creates images constantly within itself, taking it to be real; such state is called 'the waking dream state' or '**Jaagrāt-svapna**' state. v) When the above state 'Jaagrāt-svapna' is constantly characterised by the experience of division and multiplicity; though illusory, appears to be real, because of repeated immoderation. Such state is termed '**dream**' state or '**Svapna**' state. vi) The experience of various objects that are remembered at a later stage in the wakeful state, just as they have been visualised in the dream. In this state, the memories of the past are revived and experienced them as if they happen now. This state is known as 'the dream-wakefulness' or '**Svapna-jaagrāt**' state. vii) When

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total inertia prevails, (i.e., above all these six stages) then, the seeds of unhappiness sprouts with redoubled zeal. Such a state is termed as 'deep sleep' or 'Sushuptam'. World vanishes totally into thick darkness enveloped with unhappiness.

**No.5:** *Imaam saptadaam jnaana-bhuumi-  
maakarna-yaanagha / Naanayaa jnaatayaa bhuuyo  
moha-panke nimajjati // III-110.*

SEVEN STEPS OF JNANA OR WISDOM

Vashishta continued: "O' Rama! Listen with patience, these seven steps of 'Jnaana' or 'Wisdom'. Whoever rises up above those seven steps does not come again to this world and never get caught in the net of delusion. In the same manner, such states of yoga have been described. But, I feel and it is a fact that these seven steps are the bestowal (delivery) of Bliss. The Enlightenment is termed as 'Jnaana', which is of seven-fold: (1) Shubhechhaa, (2) Vichaaranaa, (3) Tanumaanasaa (4) Satvaapatti, (5) Ashamshakti, (6) Padaartha Bhaavana, and (7) Turiya.

(i) A noble intention or a desire that arises in the heart of one who reflects thus: 'Why should I live like a fool? Let me go through the scriptures and listen to the discourses of wise men, who have achieved control over the craving for pleasure. Such a state is called 'Subhechcha', the first step in Jnaana.

(ii) After having endowed with such 'Subhechcha', enquiring into the nature of the reality is termed as 'Vichaarana'. (iii) The mind gets weakened with all these,



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and arises in him, certain disinterestedness in the pleasure of the senses; such a state is termed 'Tanumaanasa'. (iv) Next stage is where 'Purity' (satva) at heart arises in him, and who practices all these above steps, is termed 'Satvaapatti'. (v) There is non-attachment or freedom (asamshakti) naturally follows from the previous four states of discipline. Such non-attachment is known as 'Asamshakti'. (vi) The next stage is a state of the highest inner peace and joy. that arises independent of the external objects and the internal mental states. He is ever in the absence of the awareness of objects around him and is mostly immersed in that absolute inner peace and joy. Such a state is known as 'Padaartha-abhaavanii'. In this state, the man of wisdom is aware of the objects only when he is compelled to do so by others. (vii) With the persistent practice of all these steps, one ceases the vision of division, and thus, one is fully established in one's own unconditioned being. Such dwelling in one's own being is termed as 'Turiya'. This last stage is the transcendental one where the liberated ones live even in an embodiment. There is one more state beyond this 'Turiya'. It is known as 'Turiyaateeta'.

The sages who have attained the seventh state of consciousness are liberated. For them, there is no more coming back to samsara - 'birth and death' cycle. They may either do what comes natural to them or may not do at all. Only men of wisdom can recognise all these seven states of consciousness. Irrespective of whether they are embodied or disembodied or animals, those who have attained these states of consciousness, are liberated. Self-knowledge alone is the weapon to cut the knots of bondage from samsara. Those who have understood well, that the

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universe is as real as that of water in the mirage; for them, there is immediate peace. Thus, who have risen above delusion and rest content in the Supreme State; and for such holy men who have conquered their senses completely, they always dwell in peace.

**No.6:** *Etaasaam bhuumikaanaam tu gamyam  
brahmaabhidham param / Tvattaahantaatmataa yatra  
parataa naasti kaachana // Na kvachidbheda-kalanaa na  
bhaavaabhaava-ranjanaa /// III-33.*

Vashishta continued: "The yoga is the only means that has to be adopted in order to control the mind and to bring about absolute calmness. It has seven states: **"The goal of all these states of yoga is known as Brahman; in this, there is no 'I' or 'soul' or 'the other', and there is no division or notions of being and non-being."** The goal known as Brahman is characterised by 'Absolute Peace', 'Eternal' and 'All-good', i.e., 'All-auspiciousness'. There is no doubt at all. It is neither real nor unreal. How can it be described? It is beyond words to describe. It pervades everything. When one is aware of its all-pervasiveness and transcends this awareness, then, one attains Pure Peace.

"O' Rama! Please listen. I shall say something more about the ignorance. The king Lavana had the frightening experience that was induced by the magic of the magician who visited to his court. On the next day, the king, along with his royal retinue, went to the same forest where he had lived a wretched life. He roamed in the forest for some time and he saw a tribal woman weeping constantly. The king left the retinue for a while, approached her and questioned about the cause of her sorrow. She related everything that the king had experienced in his magic



vision on the previous day. Whatever she narrated is exactly true to his experience.

(This is in reply to Rama's question: "How could it be possible for the king's experience, experienced under the influence of the magician, just for a few minutes, becomes the real-life experience of the tribal woman? Vashishta replied): O' Rama! Everything is possible because of ignorance. These concepts, notions and experiences too, arise in one's consciousness, accidentally. Moreover, these are also reflected in others' consciousness. Whatever the king saw in his vision, (due to the influence of the magician) was experienced by the tribal woman as if it is true. The experience of these tribal people in the village was reflected in the consciousness of the king and the king took it as if that had happened to him. The experience itself is the decisive factor for all substantiality of objects and the truth of the experiences. The experience alone is the truth between the seer and the object that is experienced. Amidst all these, - 'this' and 'that'; the Infinite and homogenous Consciousness alone is the truth. Ever remain as the Infinite Consciousness itself and enjoy the Supreme Bliss. In all conditions, you are that Eternal Consciousness alone, which cannot be divided into waking, dream and deep-sleep. Remain forever, as such. That Consciousness has no conditioned mind. It is like the core of a rock without its inertness. Discard such conditioned mind and whatever remains, is that you are. O' Rama! Get out of this bondage of conditioning. In that case, the 'Unconditioned Being' alone will shine as the Truth. Remember this well.

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OM SRI HANUMATE NAMAHI

## STHITI PRAKARANAM

No.1: *Praichaaryam prayatnena praaajnena saha  
saadhunaa / Naakarmasu nimanktavayam naanaaryena  
sahaavaset// IV-47.*

Vashishta said: "O' Rama! Those who are born with a predominance of satva - 'Purity', shines with radiance all the while like the full-moon, by gladdening the hearts of every one. They never grieve nor despair in times of calamities; instead, they just ever firm, without shaking, like the lotus-flower made of gold does not fold its petals during the night. They never wish beyond what is available within one's reach.

They always enjoy in doing the right and appropriate thing. They experience forever the fullness of Bliss and ever get satisfied within their heart; just as the moon never discard its coolness, amidst the worst calamities.

They are ever radiant endowed with the noble qualities of friendliness, broadmindedness, generosity, etc. Thus, they are in a state of equanimity and serenity, at all times, and under all circumstances. Their conduct and behaviour is always good and noble without any flaw. They always abide by the world-order, just as the ocean abides by the world-order and it never goes beyond its bounds.

One should ever remain indifferent to the nature of this universe; and do vichaara (enquiry) thus - 'How has this universe arisen' and 'Who am I, actually?' By dwelling constantly in such enquiry, one becomes automatically remain indifferent to the nature of the universe.



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The wise man should take shelter in the company of holy ones, and engages himself in such an enquiry into the nature of the reality. He should ever be aware of death. One should not forget this at any time. He should know very well that the body is composed of flesh, bones, etc. and it should not be compared (identify) with the Self or the Infinite Consciousness. The Consciousness pervades the entire universe and everything dwells in it, and there is nothing but consciousness alone. Hence, he should behold it inwardly. The Infinite Consciousness is the Light of lights. It shines in the sun and also it exists and illumines the smallest of insects, as well.

By means of the Light of the Infinite Consciousness, and by meticulous (hard-working) self-effort, even those who are of taamasic (inert or dull) nature, who are of raajasic (dynamic and impure) nature, and even those who are born in the lower species, can attain the satvic (pure) nature. One should strive hard to attain the satvic nature with one's self-effort. This is a must.

**UPASHAMA PRAKARANAM**

No.1: *Anaatmavidamuktto~pi nabho-viharana-adikam / Dravya-mantra-kriyaa-kaalashakttyaa-pnotyeva Raaghava // V-2.*

Rama asked: "O' Lord! The Powers such as 'Levitation' etc., are not found in the sages who have attained liberation. How is it so?

Vashishta replied: "Powers like 'Levitation' etc., can be achieved by certain practices; by the use of certain substances, by the mantras, and in course of time. Especially, those who are ignorant of the Self and who is not liberated, such a person has to aim at such things but not by the liberated ones. Those who are liberated and endowed with the Self-knowledge are not interested in them. They always dwell in the Self-knowledge. They are not content with any external happening, but their hearts ever rest content in the Self. They have no cravings of any sort. For this reason, they neither strives for any achievement nor desires anything. Everything that exists in the world is polluted by ignorance. In such case, how one strives to seek the world and its objects, etc., when he seeks liberation. Of course, it is possible for the sage of self-knowledge when he wishes for such powers he attains them with the needed aids. Whatever enumerated earlier, such as, certain substances, mantras and other practices, as also the energy latent in time, are capable of producing psychic powers, but, not the Self-knowledge. Moreover, those who have already attained Self-knowledge did not desire them at all. And, it is only when the network of desires get destroyed totally, then, the Self-knowledge arises, otherwise not.

Rama asked: "O' Lord! How one can attain longevity?

Vashishta replied: Normally, the life goes away along with the movement of praana or the life-force. Longevity can be achieved by the practice of Praanaayaama, i.e., by arresting the praana. Perfect control over the thought or on the praana, one is able to abandon the decay and death to a considerable degree. In such case,



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the vital essence of the body does not leave the body at any time. Such yogis know the truth; because of being desireless and who have cut the bonds of their bodies that are fastened to the wheel of time. They know the truth. They are of great understanding and live happily without any attachment whatsoever. Thus, they are ever free.

Rama said: "O' Lord! In the case of yogis, the activity of the mind subsides, on attaining self-knowledge. In such case, where do the qualities like friendship put up with them?

Vashishta replied: "O' Rama! Know that the destruction of the mind is of two types; i) the destruction of its **form** and ii) the destruction of its **substance**. The former leads one to Jiivanmukti and the latter is of the nature of disembodied liberation. It is because of the activity of the mind, unhappiness results. And, the cessation of such unhappiness results in Bliss. For this reason, strive hard for the destruction of the mind. The ignorant man is caught up in the net of samsaara, i.e., his own possessiveness, 'this is mine', etc. and thus becomes miserable.

**No.2:** *Sukhaduhkha-dashaa dhiiram saamyanna proddharanti yam / Nihshvaasa iva shailendram chittam tasya mrutam vuduh// V-21.*

Vashishta continued: "The mind of an ignorant person that is tied up with the ego-sense and in association with the notions of pleasure and pain is the main cause for the projection of this samsaara or world-illusion; whereas the mind of a hero is not influenced by such pleasure and pain, etc. He is ever composed in Absolute Equanimity. He is firm and unshakable like a

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**great mountain. Such a mind is considered to be dead.** And, it is totally unmoved in great honour and in great calamity. The destruction of ignorance paves the way towards the destruction of the mind in toto. It is due to the 'satva' predominance that comes along with the noble qualities, like friendship, etc. A sage of self-knowledge will have the noble qualities, like friendship, etc., because of the predominance of Satva. Such is the mind of a sage of '**Embodied Liberation**' and does not lead further any more to birth again. This is known as the '**destruction of the form of the mind**'.

Such a state exists only in **disembodied liberation**. In this, the pure mind that generates the noble qualities, like friendship, also ceases, and then, they transcend the body-consciousness totally. And, such a state is beyond words, beyond description. In such state, there is neither having characteristics nor no-characteristics. Nothing arises and nothing sets. There is neither light nor darkness; neither existence nor non-existence, not even the middle. Those who have transcended everything here, such men dwell in that state, - being extremely subtle and in ethereal bodies, they are completely freed from all unhappiness, ignorance and inertia. Such a person is ever dwells in the Infinite Bliss.

Rama asked: "O' Lord! What is the main cause (seed) of this world-illusion?"

Vashishta replied: "O' Rama! The body is the main cause or seed for this world-illusion or samsaara, in which the experiences of pleasure and pain, etc., are hidden. And, the mind is the seed for the body, which is dominated by hopes and desires and thus it becomes the cause for unhappiness and the fruits of the past. It is due to the



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mind, that the bodies arise, and hence this samsaara, just as a dream arises in the dreamer.

In turn, there are two seeds for the mind. One is the movement of Praana or **life-force**, and the other, the **mental conditioning** that is deep-rooted in it. The awareness and experience arise as and when the life-force moves through the subtle channels of the psychic force, and with the result, the mental activity commences. Of course, this awareness exists all over. But, it is activated by the movement of life-force alone. Constant experiencing leads to countless experiences and gives rise to greater unhappiness. This awareness rests in itself, as if in sleep, and in such case, one attains the Supreme state. For that reason, one has to prevent the field of objective experience in order to curtail the movement of the mental conditioning, by controlling the movement of praana. Then, with such restraint of mind and praana, one will be able to go beyond samsaara.

**No.3:**        *Chittopashaanti-phaladam paramam  
saamyakaaranam / Subhagam samvidah svaasthyam  
praana-samrodhanam viduh// V-46.*

Vashishta continued: "By the practice of praanaayaama, one attains peace of mind, supreme equanimity, happiness or blessedness and strong awareness. The yogis practice praanaayaama for attaining peace of mind and tranquillity.

One perceives an object with the mind, based upon his own vision and conviction, without enquiring into it. The mind takes its notion as firm, with great intensity. The mind arises from such mental conditioning. Thus, one beholds those notions in the consciousness and takes them

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to be the reality and gets deluded. **He discards his own unconditioned nature by which his vision gets perverted.** Such a perverted state of the mind is called '**chittam**'. And, such a perverted vision creates confusion between the real and the unreal; between what exactly it is and what appears to be. The restlessness of the mind peeps into the being when such perversive vision gains firm hold. The uninterrupted birth and death cycle results in such perverted mind (chittam).

The mind does not arise at all, as and when all the notions, such as, 'This is desirable' and 'This is not desirable' are given up. The mind does not arise in the absence of mental conditioning and the intelligence also functions in an un-conditioned manner. Such a state of the mind in its absence of mental conditioning and simultaneous functioning of the intelligence in an unconditioned manner is termed as the state of '**Supreme Serenity**' (calmness, peacefulness, quietude). In that mind, the notions of worldly objects do not give rise, and hence, the mind does not arise at all in that pure heart. O' Rama! Vaasanaas alone have become the form of the mind and such a mind thinks about the objects because of its taste for those objects. Once the taste for the desired objects ceases to exist and when the heart becomes as clear as the sky, then, the mind becomes no mind.

Such a state of the mind is known as '**no mind**' state, which is filled with '**Pure Consciousness**' alone; and hence, it perceives what exactly it is. But, such perception is not according to the pre-existing or pre-conceived notion or mental conditioning as if there are thoughts and ideas in such a mind. A Jiivanmukta - a sage of '**embodied libration**', lives and functions, like any other, but, functions



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as a wheel that revolves by its previous momentum. The mental conditioning in such a sage is **like a burnt seed, having a form without content**. And, the mind becomes pure. It becomes really no-mind. When the body drops, it becomes absolutely unconditioned and limitless. The mind comprises of two seeds; one is '**Movement of Life-force**' and the other '**Mental Conditioning**'. Even if one is **destroyed**, automatically the other one also get destroyed, because, they depend upon one another. Both arise from the objects of the world alone. They are, therefore, the seeds for both the movement of Praana and Vaasanaas. The movement of praana and vaasanaas are totally uprooted and destroyed, the moment when the very notion of the objects of the world is discarded altogether. The objects are experienced because of the consciousness alone. Consciousness alone is the seed for the experiencing of objects.

**No.4: Na bahir naantare kimchit-samvedyam vidyate pruthak / Samvitsphurati samkalpya samvedyam pashyati svatah// V-69.**

Vashishta continued: "O' Rama! There is nothing known as the object of consciousness, distinct from the consciousness. One consciousness alone is pervaded everywhere, either within or without. There is no such thing known as the object of consciousness, which is separate from the Consciousness. It is nothing but the movement of notion in consciousness. Such notion is itself known as the object of that very consciousness. It is like that of a dreamer dreams of one's own death or one's travel abroad or to any place. Exactly, the consciousness visualises on itself as its own object. And, the object seems

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to have been endowed with its own reality. Such seeming reality is itself constitutes samsara because of misunderstanding. The rejection of this misunderstanding is itself gives rise to Liberation. Having contact with the objects and experiencing them, gives rise to sorrow in the end. By remaining fully aware of objects, but without having contact with them, promotes happiness. And, you are the embodiment of such a state of happiness, by not having any experiencing of objects. There is no doubt about it. This is the fact.

The jiiva does not experience anything due to multifarious activities. The jiiva is in constant motion and hence it is unable to stay at one place. For this reason, the jiiva is neither non-experiencer nor the non-inert. Moreover, one's consciousness does not get fixed on to a particular thing or something else, even though he does many things. In this way, the jiiva is neither non-experiencer nor non-inert.

The Pure Consciousness in the heart is not tainted by the objective experience. For this reason, the one who is ever inwardly free from such objective experience gets liberated. Those who have succeeded in removing the mental conditioning, for them, there is no more entertainment of thoughts of objects, but they ever remain firm in Pure Consciousness, even though they are externally active. They are like dumb children, without any dullness and objective experience. They are ever pure, even while they are engaged in various activities.

The Consciousness arises in '**Pure existence**', just as the rays emanate from a lamp. The reality of '**Pure existence**' is the seed for the consciousness. The Pure existence has two forms; - i) diversity and ii) unity. The



one indivisible unity alone is present in every diverse object. All these diverse objects that are seen here appear to be in various forms are all diverse appearances of the one homogenous unity. When this diversity is discarded by the consciousness, then, it rests in its unity. There is only one Pure Existence. For that reason, one has to discard all these apparent divisions that are perceived in 'Pure existence' in reference to time, different aspects and in respect of various substances. Thus, ever be rooted in devotion to the one 'Pure existence'. Even though, the time-factor and one's own existence (because of their free access -freedom oriented) that appear to be of desirable categories, even then, they are not real. This is the truth. Each and every such division, create disagreement and misunderstanding in one's vision. In such case, how to regard them as good and desirable? For this reason, reflect on the one 'Pure existence' alone. In such case, your entire being gets filled with Bliss. This world-appearance is just a particle of that 'Pure existence' that has apparently become the seed for this world-appearance. And, the evolution came into existence from that alone. Whatever the case may be, when the notion of this world-appearance is discarded, instantly, the seed is destroyed. One has to ponder well on this point, and see that this duality is ceased forthwith and rest content in that one homogenous Infinite Consciousness.

No.5: *Taddhetuh sarva-hetuunaam tasya heturna vidyate / Sa saarah sarva-saaraanaam tasmaat-saaro na vidyate //* V-96.

Vashishta continued: "O' Rama! The state of 'Pure Being' is the cause of all, but that itself has no cause. It is the sole essence of all. There is no essence other than this

at all. Those who have reached this state of 'Pure Being' never experience unhappiness, ever get established in that 'Pure Being'. Everything is reflected in that Pure Being, just as the objects are reflected in a mirror. Such is its Pure State. By attaining that state of Pure Being, the mind is ever dwells in perfect peace. O' Rama! Reach that state of Pure Being, and get relieved of from fear complex.

Rama asked: "O' Lord! How does one attain that Blissful state, in the shortest possible time?

Vashishta replied: "O' Rama! I have described several 'seeds' for the cause of this world-appearance, etc., earlier. They are to be dealt with appropriately with self-effort so that they do not sprout again. With utmost self-effort, discard all the mental conditioning, while dwelling in that state of 'Pure Being' and remain in that state even for a while. In that case, you will get established in that state. Even by aspiring to remain in that state, you will achieve that state. In the same way, if you strive to remain in the state of Consciousness, with sincere effort, then, you will obtain the Supreme State from that 'Pure Being' state. On the other hand, meditation should not be based on the objects of awareness; because, by this method, it is very difficult to uproot mental conditioning. A mountain can be uprooted but not the mental conditioning by this method. Such is the difficulty. Meditation is not possible at all, till the mental conditioning is overcome and the mind becomes serene. To overcome this conditioning, the mind has to be kept calm, serene and at peace, under all conditions and in all circumstances. As a first step, the mind has to be controlled by various methods with utmost self-effort and make it serene. Then, the mental conditioning ceases automatically. The very serene state of



the mind itself gets absorbed into itself. Then, **meditation happens on its own accord**, instantly. All the physical and mental disturbances ceases, the moment the mental conditioning is discarded.

The conditioning of the mind does not cease, till the mind is quiet and the mind does not get quiet till the conditioning of the mind ceases. In the same way, knowledge of the truth and the serenity of the mind are closely inter-dependent. Exactly, the cessation of mental conditioning and the realisation of the truth are inter-dependent. All these three, - i) **knowledge of truth**, ii) **serenity of the mind** and iii) **eradication of the mental conditioning** are very hard to achieve. Much self-effort is needed. Therefore, with firm resolves, and with a mighty self-effort accompanied by right understanding, one should discard the pursuit of pleasure. By so doing, one will achieve all the three. Unless all these three - i) **knowledge of truth**, ii) **serenity of the mind** and iii) **eradication of the mental conditioning**, are simultaneously accomplished, the truth is not realised, even by striving hard for hundred years. They are not to be practised one after the other. They are to be practised **simultaneously**, for a period. By so doing, the knots of ignorance are cut completely without any trace. One has acquired this world illusion for many life-times, and it has to be discarded by persistent effort for a considerable time. Otherwise, it will not go away so easily. Just as the destruction of vaasanaas, i.e., mental conditioning is important, the restraint of praana or life-force (practice of praanaayaama) is also much more important. For this reason, a wise man should practise praanaayaama constantly, without fail. Both these practices; i) **restraint of mental conditioning** and ii) **praanaayaama**, lead one to the transformation of the mind

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into no-mind. The life-force (praana) can be controlled by the practice of praanaayaama, and by the practice of yoga aasana, and by disciplined eating habits and by employing various other methods, successfully.

**No.6: *Adhyaatma-vidyaadhigamah saadhu-samgama eva cha / Vaasanaasamparityaagah praana-spandanirodhanam // V-128.***

Vashishta continued: "O' Rama! The mental conditioning does not arise; if, i) one works without any attachment, ii) without having any thought for the future, and iii) with constant awareness that the life of the body is quite short. In such case, the mind does not get activated. **An intelligent person should practice praanaayaama**, as the control of the praana is itself capable of controlling the mind. One should adopt such intelligent methods, in order to master the mind. **These are a few important methods to control the mind; such as, i) the study of scriptures dealing with self-knowledge, ii) the company of holy ones, iii) the rejection of mental conditioning, and iv) the practice of praanaayaama.** One should practice these methods constantly. Only the ignorant ones, resort to the practice of violent methods of 'Hatha Yoga', by neglecting these intelligent methods. The ignorant ones lack sufficient faith even to investigate into the truth. They waste their time in useless pursuits, like religious rites, austerities, charity, pilgrimage, etc.

O' Rama! Give up such predictable pursuits. Remain ever free from attraction and repulsion, by removing from your heart, the notion of existence of objects of experience, and resort to **pure intelligence**. Rest in your heart, i.e., in that unchanging and homogenous



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(indivisible) consciousness. Lead an active life, free from false notion that **'I am the doer'**. One attains the fruit of his birth, by engaging himself in enquiry into the nature of the truth. Just a single thought when it arises in the heart, instantly, it gets multiplied into a thousand-fold, but if one is firmly established in self-enquiry, in that case, he cannot be shaken even by violent distractions. Though a person is walking, eating and engaged in various activities, he is just a walking corpse-like, unless he has not put in self-effort to engage himself in self-enquiry. One should engage himself, either alone or in the company of holy ones, in enquiring, - **'Who am I?'** and **'What is this world?'** Such an enquiry is itself the essence of the science of Self-knowledge. **The answer to the question of 'how to achieve self-knowledge' is in the question itself, being the 'enquiry into oneself'.**

A person who is engaged in self-enquiry will have no fear as he knows perfectly that the Infinite Consciousness is pure and is itself the only Truth and there is no other. He always sees the Self in all, and loves every one with equal vision. Thus, his vision is the same towards the benefactor (supporter) as well as the probable murderer and loves them both. The ignorant, who are unable to rest in the Self, are controlled by their own senses, whereas, the wise ones, control their senses effectively, from perceiving such unreal world-appearance, and are ever free and fearless.

The world-appearance or the samsara is due to the attachment towards all objects. Attachment to objects and of hopes and desires lead one to unhappiness in the end. The discarding of such attachment is liberation. For this reason, stop attachment with the world-appearance and be free. The dealing with the objects and beings, is itself lead

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to the mental conditioning; in which like and dislikes arise in the mind towards the objects of the world. As and when these likes and dislikes are discarded, the very moment, the heart is purified and one becomes liberated, spontaneously. This is the truth. And, the pairs of opposites, like pain and pleasure, heat and cold, good fortune or misfortune, etc., are no longer affects, for such a liberated one.

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## NIRVAANA PRAKARANAM

No.1: *Siddhaanto~dhyaatma-shaastraanaam sarvaapahnavā eva hi / Naavidyaasuha no maayaa shaantam brahmedamagrimam // VI-1.*

Vashishta said: "O' Rama! This is the final and concluding quintessence or purport of all scriptures that deal with the Self-knowledge. There is no such thing like ignorance or maayaa. Whatever one perceives in front of him is of the Pure Ever-peaceful Brahman alone, endowed with all the powers or energies. There is nothing other than this that exists. Some call this power, i.e., the powers of Pure Ever-peaceful Brahman, as 'the void', others call it as 'Pure knowledge', and some others call it 'god'. Thus, people call it variously, according to one's understanding. O' Rama! Discard all this, and remain calm, without thinking of any other, and at the same time, get established in 'Nirvaana'. Remain always at peace in the Self, but outwardly behave like a deaf, dumb and blind person. Lead an active life, but, remain always calm as if one in deep-sleep. Renounce everything inwardly, but outwardly do what is really needed.



Absence of mental activity is **Bliss**, whereas, existence of the mind is sorrow. Objective-experiences are not desirable. For this reason, withdraw yourself from the contact of objects, and their experience. Remain always firm, like a rock; unmoved by the pleasant and unpleasant sights. With self-effort alone, one overcomes samsaara which is no other than the world-appearance.

Rama asked: "How, one can ascend to the seven stages of yoga?

Vashishta replied: "O' Rama! There are two classes of human beings present: i) the outgoing and the other ii) the renunciate. i) The persons who have the tendency of outgoing, thinks that 'What is this Nirvaana?', I like to live and enjoy in this world'. ii) And, rolling in many life-times, in this mundane life, then, one is awakened to the spirituality. Then, one begins to think, 'Enough of life in this samsaara, which is essence-less, and all actions are useless. Now, without any further delay, I should withdraw myself from such unspiritual activities of the world.' Such a person is known as renunciate. At this juncture, he asks himself, 'What should I do now, in order to cultivate noble habits and dispassion and cross this vicious circle of samsaara?' He enjoys renunciation. He avoids the trap (noose, catch, ensnare) of his own mental conditioning. He delights in performing beneficial and good deeds. Of course, he performs auspicious actions, in secret, unobserved. His actions do not excite others. He avoids from sin and from the pursuit of pleasure. His speech is quite soft, friendly and appropriate, suitable to the occasion. All these good qualities show that he is in *the first stage of yoga*. Then, he tries to serve holy ones, wholeheartedly, with thought, word and deed. On his

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own, he meticulously (thoroughly) searches for the scriptures of Self-knowledge and studies them. He enquires into the nature of samsara and its effects, and he finds means to cross over it; thus, he gets established in the state of yoga.

Now, the second stage of yoga comes to be known as 'Vichaara' (self-enquiry). Now, he engages himself in the study of scriptures. He practices regularly, intense concentration and meditation. He keeps the company of learned men. He is now equipped with discriminatory power; he knows perfectly what is good and what is bad, what is right and what is wrong. He adopts firm resolves, and gives up all evil qualities, like pride, envy, vanity, desires, delusion, etc. He gains the knowledge of the intricacies of the scriptures. Thus, he ever aims to lead a blissful life.

**No.2: Abhyaasaat-saadhu-shaastraanaam  
karanaat-punyakarmanaam / Jantorayathaa vadeveyam  
vastudrushtih prasiidati // VI-32.**

Vashishta continued: Further, he reaches the third stage - known as 'non-attachment', freedom. He understands the scriptures and aiming to assimilate the teachings of the scriptures and then, he tries to live with sages and listen to their teachings. He becomes indifferent to the world. He takes rest on stone slabs and lives in the forest, completely free from all contacts with the outer world. He is able to perceive rightly into the scriptural teachings and of the teachings of holy ones, and he ever engages in good deeds. Thus, he is able to perceive the truth. This non-attachment is of two types: a) the ordinary, and b) the superior. The one who is equipped with



ordinary non-attachment feels, 'I am neither the experience nor the doer. I have nothing to do with any one nor have I to do anything to me. Whatever happens is either due to past karma or of Divine Will. Either it is pleasure or pain, I have nothing to do with such. 'Pursuit of pleasure is a dreadful disease. Prosperity is calamity. Meetings are only to end in parting. The principle of 'Time' devours everything. One gain correct understanding of the truth of everything, by means of the company of the holy ones, and by avoiding the evil contact, in the proper direction of the self-awareness and with intense self-effort. With intense non-attachmeny, he realises the truth, 'I am not the doer and the doer is either past karma or the Divine Will'. Thus, he crosses the ocean of samsaara and rests content in peace and silence. That state is known as '**Superior Non-attachment**' or freedom. In such freedom or superior non-attachment, there is no division between inside and outside. There is no division of above and below. There is no division between appearance and non-appearance, either substantiality or insubstantiality. And, there is no division between inertia and consciousness, between appearance and non-appearance. In such case, wisdom arises in the heart lotus in the form of contentment and right action. One gets the fruit of total freedom due to Contentment and Right action. This is the third stage of yoga.

With the help of 'righteous action', the first stage of '**right resolve**' arises, instantly; just as the ripe cocoanut falling coincides with the crow alights on it. Thus, the very righteous action instantly results into the **Right Resolve**, accidentally. This is the first stage of yoga and it has to be kept protected. The second stage is '**Self-enquiry**' -

vichaara. This stage of vichaara should be cultivated effectively; that is to say, the effective practice of both the first and second stages; 1) **Right resolve** and 2) **Self-enquiry** are to be protected always. Such protracted intense self-effort leads one to the third stage of yoga, - 3) **'Non-attachment, freedom'**. When one is established in that third stage (coupled with the other two; the first and the second), he is freed from the mental imaginations.

The one who is firmly rooted in the evil actions, such an ignorant person, takes births constantly, one after another, till the first stage - 'Right Resolve' arises in him. Or else, he will be able to find holy company accidentally, like the cocoanut falling coincides with the crow lodging on it. There is also a possibility of getting dispassion in him, by the very experiences experienced in his life. When such dispassion and disinterestedness in the pursuit of pleasure arises in one's heart, that is the sign of reaching the first stage - 'Right Resolve', and through stages, - stage by stage he crosses the ocean of samsaara. Thus, the scriptures declared emphatically, that one's sins and sinful tendencies are shattered, while ascending these seven stages of yoga.

No.3: *Udeti yoga-yuktaanaam atra kevalama-  
aryataa / Yaam drushtvaa muudha-buddhi-  
naamapyudeti mumukshutaa // VI.63.*

Vashishta continued: "O' Rama! A yogi goes to heaven and enjoys with the gods; when he dies in this third stage, and then he will be born in the house of a noble parents and proceeds further in his yoga practices.

During these first three stages, one recognises the existence of the objects of waking state, and hence, they are



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in the 'waking state'. By practising these three stages, one attains nobility and by seeing that, even an ignorant and foolish person aspires to attain liberation. A person who lives a simple and natural life is a noble person, who does what should be done, and refrains himself from what should not be done, and who lives a simple and natural life. Such a noble person accepts whatever happens, but he lives a life, in conformity with the scriptures and engages himself in appropriate action. Such nobility rouses even in the first stage, - **'Right Resolve'**, grows further in the second stage - **'Self-enquiry'**, and yields its results in the third stage - **'Non-attachment'**. When a person dies in any one of these stages, he will be born once again as a yogi, in order to continue his yogic practices.

Whoever practices all these three stages overcome ignorance. The vision of division ceases completely in him and results in the right perception or the true wisdom. Such a yogi reaches the **fourth stage of yoga**. At this stage, the yogi perceives the world as if it were in a dream, because they have overcome diversity. By intense self-effort, they are firmly established in unity. For this reason, the fourth stage is compared to the **Dream State**. The Being exists in the fifth stage. The wicked perception of the world disappears. The fifth stage is compared to the **Deep Sleep**. In this, there is supreme peace and all other varied description cease to be and duality ceases completely. He appears to be engaged in worldly activities, thinking, etc. but his vision is introverted. For this reason, he is at peace, all the while. He appears to be sleepy. But, he continues his practice of yoga and his mind is ever free and unconditioned. In course of time, he rises to the sixth stage - known as **'Turiya'**. In this, he rises beyond the 'I' and 'not-I', and beyond the real and the unreal. Mental activity gets decreased considerably, and even the concepts of unity

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and diversity do not arise in him. All bonds have been disengaged and doubts have been dispelled. He is a Jiivanmukta and lives as if the painting of a lamp, just empty within and without, but at the same time, full within and without, like as a filled pot held in the ocean. He appears to have attained something, but truly noting. One should reach the seventh stage, by ever remaining firmly established in this sixth stage. Such seventh stage is known as the stage beyond body consciousness and it cannot be described by words. It is 'That' alone; people call it variously, as Shiva, Brahmaa, Vishnu, void, truth, time, etc. Even though, it cannot be described, yet, it is described by different people in a variety of ways. O' Rama! When you reach this stage, instantly, you attain eternal peace, and go beyond-sorrow. This is the truth."

**No.4: *Raamechhaa naama karinii sedam me~stviti ruupinii / Shariirakaanane mattaa vividhollaasakaarinii // VI-90.***

Vashishta said: "O' Rama! There is frightful elephant dwelling in the forest of samsaara, which is very much non-cooperative and destructive in every way. The 'desire' alone is that dire elephant that obstructs the attainment of Self-knowledge. This 'desire' elephant is in the form of wish, such as, 'May I attain this'. With such a wish, it roams violently in the forest known as this body, playing havoc and untold misery in a variety of ways. The desire has its young ones, are the agitated 'senses'; especially, the sense of taste, actions are its tusks and mental conditioning is its channel. This elephant 'desire' destroys every one, who is ignorant and conditioned, and it operates in the samsaara-battlefield. This 'desire' has various names; such as, *vaasanaa*, (i.e., *mental*



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*conditioning), mind, chittam, sankalpa (i.e., mental images or concepts), bhaavanam (mental attitude) and attachment.* This terrible elephant - 'desire', has to be destroyed forthwith, with the help of the supreme weapon - 'Courage', i.e., Persistence and Endurance. The samsaara or the world-appearance persists as long as this elephant - 'desire', roams in the forest of the body. The feeling of 'This exists', is itself samsaara. When this feeling or the mistaken notion ceases, then there is instant Liberation. This is the quintessence of all wisdom. What more is to be known? The instructions of the Preceptor are reflected perfectly in the heart, and as a result, one becomes desireless. That is to say, a desire-less purified heart is a must to assimilate and reflect over the instructions of the Preceptor. This is the truth. One should destroy a desire, when it arises in one's heart, especially of extremely destructive nature, with the help of a weapon of 'non-awareness of the object of that desire'. The jiiva abandons its conditioning, limitedness or finitude, by doing away with (clearing) the desire. The desire for an object ceases when the object is not thought of in the mind. Thus, the mind becomes quiescent (quiet, calm, inactive). *Such a state is known as 'Pratyaahaara'.* All the desires are shattered or come to an end, by this pratyaahaara.

A thought, such as, 'May this object be mine', is known as a concept. When the mind does not hold that object, automatically the corresponding concept or thought is discarded. The very thinking is conceptualisation. He who throws away the thought completely of what has been experienced or what has not been experienced, and simply exists in himself, is a wise person, indeed. I announce boldly with uplifted arms that such a state alone is the best.

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The one who has reached that state, functions as one's feet function, without desire what-so-ever.

The entire Creation is nothing but Peace, Infinite and Eternal. Behold all this Creation as the Infinite Consciousness, and rest content in peace. The very cessation of the experience of objects alone is termed as Yoga. Always rest in that yoga, and do what has to be done. Rest always and live in the Bliss of Yoga. In that case, you will be freed from the throbbing feeling of 'I' and 'mine'. O' Rama! Do what you wish to do, after getting freed from the experience of objects. The uninterrupted and continuous awareness, as 'All this is the Lord alone, who is Omnipresent, Unborn and Infinite Consciousness' is itself known as the leaving behind (desertion) of all actions.

(Thus ends Laghu Yoga Vaashishtham)

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**OM NAMO NAARAAYANAAYA!**



**OM TAT SAT OM**



**CONCENTRATION AND MEDITATION****(Quintessence of an Article of H.H.Sri swami Sivananda)****(HOW TO ERADICATE OBSTACLES)**

1. Physical obstacles.    2. Mental obstacles.
3. Other obstacles.      4. Higher obstacles
5. Yoga of Meditation

In general, with every one, a few desires lurk in the mind unattended to, since ages. The pressure of the yogic practices pushes them out like old dirt coming from the corners of the room at the time of sweeping. So, the Saadhaka should be very careful and ever vigilant and must nip such desires in the bud itself through intense Viveka and Vairaagya. One should increase the period of Japa and Meditation. One must do vigorous meditation and Praanayaama by observing 'Akhand Mauna'. (*Bhagavan Ramana Maharshi explained that one should be within oneself getting immersed.*) The Sadhaka should especially observe strict fast on 'Ekaadashi' days; and also when time permits, try to fast for a period of 40 days, by living on milk and fruits. He should give up all social contacts, i.e., mixing with people completely and never come out from the room during this period. Thus, he should immerse himself in vigorous Saadhana. Ambitions make the mind restless and hence one should nullify all ambitions to the exclusion of the one ambition of experiencing Self-Realization. Hidden Vaasanaas are known as 'Kashaaya', i.e., all sorts of worldly ambitions that are to be eschewed.

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The obstacles that occur in the way of meditation are of four types; such as, (1) Physical obstacles, (2) Mental obstacles (3) Other obstacles and (4) Higher obstacles, and they are to be overcome through vigorous yogic practices.

### 1. Physical obstacles in Meditation:

1. Aimless wandering, 2. Cessation of Saadhana, 3. Dehaadhyaasa, 4. Diseases, 5. Discussing too much, 6. Environment, 7. Evil company, 8. Fault finding, 9. Habit of Self-justification, 10. Impulses, 11. Impure and immoderate food, 12. Jerks, 13. Lack of Brahmacharya, 14. Lingual diarrhea, 15. Need for a Preceptor, 16. Over eating, etc., 17. Poor health, 18. Drowsiness, 19. Lack of Yama and Niyama, 20. Irregularity in Saadhana, 21. So-called friends, 22. Social nature, 23. Tandri, Nidra, 24. Vulgar pleasures, 25. Wealth.

### 2. Mental obstacles in Meditation:

1. Anger, 2. Back-biting, 3. Depression, 4. Doubt (Samshaya); 5. Dreams, 6. Evil thoughts, 7. False Tushti, 8. Fear, 9. Fickleness, 10. Five hindrances to meditation: (a) Sense-desire (b) Ill-will (c) sloth and torpor, (sluggishness) (d) flurry (excitement, agitation, confusion) and (e) worry. 11. The impact of old Samskaaras, 12. Gloom and despair, 13. Greed, 14. Hatred, 15. Impatience, 16. Independent Nature, 17. Jealousy, 18. Lower Nature, 19. Manoraaajya, 20. Memory, and 21. Moha, are the Obstacles in yoga according to Raja Yoga of Patanjali: -

*Vyaadhi Styana Samshaya Pramaada alasya Avirati  
Bhraanti Darshana Alabdha Bhuumikatvaat Anavasti-  
tattvaani Chitta Vikshepaaste~nataraayaah // (Patanjali  
Yoga Sutras-Ch.I-30.)*



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22. ("1. Vyaadhi - disease, 2. Styana - (languor) dullness, 3. Samshaya - doubt, 4. Pramaada - carelessness, 5. Aalasya - Laziness (Indolence), 6. Avirati - Worldly-mindedness, sensuality, 7. Bhraanti Darshana - Delusion, mistaken notion or illusion, 8. Alabdha Bhumikatva - Non-achievement of a state, 9. Anavasthi Tattvaani - Instability.")

23. Mental talking, 24. (a) Prejudice, (b) Intolerance and bigotry, (c) Rajas and Tamas, (d) Sankalpas, (e) Tamas or Inertia, 25. (a) Depression, (b) Building castles in the air, i.e., (Manoraajya and Rasasvaada), (c) Hatred for Householders, men and women, 26. Trishna and Vaasana, 27. Vikshepa, 28. Vishayaashakti.

### 3. Other obstacles in Meditation:

1. Idle talk, 2. Gossiping, 3. Idle curiosity to hear rumours and news of others, 4. Worldly thoughts, 5. Indisciplined mind, 6. Lack of control over senses, 7. Slackness in Saadhana 8. Waning of dispassion, 9. Lack of intense aspiration, 10. Irregularity in Saadhana

### 4. Higher obstacles in Meditation:

1. Ambition and desire, 2. Moral and Spiritual pride, 3. Religious Hypocrisy, (Damba) 4. Name and fame (Kiirti and Pratishta), 5. Elementals (Bhuuta Ganaas), 6. Visions, 7. Siddhis, 8. Kashaaya (colouring the mind) (Raaga, Dvesha, and Moha), 9. Laya, 10. Rasaasvaada, 11. The neutral state of mind (Tuushnimbhuuta Avastha), 12. Sthabda Avasta (Stupification) arising from fear or wonder similar to Tuushnim Avastha.

Thus, there are many types of obstacles that come in the way of God Realisation. Old Samskaaras of enmity,

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hatred, lust, jealousy, fear, honour, respect, etc., project themselves in the form of obstacles in the path of Yoga Saadhana, like the volunteers who obstruct the entry into a Pandal.

Hence, a comprehensive and an intelligent understanding of the obstacles that come in the way of yoga Saadhana is very essential for every sincere Saadhaka as well as to adopt suitable methods to conquer them.

A very important point one should understand. **Unless one starts practising meditation sincerely one cannot understand the obstacles that come in the path of yoga.** It may be pointed out here that each and every obstacle comes **only from within** and not from outside. Hence, one should train the mind suitably and whenever any such difficulty one comes across, then one should follow this suggestion.

Even Buddha, Uddaalaka and others experienced great difficulties in their practices. Never get despair. Failures are the stepping-stones for success in any field. Fiery determination and iron will are needed to withstand and to overcome such impediments that occur in the path of yoga. After a few births of constant practice, perfection can be attained.

The Yogi who strives hard with assiduity in his practices, after getting purified of sins, gradually gets perfected through **several births** and thus attains to the final goal of life - God Realisation. **Gita - Ch.VI-45.**

**"It takes two hundred generations to make a gentleman, a superior man, the higher type of man."**

**Swami Sivananda**



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The next Sloka No.46 Ch.VI is very encouraging to the Yogis. The Yogi is thought to be Superior to the ascetics, superior to the men of action and superior even to the men of knowledge. Therefore, become a Yogi, O' Arjuna.

**Tapasvi:** Ref. Gita Ch.XVII-14, 15 and 16. One who observes the austerities of speech, mind and of the body.

**Karmi:** He who performs the Vedic rituals. The Yogi is superior, for he has direct knowledge of the Self through intuition or direct cognition through Nirvikalpa Samaadhi. (Ref. Gita Ch.V-2, Ch.XII-12 and Ch.XIII-24)

### PRACTICAL ASPECTS OF YOGA AND MEDITATION

**Gita Ch.V-S.27 and 28, deal with Yoga of Meditation**

Shut out all external contacts. Equalise the breath - outgoing and incoming that moves within the nostrils. - Fix the gaze between the eye-brow and see that the eye-balls remain fixed and steady. Rhythmical breathing makes the mind steady. And, there will be perfect harmony in the mind as well as throughout the whole system. (Cross Ref. Ch.VI-10, 14 and Ch.VIII-10.)

**Gita Ch.VI-10:** After renouncing possessions, the Yogi sits in a solitary mountain-cave and practises meditation. A householder also can practise meditation in a solitary place on the banks of any holy river. 'Aparigraha' means freedom from possession (non-covetousness). For a spiritual aspirant, everything is provided by God. So, he need not bother himself about his bodily needs. Mother-Nature pre-arranges everything in a very efficient manner, especially for an aspirant. This is

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**the fact.** (Those who are determined to stay for all the twelve months, continuously for Saadhana purpose at Gangotri and upwards or any Himalayan shrine, God arranges every need through well-to-do devout souls.) The yogic student living in a cave should test himself after he has sufficiently advanced by coming into the society of people, at least once a while. Of course, he should not make it a regular practice.

**Gita Ch.VI-14:** An aspirant should possess serenity of mind through the eradication of Vaasanas or desires and cravings. **The most important qualification for an aspirant is fearlessness.** He should be balanced under all circumstances; amidst pleasure and pain, honour and dishonour. He should ever think of the Lord. **Brahmacarya is very important, without this, not an iota of spiritual progress is possible.**

**Gita Ch.VIII-10:** The yogi receives immense inner strength and power of concentration by fixing the whole life-breath (Praana) in the middle of the two eyebrows, (Avimuktikam - Jaabaala Upanishad). The yogi with such an unshakable mind, endowed with devotion, reaches the Supreme Abode of the Lord at the time of death.

The yogi, as a first step, concentrates on the lotus of the heart - Anaahata Chakra. Further, he takes the (life-breath) Praana through Shusumna Naadi and fixes it in the middle of the two eyebrows. He attains the Supreme Purusha finally.

**Gita Ch.V-28:** **Yatendriya manobuddhih** means one with senses, mind and intellect - ever controlled. A sage enjoys perfect peace of mind after getting completely freed from desires, fear and anger. He makes all sincere efforts to subjugate the senses, mind and the intellect and does



constant contemplation and attains forever Moksha or Absolute freedom or Kaivalya.

**Gita Ch.VI-13 & 15:** An aspirant should firmly hold his body, head and neck erect and still, gaze at the tip of the nose without looking around. One should not shake the body even a bit. One should thus attain 'Aasanajaya' through constant regular practice. One should be as firm as a rock. If this is achieved, the spinal cord also will be erect and the Kundalini will rise up through the subtle naadi known as Shushumna. Padmaasana or Siddhaasana is quite suitable for meditation. One should direct the gaze either at the tip of the nose or (at the Ajnaa Chakra) between the two eyebrows and practise gently. While concentrating the Naashikaagra Drushtti, one will experience Divya Gandha and at Ajna Chakra, one will experience Divya Jyoti. Such an experience will give you an encouragement and enable you to lead the spiritual path with utmost zeal and enthusiasm. Yogins who meditate on Lord Siva concentrate on the Ajna Chakra with Bhruumadhy Drushtti. One will get concentration of mind very easily through Naashikaagra Drushtti.

**Gita Ch.VI-25:** Abide your mind in the Self without thinking any further. At the selected point of visualization, visualize your own Deity there, and feel His living presence. The practitioner should make the mind constantly abide in the Self within, through ceaseless practice. He should attain perfection. Through constant "Aatma Chintan", direct the mental energy along the spiritual channel towards the Lord or the Self.

**Gita Ch.VI-12:** Mind also is the self. Mukhya Aatman is Brahman or the **Highest SELF**. Through the

practice of yoga, collect all the dissipated rays of the mind, again and again, from all sense objects. Then, try to fix the mind steadily on the point of meditation centre or Lakshya. By such constant practice, one will be able to succeed in one-pointedness of the mind. One must be very regular in this practice. Then alone, one will be able to succeed. **Regularity is of paramount importance.** One should know the ways and habits of the mind through constant daily introspection, self-analysis or self-examination. One should maintain a **Mental Diary** without fail. You will observe that numerous thoughts gush from within the subconscious mind in a continuous stream. The more you attempt to still them, the more will they bulge out with redoubled force and strength. Do not get discouraged. Be firm. **You can purify the subconscious mind and its various memories through regular and constant meditation.** The fire of meditation will burn all thoughts. Meditation is a powerful antidote to annihilate the poisonous worldly thoughts. One should increase the period of meditation.

Divide all the twenty four hours into four broad periods of time. Distribute the routine Saadhana to all the four periods. They are; (a) morning (b) mid-day (c) evening and (d) mid-night. Realised Saints advised at one place that at each Sandhya 72 minutes before and 72 minutes after, one has to meditate. That means, Morning from 4.48 a.m. upto 7.12a.m. (144 minutes), Mid-day 10.48 a.m. to 1.12 p.m., evening 4.48 p.m. to 7.10 p.m. and at mid-night from 10.48 p.m. upto 1.12 a.m.

When thoughts trouble you much, do not try to suppress them by force. Be a witness. Gradually, they are bound to subside. Then, try to root them out through



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regular, constant, long, silent meditation. Meditation on the Immortal Self will act like a dynamite and destroy forthwith all the thoughts and memories in the subconscious mind. This is certain. Be practical and enjoy the Bliss of Paramaatman that glows constantly within.

Cultivate sublime Divine thoughts in your mind as a replacement to the worldly and useless thoughts, just as weeds are thrown out from the land before cultivation. Control the bubbling emotions, sentiments, instincts and impulses through constant silent meditation. Transmute your worldly nature into Divine nature. Exercise supreme control over the nerve currents, muscles, the five sheaths of the self, emotions, impulses and instincts through meditation.

Thus, various obstacles that come in the way of Concentration and Meditation and the methods to eradicate them are explained in an elaborate manner through this article. Hope, this will serve as a practical guide to the Saadhaks to some extent.

**(The Quintessence of the teachings of H.H.Sri Swami  
Sivananda)**



## **BRAHMAAKAARA VRUTTI**

*(The quintessence of an Article of Gurudev Sivananda)*

*("A study of 'Nirvaana Prakaranam' Of Yoga  
Vaashishtam will throw much light on this Brahmaakaara  
Vrutti." - Swami Sivananda.)*



Brahman is 'Sat', 'Chit', and 'Ananda'. That which is 'Sat' - is the Existence Absolute. That which is 'Chit' - is the Knowledge Absolute. That which is 'Ananda' is the Bliss Absolute. Brahman is 'Sat-chit-ananda'. Brahman is Infinite Consciousness. In Brahman, we live and move and have our very being. Brahman is the source for the world and for the 'Vedas'. Brahman is the very substratum and essence of all these visible objects. Brahman gives 'Light and Power' to the mind, intellect, praana and the organs. Brahman is the witness consciousness, 'Kuutastha' of all the ideas and their modifications that arise in the mind.

Mind is the power of Brahman 'Brahma-shakti' alone. It is termed 'Antahkarana', which means the internal instrument. There is no difference between the mind and the antahkarana. The word 'Antahkarana' is used for the mind, in the broader sense, and it includes 'manas', 'buddhi', 'chitta' and 'ahamkaara'. The mind is the bundle of thoughts.

What is meant by 'Vrutti'? It is the outcome of samskaaras and vaasanaas. As a first step, one performs an action - 'cheshta', impelled by a thought. Then, the action gives rise to experience, good or bad. And, such an experience leaves an impression on the mind, and that very impression is termed 'Samskaara'. After enjoying the



experiences, the ego-sense combined with 'buddhi', the intellect, decides to repeat the same action. Such repetition of a particular action becomes a 'Vaasanaa', and by constant repetition of a particular action, - (the 'vaasanaa') becomes a 'Vrutti'. Due to previous experience, a desire 'Ichchaa' arises. Then, a strong urge 'Trishna' arises to fulfil the desire, due to the 'ego' (ahamkaara) sense. The ego forces one to perform the action (cheshttaa), in order to enjoy certain experience. In this way, it becomes a cyclic process. It becomes an unending process of the mind-ego. ( It becomes a continuous process of Action - Experience - Samskaara - Vaasana - Vrutti - Ichchaa - Ego - once again, Action - Experience.) ❖

"In fact, the Knower, Knowledge and Known does not exist at all in 'Pure Consciousness', just as there is no oil in a rock. Exactly, the distinction between 'I' and 'you', between the one and the many, is just verbal alone. When one starts 'enquiring' with a purified mind, then, one will be able to perceive clearly, the unmodified 'Pure Consciousness', and consequently, every such other notions disappear.

Consciousness alone is the reality in every form and in all experiences, whatsoever one experiences; action springs from the thought and the thought is the function of the mind. The mind is of conditioned consciousness, whereas Consciousness is unconditioned. (The jiiva is the vehicle for Consciousness, the ego-sense is the vehicle for the jiiva, intelligence is the vehicle for the ego-sense, mind is the vehicle for the intelligence, praana is the vehicle for the mind, the senses are the vehicle for the praana, the body is the vehicle for the senses and thus, finally, motion becomes the vehicle for the body. (In this way, the vehicle

simply follows the instructions of the Lord.) It is all due to ego-sense alone. Thus, the jiiva, even though it is the reflection of the Infinite Consciousness (Brahman), is conditioned by the ego-sense. Because of the praana being the vehicle of the mind, it goes along with the mind. When the mind is merged in the '**Spiritual heart**', then, the vehicle - praana does not move, till the Lord-mind comes back. Hence, the mind attains a serene state. Thus, it rests in its pure state of satva. The mind when it reflects within, in such a serene state is known as 'Puryashtaka'. The mind alone is 'Puryashtaka' and it is also known as the 'subtle body' (Linga Shareeraa). When the mind is rid of all its supports (ego-sense, intelligence, etc.) and rid of all impurities, then, it remains in a serene state. When the lotus of the heart unfolds, then the puryashtaka (mind) functions, and the body lives; and as and when it ceases to function, then, the body dies. When pure vaasanaas or tendencies fill one's heart and all conflicts cease, thereby, result 'harmony, liberation and longevity'. Otherwise, the mind (puryashtaka) forges new links with the new subtle body, once again, forgetting its nature as 'Pure Consciousness'. The omnipresent Infinite Consciousness alone is present at all times, and when the non-dual being (Brahman) is known, the duality vanishes instantly. It is everything. It is the 'Supreme Blessedness' and 'Peace' and it is beyond expression. It is the purest Om (ॐ). It is Supreme. (Ref.No.255-Mahaa Raamaayanam).

Now, the formation of 'Vrutti' is clear. A wave of thought arises on the surface of the mind-lake, and a 'Vrutti' is caused by the operation of 'Psychic praana' on the mind. Praana manifests in two ways; the highest manifestation of 'praana' is 'Vrutti' or thought, and the



lowest manifestation of praana is 'breathing'. Numerous 'Vruttiis' constantly emanate from the mind. In point of fact, *a ray of the mind actually comes out through the eyes* and assumes the shape and form of the object and envelopes it. It removes the veil (Tuula avidya) that envelopes all objects. It is the function of the vrutti to cause removal of the veil (Aavarana bhanga). Such a Vrutti is termed 'Vishayaakaara Vrutti'. For example, a vrutti-of a pot removes the veil that envelops the pot and instant perception of the pot results. Then, we say 'this is a pot'. This is the 'Vedantic Theory of perception'. 'Vishayaas' are objects of sense enjoyment, and 'aakaara' means form. The mind thus assumes the form of the object it sees. This is termed 'Vishayaakaara Vrutti'.

In daily life, the jiiva or the individual soul out of ignorance (in a state of deluded condition), it makes friendship with the mind, vrutti and senses, and enjoys the objects of this world daily. He, thus, gets himself caught up in the 'samsaara chakra' - the birth and death cycle, constantly. The gross mind which is full of passions and emotions is due to such numerous 'Vishayaakaara Vruttiis'. An aspirant has to do a lot, with intense right self-effort, in order to convert those 'Vishayaakaara Vruttiis' and turn them towards 'Brahmaakaara Vrutti'. This has to be fulfilled by spiritual sadhana and transformed through constant vichaara (discrimination) into the 'Pure sattvic Brahmaakara Vrutti'.

What is meant by this 'Brahmaakaara Vrutti'? How can we generate this Vrutti? How can we know its appearance and their qualities (Lakshanaas)? How does it function and what is its final outcome? These are dealt with in detail, further.

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This Brahmaakaara Vrutti proceeds from 'Sattvic Antahkarana' alone, and it is quite opposite to 'Vishayaakaara Vrutti'. In general, the mind has its impurities, such as, passion, anger, covetousness, fascination (craze), pride, jealousy, hypocrisy, intolerance, egoism, attachment, hatred, laziness and torpidity (mentally or physically inactive). As a first step, the mind has to be cleansed off of all these impurities, through proper saadhana. With that, the mind becomes saatvic, pure and calm.

Mind has its three 'Doshas' or faults, such as, i) Mala, (Impurities), 2) Vikshepa (tossing of the mind), and 3) 'Aavarana' (the veil of Ignorance). The 'Malaa' is removed with the help of the worship of tutelary deity. Vikshepa - the tossing of the mind should be removed with the practice of 'Shama' through 'Vaasanaa Tyaaga'. And, the senses should be controlled by the practice of 'Dama', 'self-restraint. One should be equipped with the four means of 'Salvation' - 'Saadhana Chatushtaya'. They are, i) Viveka 2) Vairaagya 3) Shad-sampatti and 4) Mumukshutva. 1. Viveka means the discrimination between the real and the unreal. 2. Vairaagya means indifference to sense enjoyments. 3. Shad-sampatti comprises six virtues: i) Shama - control of the mind through vaasana-tyaaga and making it calm. ii) Dama - the control of the senses or subjugation (conquest, suppression) of the senses. iii) Titiksha - the power of endurance under all circumstances. iv) Uparati - the state of satiety, contentment. v) Shraddha - faith in the scriptures and Guru and his teachings. vi) Samaadhaana - one-pointedness of the mind. And finally, 4. Mumukshutva - an intense desire for salvation.



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"The aspirant, after having equipped himself with these four qualifications, should approach the 'Sad-guru' and hear the 'Shrutis' from him. Thus, the aspirant will get instructions on the nature of the 'Advaita Brahman'. Such hearing of the 'shrutis' from a 'Sad-guru' is termed as '**Shravana**'. The Sad-guru will explain the real indicative meaning (Lakshyaartha) of the Mahaa-vaakyaas, - the great sentences of the Vedaas, such as, i) Praajnaanam Brahmaa ii) Aham Brahmaasmi iii) Tat-tvam-asi, iv) Ayamaatmaa Brahmaa. The Sad-guru will negate the '**five koshas**', body, praana, mind, buddhi and the causal body. He will explain and affirm: "O' Ignorant Aspirant! Up till now, you are caught up by avidya, ignorance. Know well, that you are not this physical body, praana, nor the mind nor the buddhi. You are not even the '**Aanandamaya Kosha**'. You are quite different from all these five koshaas or sheaths. You are not even the three states of waking, dreaming and deep-sleep. You are the '**Witness Consciousness**' of the three states. You are, thus, the '**Eternal**', '**Ever Pure**', '**Ever free**', '**All-pervading**', '**All-full**', '**One-essence**', "**Sat-chidananda Brahman**", Tat-tvam-asi - Thou art That."

The aspirant, according to the instructions of the Sad-guru, will constantly reflect over this new, towering (lofty, high) advaitic notion '**Aham Brahmaasmi**'. Such act of reflecting constantly over his instructions is termed '**Manana**'. After '**Manana**', the aspirant will concentrate and practise "**Nidhidhyaasana**", i.e., contemplation on that one idea - '**Aham Brahmaasmi**'. By constant contemplation over the one idea, '**Aham Brahmaasmi**', i.e., with this Nidhidhyaasana, the '**Brahmaakaara Vrutti**' is generated. Such a Vrutti can be generated from the pure,

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sattvic antahkarana only when the aspirant gets purified through the practice of all the four-fold means.

Here, it is worth knowing about the 'Pancha koshaas' - the personality of man: Sthuula, Suukshma and Kaarana Shareeraas. 1. The gross body (Sthuula shareera) is i) 'Annamaya Kosha'. In microcosm it is 'Vishwa' and in macrocosm it is 'Viraat'. 2. The subtle body (Suukshma shareera), comprises - ii) Praanamaya Kosha, iii) Manomaya Kosha and iv) Vijnaanamaya kosha. And, in microcosm it is 'Taijasa' and in macrocosm it is 'Hiranyagarbha'. The causal body or 'Kaarana shareera' is of 'Aanandamaya Kosha'. In microcosm it is 'Praajnaa' and in macrocosm, it is 'Ishwara'.

Now, from Nidhidhyaasana onwards, the real sadhana starts. One should sit at one place in seclusion, with the mind freed from all passions, etc., with the senses subjugated thus, one should contemplate on that one 'Infinite Self' alone, abandoning all other thoughts. Solitude is a must for this 'Nidhidhyaasana'. For this purpose, places like Rishikesh or Uttarkashi of Himalayas are better and one should stay at least for three years at one such place. By such incessant Nidhidhyaasana - contemplation over one thought, 'Aham Brahma Asi', Brahmaakaara Vrutti is generated. It means, the aspirant will ever dwell on that awareness 'Aham Brahmaasmi' Mahaa-vaakya, which leads to the modification of the pure mind, born of meditation on the Mahaavaakya, 'Aham Brahmaasmi'.

In this way, an aspirant generates 'Brahmaakaara Vrutti' by constant practising of deep meditation on "Aham Brahmaasmi" mahaavaakya, while dwelling in solitude without thinking anything else of worldly object.



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With the manifestation of such **Brahmaakaara Vrutti**, all the 'Vishaya Vrutti's' vanish completely. Of course, in the beginning, there will be tug-of-war between these two types of vrutti's. By constant effort, the aspirant will be able to keep the 'Brahmaakaara Vrutti' for some time. All the sankalpas vanish. And, the sadhaka will have a glimpse of Brahman. It is quite difficult to keep up such Vrutti for a long time, like the steady flow of oil, (taila dhaaraavat). Most of the saints had a glimpse of Brahman alone. But, Sri Shankaraacharya and Sri Dattaatreya had '**brahmaakaara vrutti sthiti**' constantly. Thus, they lived in '**Bhuuma**' state. A little glimpse of Brahman itself will surely liberate a man from samsara as the vaasanaas totally get destroyed. (It is advisable to have a deep study of '**Nirvaana Prakaranam**' of Yoga Vaashishtam, in order to know much more about the 'Brahmaakaara Vrutti'.

It has various other names, such as, i) Akhandaakaara Vrutti, ii) Taadaakaara Vrutti, iii) Aatmaakaara Vrutti, iv) Swaroopaakaara Vrutti and v) Akhanda Ekarasha Vrutti. Constant japa of 'Pranava Mantra' - ॐ will enable one to have 'Brahmaakaara Vrutti' as 'Pranava' is the name of Brahman. (Patanjali Yoga Sutras - Ch.I -27 - "**Tasya Vaachakah Pranavah ॐ**".)

'Advaita bhaavana ruupa Samaadhi' is associated with the **Brahmaakaara Vrutti**. It is '**Vrutti sahita**'. In '**Advaita avasthanaruupa samaadhi**', there is no such vrutti even. It is '**Vrutti rahita**'.

The mind becomes that which it thinks constantly, and meditates intensely. It is like the analogy of **wasp and caterpillar (Bhramara-kiitaka Nyaaya)**. By constant meditation on Brahman, the mind gets purified and becomes that Brahman alone. It is termed '**Vrutti**

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**Taadaakaara**". It is like the paste of 'Kataka fruit' or 'alum powder', which when dropped in the water, carries all the impurities of the water and itself settles at the bottom of the vessel and gets settled. It is also like the long stick used in the burial ground for pushing the body while burning the dead body, and it finally gets itself burnt up after burning the dead body. In this way, the 'Brahmaakaara Vrutti' removes the veil 'Aavarana' that envelops Brahman. After having done this the Brahmaakaara vrutti dies by itself.

While perceiving an object, the Vishayaakaara Vrutti removes the veil (aavarana) of Tuula avidya that envelopes the object; and the reflected intelligence (Aabhaasha chaitanya or vrutti sahita chaitanya) makes the object visible. In Brahmaakaara Vrutti, it is entirely different. Intelligence is associated with it. But, when the aavarana that envelops Brahman is removed by Brahmaakaara Vrutti, Brahman shines in His own glory as He is Self-luminous. Hence, the intelligence that accompanies the Brahmaakaara Vrutti is not needed at all to make Brahman illumine. This is the difference.

Brahmaakaara Vrutti is only a means to an end and not an end in itself. In Brahman, there is no Vrutti jnaana and no Vrutti. There is 'Svaruupa jnaana'. Brahma-jnaana is obtained only when all the vruttis drop away. Brahman is '**Chidghana**' – a mass of knowledge. When all the Vishayaakaara Vrutti stop completely, then this Brahmaakaara Vrutti comes out and it is a means to approach Brahman. And on having the glimpse of Brahman, this vrutti dies of itself. It is just a means to approach Brahman.

Crores of Pranaams are offered unto such Brahmaakaara Vrutti as enables one to reach the highest



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state of human existence. Humble Pranams are unto great 'Mahaa Vaakyaas' - "Aham Brahmaasmi" and 'Tat-twam-asi'. Brahman is 'Sat-chit-ananda'. You are 'Sat-chit-ananda' swaroopa. By intense meditation with the help of 'Pranava', one will be able to generate Brahmaakaara Vrutti and get freed from the samsaara chakra. By the practice of four-fold sadhana, coupled with japa and meditation on 'Pranava' - ॐ, the pure intellect gets sharp and subtle and with that aid, Brahmaakaara Vrutti is generated and ultimately one attains a glimpse of the Bliss of Brahman. Thus, one is freed from samsaara-chakra. In Advaita-nishta, or Nirvikalpa samaadhi, all the worldly samskaaraas and vaasanaas get fried and Immortality is attained with the help of 'Pranava Upaashana.

May all of us, with the help of 'Pranava Upasana' rest in our 'Sat-chit-ananda Swaroopa' which is beyond the perception of the mind and speech through 'Brahma Bhaavana'. May His Blessings be ever upon the readers of this "Mahaa Raamaayanam".

**OM TAT-SAT BRAHMAARPANAMASTU!**



## "QUINTESSENCE

OF

## YOGA VAASHISHTAM"

(Based on an Article of H.H. Sri Swami Krishnandaji Maharaj-D.L.S.)

The Yoga Vaashishtam is variously known as 'Vaashishta Raamaayanam'. Some others call it as "Supreme Yoga" and the author of this present work is entitled as "Mahaa Raamaayanam". It is an inspiring philosophical work filled up to the brim with lofty spiritual exposition and is written in beautiful blooming Sanskrit poetry. It begins with a description of the sorrows of life which is temporary and tormenting (exciting). It is a well-known fact, that the pleasures of senses are quite deceptive and it is man's absolute ignorance that drives him to the pursuit of happiness in objects, which appear to be pleasant, as long as there is desire for them. The mind, the fickle mind, restless enough, and it does not find peace in anything else of the world. On the top of that, the desires have no fixed aim but jump from one centre to another in search of that happiness. Thus, they cannot find happiness anywhere outside. In this way, the whole life of man is a wild-goose chase, to the anxious mind. Such a painful condition is the outcome of the ignorance of the true nature of happiness. Except with the acquisition of the right knowledge, there is no way out to freedom and real joy for the spirit.

Proper exertion with devout self-effort alone, knowledge of the self can be had, but knowledge does not drop from the blues. The effort that is rightly directed towards the desired goal of life - God-realisation, is sure to



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lead to perfection. In order to acquire such supreme knowledge of the self, one should develop and implement certain qualities, such as, i) Contentment (Santosha), ii) Tranquillity of the mind (Shanti), iii) Resort to the company of the wise (Satsanga) and iv) Reasonable (rational) investigation into Truth (Vichaara). In order to acquire the knowledge that is exactly identical with the Spiritual insight or direct realisation of the Truth (Brahman or the Infinite Consciousness), one should adapt to those qualities that are pertained to Jnaana Yoga; (contentment, tranquillity or serenity, satsanga and vichaara). Just mere intellectual understanding or theoretical reading will alone never take to the goal, unless one put in sincere self-effort.

### **THE IDEAL CHARACTER OF THE WORLD**

There is an admitted fact that the 'universal spiritual reality' existing everywhere, equally; which enabled the perception of objects by a seer or observer. The relationship of two things is possible only when there is the connecting entity, independent of the related terms. As a first step, the observer presupposes the existence of a conscious unity between the object and the subject. A subtle analysis of the perception discloses the truth that both the subject and the object are the phases of a Universal Consciousness.

The individuals perceive and experience the world, according to the constitutions of their minds. The individual experiences 'something', which is invested with relative characters, experiencing the reactions produced by their minds in relation to it. That 'something' is no other than the 'cosmic stuff' of the manifestation by Ishvara or Brahmaa. And, the individual minds themselves created the subjective worlds. The concept of 'space' and 'time' do

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not have any absolute meaning in relation to the perceptual contents. **Space and time are not experienced when the perceptual activity of the mind is put to rest. (That happens during deep meditation.)** Space is in relation to the coexistence of ideas where the time is in relation with the succession of ideas. Both, 'coexistence' and 'succession' are themselves ideas, and the world has no existence independent of the mind; the thought-process on the individual side (subjective side) and the will of Brahmaa on the objective side. The nature and quality of the world in terms of spatiality, temporality, regularity and objectivity are as real as the dream-world observed in dream. The dream-world vanishes in waking and in the experience of the Absolute, then the waking world itself vanishes.

The implication of the Cosmos, i.e., with the relative existence of worlds within worlds that are interpenetrating one another, without being one aware of the existence of others. Each and every one is locked up within the process of his own mind. For this reason, worlds which exist outside the scope of the influence of a particular set of thought-process cannot be known to exist. For that reason, the number of worlds cannot have any limit. **It is like infinity moving within infinity.** Even though, the worlds are made up of the same stuff as the mind, - the individual or the cosmic, - they differ in their makeup and in their contents. Some of the worlds even though they are almost similar in nature; they mostly differ totally and they may be inhabited by dissimilar kinds of individuals, who cannot be imagined sufficiently by our present state of mind. The impetus (momentum, forward motion) that is received from the mind of Brahmaa, enable the evolution of the world. In addition, the process of creation goes on even in



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the individuals but in a distorted manner, which is quite different from the original Will of the Creator.

**LIFE AFTER DEATH**

In one's life, it is not possible for one to be satisfied with desire for any particular object. This is also a fact that in the relative nature of things suggests that there is no permanency in the structure of any objective form. For that reason, every desire, that a man aspires for, is an attempt at the impossible, because, no fulfilment or satisfaction can be had from objects which are short-lived and are not at all permanent things but situations of experience. **Mainly, the desire for life in the body is due to the misconception that reality is confined alone to the individuality.** Such a wrong concept that the body is the reality, leads one to further errors in the form of the belief as if that the things of the world are exclusively meant for one's enjoyment or utilisation in different ways. This is the fundamental error of every human individual due to ignorance. **The fact that the conclusion of the 'right knowledge' reveals that the world with its contents in it is not just to be used as a means to the selfish ends of any particular individual.** This point of truth that has to be understood by each individual is the need of the hour. Alas! Ignorance interferes with the reality to the disaster (kismet, doom, destiny, fate, trouble) of the ignorant individual. **The ignorance, drags the individual finally towards the unfulfilled desires and direct (cast) them into a series of trans-migratory lives involved in the chain of causation.** And one should not be and need not be afraid of death, as the death of the body is just a change brought over about in the form of individuality. There is nothing more than that and hence one need not be afraid of death. In case, if death

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is meant by the cessation of oneself; then, that is quite laudable and acceptable, as death would put an end to all pain at one stroke. In case if the death is the process of evolution, then that should be accepted as a blessing in disguise, for it is desirable that the soul should evolve for perfection. In death, there is no extinction of the soul. One must remember this point well. When the physical body is cast off, at the time of death, then the individual soul moves with a subtle body, known as '**Ativaahika-shareera**' consisting of the mind, senses and praanaas. The soul with its subtle-body consisting of the mind, the senses and praanaas, made up of desires becomes conscious of the world into which it is born. (This happens after a period of unconsciousness during death.) This process goes on and on till the soul attains liberation in the realisation of the Existence-Absolute, i.e., '**Satta-saamanya**'. This realisation is **Moksha**, which is the transcendence of name and form in **Eternal Being**.

The operation of the 'Law of Karma' is the cause for birth and death of the individual, which is the reaction to the selfish actions. It is because of the selfishness, that the individualised existence separates the individual from the Absolute. In fact, such separation of the individual from the Absolute is not at all possible. Yet, the imagination falsely assumes and creates an artificial bondage for the individual. **Liberation is there for all, provided there is rethinking of the individual on the right lines and thus resting in the consciousness of one's identity with the Absolute.**

### THE ABSOLUTE

To describe the 'Nature of the Reality' is quite impossible, because all descriptions are determinations into form; that



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means a creation of separation or duality. For this reason, we cannot specifically point out whether Reality is this or that, of this nature or of that. It can be observed that in every definition of the Absolute, it is falsely objectified into an 'other' to the knowing consciousness. There is no such thing as 'knowing' the Absolute, in the sense that the mind can conceive. The only uncertain (tentative) description of the Absolute as that it is Universal or Omnipresent, Omniscient and Omnipotent. It is not differentiated Existence, Consciousness and Bliss. The Absolute is pervaded everywhere, but it cannot be seen, as it is not an object to be objectified. It exists as the essential Seer of Self in everyone. It is the subtlest of the subtle; even though it is the origin of the whole universe. And, everything is sustained by it and at the end all things return to it.

**MEANS TO LIBERATION**

One should maintain a perpetual (uninterrupted, everlasting, continuous) consciousness of it in order to have ultimate spiritual freedom in the Absolute. To achieve freedom in the Absolute, no false sense of renunciation or austerity is of any use. **Though a teacher can show the way, the actual spiritual life has to be lived by one's own self. Because, the direct experience of Reality is the only way to liberation.**

The means to the Liberation are: (1) Regular meditation on the presence of the Absolute, in everything, i.e., "**Brahmaabhyaasa**", by thinking of it alone, speaking about it alone, discussing with one another on it alone and depending on it alone for one's very existence. Such is the highest method of practice. This is the way of Jnana or Wisdom. (2) The control of the mind "**Chitta-vrutti-Nirodha**" Raja Yoga method and withdrawing the mind

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from the externals to the Absolute. (3) There is a third method, that is to regulate the '**Vital energy**' (Praana Nirodha) with the practice of Praanaayaama and restrain the activities of the mind regularly for higher meditation.

### THE STAGES OF KNOWLEDGE AND LIBERATION

There are seven stages for the spiritual seeker to rise progressively: (1) The first stage is '**Subhechcha**' or the good aim to pursue the right path of knowledge. (2) The second stage is '**Vichaara**' or a rational investigation into the ways of acquiring knowledge. (3) The third stage is '**Tanumaanasii**' or the attenuation (reduction, sinking) of the mind, i.e., the subtlety attained by the practice of meditation. These three stages constitute the condition for the spiritual seeking.

(4) The fourth stage is '**Satvaapatti**' or the achievement of the spiritual equilibrium due to the acquisition of the highest mental purity. (5) The fifth stage is '**Asamshakti**' or Non-attachment and non-contact with the objects, etc., externality of any kind due to the vision of universal perception. (6) The sixth stage is '**Padaartha-Abhaavana**' or the Non-perception of materiality or individuality due to the understanding of the Divine existence. (7) The seventh stage is '**Turiya**' or the Ultimate state of the experience of the Absolute. **(The last four stages constitute the condition of perfection.)**

Turiya is also known as '**Jivanmukti**', wherein one has the experience of Supreme Perfection, even though one is alive for the time being because of the operation of Praarabdha-karma. The body drops away, as soon as the praarabdha-karma is exhausted and the '**Jivanmukta** becomes a **Videhamukta**' or liberated beyond the body. One who is liberated while still living is indeed the greatest soul on earth, a great '**Mahaatma**'. His actions are



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universal – ‘Mahaakarta’, and his enjoyments are universal – ‘Mahaabhokta’, and his renunciation too, is universal – ‘Mahaatyaagi’.

The ‘Yoga Vaashishtam’ or ‘Mahaa Raamaayanam’ is regarded as a text meant for the perfected ones (Siddhas) and not for the seekers or Saadhaks. The method of teaching employed in this is in answer to the needs of the human mind. The doctrine is stated in the beginning and it is illustrated by a story; the essence of which instils the philosophy into the mind, effectively. In this book, there is presentation of philosophical and mystical truths. The work is in comparable and it exhausts every question of metaphysics, psychology and ethics. A constant study of this book will certainly stimulates the mind of the reader into a steady state of knowledge of Reality. This is one of the greatest philosophical work (theses) that have been ever presented under the sun.

Thus ends, the introduction to the book ‘Mahaa Raamaayana’. *(This is the quintessence of an article on this subject, projected by H.H. Sri Swami Krishnanandaji Maharaj, of the Divine Life Society Head Quarters Ashram.)*

SWAMI JNANA SWAROOPANANDA SARASWATI



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MILAREPA

(A brief life sketch of a great yogi of Tibet named Milarepa is added here in order to show how sincere, constant effort is needed to be put in, in one's life, and to inculcate enthusiasm in one's Saadhana to achieve the target - Self-Realization)

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Milarepa was born in 1,052 A. D., in a rich family. His father's name was Mila-Sherab Gyaltsen. He had a sister by name Peta. At the age of seven his father died. Since then, his uncle was in-charge of the Estate of the Milarepa. He deceived both the mother and the son and ill-treated them.

In his early days, Milarepa was a black-magician. Once, he destroyed his enemies by creating a hailstorm in order to please his mother. Afterwards, he repented very much and became the follower of the white path, i.e., the Path of Virtue.

Marappa was the Guru of Milarepa. Before initiation, Marappa tested him in various ways. He got the highest initiation from him and became the pet disciple.

Milarepa practised severe austerities and meditation in solitary caves. Guru Marappa's wife treated him with kindness and affection.



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Milarepa was sincere, intelligent and hard working too. When he was shut up in a cave for meditation, food was passed inside by the servants of Marappa through a small aperture in the side of the cave.

Milarepa sat in a rigid position, hanging a lightened lamp over his head with no movement at all, till the light extinguished on its own, may it be night or day. Thus, Milarepa meditated in several caves. Owing to such severe austerities, his body got reduced to a skeleton. For several months he lived on nettles. He sincerely followed the instructions of his Guru to the very letter. Such was the obedience coupled with utmost reverence.

Milarepa acquired various siddhis. Like Lord Krishna, he multiplied himself with as many forms as he liked and played with his disciples. At one time Milarepa transferred his pain to the door of his meditation room. Then, the door began to produce sounds of crackling and splitting. The door throbbed and vibrated. Milarepa attained Buddha hood. Milarepa passed away in 1,135 A.D., at the age of 84.

Such was the power of yoga practice. How great he was! May the blessings of such realized saints be upon us all forever and ever.

The life-history, in detail, of Milarepa, under the title of the book "Tibet's great yogi", was written by W.

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Y. Evans Wantz, Jesus College, Oxford, from the Oxford University Press, London.

Hope, this valuable topic on "The Great Yogi of Tibet" will move the readers, deep in their hearts and enable them to once again start the endeavour, effectively with firm determination of utilizing every minute towards that cherished goal, - God Realization, the very aim and purpose of human life.

Our life should be a 'Guru-oriented life' with no exception, in harmony with his will and teachings. Thus, we can express our reverence to the Guru.

Our life should be in close conformity with his teachings to us, **not only daily, but hourly from morning till night.** Our supreme good and the highest welfare lie in following his teachings, constantly, throughout the life.

May the blessings of Sri Vyaasa and other Brahma Vidya gurus be our support and inspiration in our quest after truth. May the Divine Grace of the Supreme, and the Blessings of Gurudev, His Holiness Sri Swami Sivanandaji and His Holiness Sri Swami Chidanandaji be ever upon all of us and enable us to tread the path, as per their valuable teachings. Jai Gurudev Jai ho! Jai ho!

Om Sri Ram Jai Ram Jai Jai Ram



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### **GUIDELINES FOR AN ASPIRANT**

**(H.H. SRI SWAMI RAMDAS)**

ॐ Be witness of your own struggle. Look upon it calmly, cheerfully and fearlessly. ॐ Bear in mind that a Power at once omnipotent and loving is guiding you, controlling you and leading you on to Himself.

ॐ When you speak, be precise and bold. Let your speech be a "thinking aloud". Be in tune with the Infinite whenever you speak. Put yourself in this state in all actions, and words. Then you live in God. ॐ

ॐ Let us submit ourselves to the guidance of Truth, the God within us. Truth is universal love. Suffer for His sake, i.e., for all. Then suffering becomes real joy. Selfishness is fraught with pain. Real joy is impersonal. Pleasure is selfish, personal.

ॐ Don't do anything as duty. You are not bound even by duty. Do what God spontaneously makes you do. Remain unattached both to the action and its result. ॐ Never cringe (shy away, shrink), and never curry favour. Nobody is inferior to you. And, you are inferior to nobody.

ॐ Work silently. Avoid flattery and appreciation. Flattery is a great tempter, which brings about the fall of the struggling aspirant. ॐ Be independent, self-reliant, fearless, self-sacrificing. Love all alike. ॐ Be fearless and bold. Sacrifice anything and everything for the sake of Truth. ॐ

ॐ Be independent; accept what is offered, as from Ram. Never be beholden or grateful to personalities. The giver is always Ram. Be, at all times, at ease, do not stand on ceremony. Do not be hypocritical and vain. None is superior to you, none inferior. ॐ Silence is better than useless talk. Keep to your principles of Truth

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firmly at the risk of your very life. No sacrifice is too great for attaining Truth.

ॐ Be soft, tender, mild, loving smiling, humble, calm, peaceful, patient, and gentle. Keep to this state always, under all conditions. ॐ Give up wrath, arrogance, pride, hate, harshness, impatience, cruelty, hardness; never have anything to do with these, under any condition.

ॐ Never talk or think ill of anybody, don't find fault with anybody. Don't condemn anything or anybody. Be simple, pure, holy, innocent and childlike. ॐ Every fall goes before a rise; fall only to rise. Learn the lesson in fall; become wise; remove defects and imperfections; rise up, pure and courageous. ॐ Control the stomach thoroughly, because it is the seat of all disorders, both of the body and the mind. Never eat in large quantities anything which cannot be easily digested. Keep the stomach light.

ॐ Perfect peace is attained when the mind is withdrawn from the objects of sense and freed entirely from all the inrush of thoughts and made to dwell upon the absolute Being, Ram, who is at once Truth, Knowledge and Bliss.

ॐ O' Mind! Dwell always on Ram; be permeated through with Ram. Fling (hurl, throw) away name, fame, wealth and all sense pleasures. Get concentrated entirely upon Ram. Be independent of all outside things. Be self-reliant, cheerful, loving and fearless. Realise the infinite Ram.

ॐ We must never consider that our actions are our own. Ram is the sole doer. Everything takes place only through Ram's grace. We must not forget the fact that we are merely instruments in the hands of Ram who is all love. ॐ

ॐ Sri Ram Jai Ram Jai Jai Ram



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-: OM SRI RAM JAI RAM JAI JAI RAM OM :-

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**SRI SHANTI ASHRAM**

**(PEACE PRAYER - BY SWAMI OMKAR)**

**ADORABLE PRESENCE!**

Thou who art within and without, above and below,  
and all around.

Thou who art inter-penetrating the very cells of our beings.

Thou who art the Eye of our eyes, the Ear of our ears,  
the Heart of our hearts, the Mind of our minds, the Breath  
of our breaths, the Life of our lives and the Soul of our  
souls. Bless us, Dear God, to be aware of Thy presence,  
now and here.

**This is all that we ask of Thee!**

May all of us be aware of

Thy presence in the East and the West,  
in the North and the South!

May Peace and Goodwill abide among individual  
as well as Communities and Nations!

**This is our Earnest Prayer.**

**May Peace be unto All!**

**Om Tat Sat Om.**





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**ANANDASHRAM**

**(PEACE PRAYER)**

“O’ Beginningless and Endless  
Param Puja Papa” – You are All-pervading.  
You have manifested as the Entire Universe  
and you reside in everything.  
We pray for your ‘Blessings’  
for the eradication of all conflicts and fights  
in all parts of the world  
and for the bestowal of  
**Peace and Happiness**  
**on one and all**  
**within and without.**



**Om Sri Ram Jai Ram Jai Jai Ram Om**

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**"MAY THE  
'DIVINE FLAME' GROW  
BRIGHTER IN ALL OF YOU!  
MAY THE  
'DIVINE LIGHT' ENLIGHTEN  
THE SPIRITUAL PATH!  
MAY THE  
'DIVINE GLORY' SHINE  
ON YOU FOREVER!  
MAY 'PEACE AND HARMONY'  
FILL YOUR HEARTS,  
MINDS AND THE CELLS  
OF YOUR VERY BEING!"  
SWAMI SIVANANDA**





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**SYNOPSIS****MAHAA RAAMAAYANAM****VAIRAAGYA PRAKARANAM - CHAPTER-I**

The scripture 'Yoga Vaashishtam' comprises thirty-two thousand (32,000) mantras. The first section, 'Vairaagya Prakaranam' consist one thousand five hundred (1,500) mantras. This chapter depicts the utmost dispassion and imparts the knowledge of the true nature of life in this world. Its careful study purifies the heart.

A sage Sutiikshna was having doubt on Liberation: whether 'Work' or 'Knowledge' is conducive to Liberation. And for the clarification of his doubt, he approached the sage Agastya. Agastya said, that both the 'Work' and 'Knowledge' are quite essential for Liberation, just as the bird needs two wings for its flying. And, Agastya narrated a story on this account.

At one time, there lived a holy man, well-versed in scriptures, named 'Kaarunya', the son of Agniveshya. He had a doubt and hence he was in a dilemma: the scriptures, at one place, mentioned that i) one should fulfil the works, till the end of the life and at another place, it is mentioned that ii) abandonment of actions alone, leads to liberation. In such case, which is to be followed?→

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In turn, Agniveshya asked his son, 'Kaarunya', to listen to a story in this regard and understand for himself, its moral implications. The story runs as follows: (A story within a story):

Once upon a time, a celestial nymph, 'Suruchi', was seated on a Himalayan peak, and she observed a messenger of Indra flying fast to meet a royal sage, Arishtanemi, who was engaged in deep meditation on Gandhamadana Hill, after renouncing everything and handing over the kingdom to his son. The messenger conveyed the wish of Indra to the sage, Arishttanemi, to accompany him to meet Indra. On enquiring, the messenger clarified the fact that after exhaustion of the merits, one will be shunted back to earth-plane. The royal sage, on hearing this, refused to accompany the messenger and to accept the offer of Indra.

Indra, once again, pleaded with Arishtanemi to seek counsel of the sage 'Vaalmiiki' before turning away the invitation. In this way, the messenger of Indra succeeded to introduce Arishttanemi to Vaalmiiki.

Arishtanemi asked Vaalmiki about "the best way to get rid of the samsaara - birth and death cycle". In reply to this, Vaalmiiki narrated to Arishtanemi, the dialogue between Rama and Vashishta. As a result, the royal sage Arishtanemi heard the dialogue between Rama and Vashishtha.

Vaalmiiki further expressed that he had earlier composed the story of Rama and imparted to his beloved disciple, Bhaaradwaaja. Bhaaradwaaja once had been to



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Brahma and narrated the story of Rama, heard from Vaalmiiki. On hearing this, Brahma was very much pleased and granted a boon on his own to Bhaaradwaaja, that "All human beings may be freed from unhappiness on hearing this story of Rama".

Brahma expressed that a qualified person for reading this scripture, "Yoga Vaashishtam," is one who feels, "I am bound and hence should be liberated" and "Who is neither an ignorant nor an enlightened". Such a one is a qualified person. And, the scripture provides the means for liberation in the form of stories which will help a true Sadhaka.

Saying thus, Brahma accompanied by Bhaaradwaaja, went to Vaalmiiki and prayed him, to continue to narrate the noble story of Rama so that the listeners may be freed from ignorance.

Vaalmiiki, in turn, revealed to Bhaaradwaaja, the secrets of libration of Rama, Lakshmana and his brothers and advised him to live like them and get freed from sorrow here and now.

Vaalmiiki continued further stating that one should study this scripture to acquire true knowledge, in order to know that the world-appearance is as unreal as the optical illusion of the blueness of the sky. And, he added that Moksha is possible only after abandoning of all mental conditioning, i.e., abandoning of vaasanaas. Vaasanaas are of two categories; i) Pure and ii) Impure. Pure conditioning liberates a person. It is such mental conditioning that

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sustains the body, after the seeds of the ego-sense are completely abandoned. Whereas, in the impure conditioning, - the ego-sense binds one and causes rebirth.

He narrated further, that Rama along with his brothers took permission of his father to go on an extensive pilgrimage. All of them toured the whole country and returned to the capital. But, after return from the pilgrimage, Rama was caught in utter despondency and was disinterested in living, etc.

At this juncture, sage Vishwaamitra arrived at the royal court of King Dasharatha and requested him to send Rama along with him to deal with the demons that were causing havoc at the Yajna performed for the welfare of the mankind. King Dasharatha promised him for any sort of help from his side, but, when the sage Vishwaamitra opted for Rama to send along with him, he was not happy and tried to go back on the promise. In the mean time, sage Vashishtha intervened and pacified and made the king understand well the situation, in detail.

Rama was in a peculiar mood. After knowing the condition of Rama, Vishwaamitra expressed that his present condition is not the result of delusion but of full wisdom and dispassion. His condition indicates enlightenment. For this reason, he said, "Rama may be asked to come here and we shall dispel his despondency".

So, Rama was brought to the royal court, and he prostrated before his father, Dasharatha and to the sages



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Vishwaamitra and Vashishtha and to all elders assembled there.

Dasharatha embraced him and questioned him, thus: 'What makes you so sad? Remember well dejection is an open invitation to a host of miseries. For this, both the sages concurred with the king.

Rama answered his father's question suitably. He expressed his view points to sage Vashishtha, with all feelings of utmost '**Vairaagya and Viveka**'.

How is it possible for the people who aim to have happiness in the ever changing objects of this world? All beings take birth only to die, and die to be born again. What a pity it is! Unrelated beings come together and make relationship between them. In this world, everything depends upon the mind. The mind itself appears to be unreal. Ignorance of the truth, forces one to wander aimlessly in this dense forest called the world. For this reason, my heart bleeds with sorrow.

Wealth deludes the ignorant who is unsteady and fleeting and it gives numerous worries and unending cravings. Wealth and happiness do not dwell together. Moreover, wealth seeks one who has already been chosen by death. A person who is burdened with full of desires, for such a one, knowledge of scriptures is a burden, and to a person who is restless, his own mind is a burden, and for one who has no self-knowledge, the body (life-span) is a burden.

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H.H. Sri Swami Sivananda Maharaj admonished very clearly that 'true comfort, sincere joy and peace can only be had not in the outer world but within, not in the external phenomenon but within the human frame, with the senses controlled by Yoga. Let us therefore pray to the Supreme Lord of the Universe and practice Yoga in right earnest and commune with Him for 'Peace and Plenty', 'Harmony and Infinite Bliss'.

Ego (Ahamkara) is the dreadful enemy of wisdom and it generates unending sinful actions and ideas. Almost all sufferings are whirl round around egoness. Egoism is the sole cause for mental distress. The mind flits in all directions towards worldly objects, at all times, aiming for happiness. It can never be possible like that of the sieve can never be filled with water. All the three worlds exist because of the mind-stuff and as and when the mind vanishes the worlds too vanish in a trice.

Though I am a hero, cravings make me frightened and make me miserable. Though the cravings appear to be for happiness in the beginning, they lead to inauspiciousness in the end.

This poor body is also a source of pain. It is inert but appears to be intelligent. Delighted with a little gratification, this body is indeed highly dreadful. This body is like a tree born in the forest of Samsara. The restless monkey, the mind, plays on it. It is the abode of worries and endless sufferings. This vulture, egoism, is seated on it and it is not at all meant to promote harmony and happiness. At the time of death, this ungrateful body



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suddenly abandons the soul that dwelt in it. Moreover, it indulges shamelessly, again and again, in the same actions. Its only purpose seems to be to burn in the end. Shame, shame on those who are bound to this body and deluded by the intoxication of ignorance! Shame to those who are bound to this world!

Now, he explains all the stages of life, such as, childhood, youth, old-age, etc. O' Venerable Sage! The child's suffering is more terrible than that of a dying person. In childhood one's state is comparable to that of an animal living at the mercy of others. 'Helplessness, mishaps, cravings, inability to express oneself, utter foolishness, playfulness, instability, weakness are the characteristics of childhood.'

In youth, all sorts of evils arise in the heart and suppress the good qualities that exist there; thus, youth is the promoter of evil. It is easy to cross a great ocean. Youth is filled with likes and dislikes and it is difficult to reach the other shore of youth. In youth, man is a slave of sexual attraction. The sexual attraction consumes the heart and wisdom of the man.

When the child is dissatisfied with its childhood, youth takes over in turn, and when youth is weighed down by dissatisfaction and frustration, old age over power it - how cruel is the life! The old man is unable to fulfill his desires physically; yet, the desires themselves flourish and grow. At this fag end of life, he begins to ask himself, "Who am I?" "What should I do?", etc. Now, it is too late for him to change his course of life or to make his life more meaningful. All the distressing symptoms of physical breakdown, like, cough, white hair, hard breathing, etc., manifest themselves. Just as the flood cuts away the roots

of trees standing on the river bank, senility (old age) vigorously cuts the root of life. Death follows.

More over, all the hopes of man in this world are time after time destroyed by Time. Time alone creates innumerable universes, and in a very short span of time, Time destroys everything. In a glimpse, Time manifests as the year, the age, and the epoch but it's essential nature is not revealed. Thus, this Time over powers everything. This Time cannot be analyzed. However much it is divided, it still survives indestructible. Time uses the two balls - Sun and the Moon, for its amusement (activity). Time alone appears as the destroyer of the universe (Rudra), the creator of the world (Brahmaa), the king of heaven (Indra), the lord of wealth (Kubera), and nothingness of Cosmic Delusion. Time alone constantly creates universes and dissolves. Time is also established in the absolute being - BRAHMAN. No one really knows what the Time is.

Besides this Time, there is another Time which is responsible for birth and death. Yet, there is another aspect of Time, - 'Krutaanta' - the end of action and its inevitable results. Niyati is the Law of Nature. This Krutaanta along with Niyati, together bestow on all beings the expected fruit of their actions. Because of this Krutaanta, everything in this world is constantly changing; and there is no permanency here.

All relationships are bondage; all enjoyments are great diseases. Desire for happiness is only a misnomer. One's own senses are one's enemies. Egoism is the root-cause for all these evils. Pleasure is sexually oriented. Egoism reigns supreme. No one is happy at the happiness and prosperity of others. Compassion is rare in every heart. The entire universe is under the control of egoism.



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O' Sage! None of the objects in the world can give happiness. The mind vainly seeks happiness in the objects of this world. Only a person is happy, who is not swayed by craving for sense-pleasure and who is free from egoism. Such a person is extremely rare in this world. I consider one a hero, who is able to cross the ocean known as the mind and the senses.

Man binds himself, due to ignorance, to wife, son and friends, etc. One should know that this world is like a large pilgrimage centre. The world is like a potter's wheel and it looks as if it stands still even though it revolves at a terrific speed. Exactly, for the deluded person, this world appears to be stable, even it is constantly changing. This world is like a poisonous tree. All the people of the world are subject to death. All actions are deceitful. From the view point of the Gods, even an epoch is only a moment. The whole earth is but a modification of the earth-element. What a great pity and how futile to pin our faith and hope on it!

O' Holy Sir! That which appears to be permanent or temporary in this world, is all like a dream. A mountain that appears to-day becomes a hole in the earth. The fertile soil becomes an arid desert. Exactly, is the same in one's body and in one's life-style and fortune!

I do not relish the company of girls. I value not the acquisition of wealth. I wish to remain at peace within myself. I do not long for death nor do long to live. I wish to remain as I am, free from the clutches of lust. Indulging in sense-pleasures, poisons the mind and its effects last even for several life-times. Only a man of Self-knowledge alone is free from this. For this reason, O' Sage! Please

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instruct me, in such a way, that I may for ever be free from fear and distress.

I have given up everything but I have not yet established myself in wisdom. I am partly caught and partly freed. I am like a tree that has been cut but not severed from its root.

The mind is full of impurities. How can it be cleansed and how one should like to be here so as not to fall a victim to the twin currents of love and hate? O' Sage! If you consider that I am neither fit nor capable of understanding this, then, I shall fast unto death. Sage Vaalmiiki expressed that after having said thus, Rama kept silent. Rama was thus full of dispassion. After narrating all these to sage Vashishtha, Rama became silent.

The entire august gathering - sages like Vashishtha and Vishwaamitra, all the royal family members, King Dasharatha and his Ministers, citizens, servants, caged birds, pet animals, horses, celestials, heavenly musicians and great sages, - all of them heard Rama's wisdom-sayings with rapt attention. All of them, who had gathered thus, enjoyed and felt that their doubts and the deluded mind's misunderstanding got cleared. Thus, Vairaagya Prakaranam, Chapter-I, ended.

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# Mumukshu Prakaranam

## Chapter-II

Vishwaamitra addressed Rama and said, "Your words are full of wisdom and you have nothing further to know. Only your knowledge has to be confirmed by others like Shuka". After narrating the story of Shuka, Vishwaamitra said that the one who by nature is not swayed by sense-pleasures and is without the least motive of fame or other incentive is truly a liberated sage. At this juncture, Vishwaamitra prayed to sage Vashishtha to instruct Rama in such a way that his wisdom got confirmed. "By such teachings, we all too will get inspired."

Actual commencement of Mumukshu Prakaranam: Vashishtha said to Rama: "O' Rama! I shall now impart to you the wisdom which I received from the Divine-Creator Brahma himself." Further, this dialogue between Rama and Vashishtha went on for 'Eighteen days' and Vashishtha covered all the points on world-appearance, 'Utpatti, Sthiti, Upashama and Nirvaana'.

O' Rama! Whatever is gained by any, is gained only by Self-effort and there should not be any slackness in self-effort; it is of two categories - 1) past births - ( and fate is no other than the self-effort of the past births) and 2) the self-effort of this birth. There is always constant conflict between these two.

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Self-effort is to be done according to scriptures. Otherwise, such effort gets motivated by delusion. To carry on the '**right action**' in the present is much greater and hence, one should take to right self-effort in order to overcome evil, by good deeds. The lazy man is worse than a donkey. One who says, 'Fate is directing me to do this' is brainless and for such a one, 'Goddess of Fortune' will be far away from him. Remember that the present self-effort is much more potent than the past effort. O' Rama! One should pursue self-knowledge, with a body free from illness and mind free from distress, so that he is not born again. Such right self-effort in accordance with the scriptures has three-fold fruit: 1) An inner awakening in the intelligence, 2) Right decision in the mind and 3) Right physical action. Right Self-effort is to be based on three things; 1) Knowledge of the Scriptures, 2) Instructions of the Preceptor, and 3) One's own effort. Such persistent self-effort should divert the impure mind to pure mind.

O' Rama! The tendencies that are brought forward from the past incarnations are of two kinds; - 'Pure and Impure'. Self-effort alone is responsible for whatever man gets here. For this reason, one should exert with right self-effort, even from one's child-hood and try to make an effort in promoting one's true good; i.e., Salvation, by a keen intelligent 'Study of Scriptures' and by having the company of Holy men. Everything is active in this world, except corpse, and such act yields its appropriate result. Sage Vishvaamitra became Brahma-rishi by self-effort. Attain



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self-knowledge by self-effort. Renounce fatalism and apply yourself to self-effort. The cosmic order that people referred to as 'Fate', 'Daivam' or 'Niyati', and every effort is blessed with appropriate result. For that reason, restrain the mind and the senses with self-effort and with such one-pointed mind, and patiently listen to what I am going to say.

**O' Rama!** The cosmic being shines eternally in all beings. Just as a wave arises when the surface of the ocean is agitated, out of vibration in that 'Cosmic Being', Lord Vishnu is born. From that Vishnu, Brahmaa the Creator was born and he began to create countless varieties of animate and inanimate beings, sentient and insentient beings in the universe.

The Creator observed that all living beings in the universe were subject to disease and death, pain and suffering, etc. Out of compassion, he instituted 'Pilgrimage Centres' and noble virtues, like Austerity, Charity, Truthfulness and Righteous Conduct. But, all these were of temporary relief from suffering, and not for 'Final Liberation' from sorrow.

The Creator brought me into being and drew me to himself and created the veil of ignorance over my heart. Instantly, I forgot my identity and I was miserable. I begged my own father, Brahmaa the Creator, to show me the way out of misery. I became lazy and inactive. I prayed my father to reveal me the true knowledge which dispels the veil of ignorance. Brahmaa said to him; 'I veiled the

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knowledge so that you may experience its glory and understand so that you can help the ignorant beings'. For this reason, I am here and I will continue to be here till the end of creation.

In this way, in every age, the Creator wills into being several sages and myself for the spiritual enlightenment of all. Brahmaa further created Kings in order to carry on the secular duties by all, who can rule justly and wisely over parts of the earth. But, soon the Kings became corrupted by lust for power and pleasure. Thus, such corruption led to wars among them. In order to remove their ignorance, the sages used to impart spiritual wisdom. For this reason, it was known as Raaja-Vidya (Kingly Science).

O' Rama! You are endowed with the highest form of dispassion out of 'Pure Discrimination' and it is quite superior to dispassion born of a circumstantial cause or out of utter disgust. Such highest form of dispassion is only due to the Grace of God. Remember that the person revolves in this wheel of birth and death till the highest wisdom does not dawn in one's heart. Please listen with one-pointed mind! I am going to explain the highest wisdom.

O' Rama! You are indeed the best among all the seekers. One should approach an enlightened teacher and ask the right questions with right attitude. In that case, such teaching becomes an integral part of one's being. You have duly reflected over the truth and got inspired by the best form of dispassion. O' Rama! Mind is unsteady like a



monkey. Hence, one should positively try to grasp the wisdom in one's heart.

O' Rama! There are four gate-keepers at the entrance to the Realm of Moksha. They are, 1) **Self-control**, 2) **Spirit of Enquiry**, 3) **Contentment** and 4) **Satsanga (Company of the wise)**. The Self-control is the supreme happiness. The spirit of Enquiry is the greatest wisdom. Contentment is the supreme gain and Satsanga is the best companion to the destination. O' Rama! By all means, strive to achieve all these Noble qualities.

1. Self-control is the first gate-keeper to Liberation. Self-control is the best remedy for all physical and mental ills. He who looks upon all beings with equal vision, and who has perfect control over sensations of pleasure and pain, is termed self-controlled. He neither feels elated nor hates is self-controlled.

2. Spirit of Enquiry is the second gate-keeper to Liberation. One should undertake enquiry with an intelligence that has been purified by a close study of scriptures, and it should be continuous in order to realize the 'Supreme'. Such an enquiry is the best remedy for the illness of samsara - repetitive history of coming into being. Knowledge of Truth arises out of such Enquiry and consequent arising of supreme peace. Enquiry (Vichaara) is not simply reasoning or analysis, but it is directly looking into oneself.

3. Contentment is the third gate-keeper to Liberation. It is to mean to renounce all cravings. And,

accepting what comes unsought, without being elated or depressed. Thus, one has to get satisfied himself in the self. The purity of heart blooms with the rise of contentment.

4. Satsanga is the fourth gate-keeper to Liberation. Satsanga should never be neglected under any circumstances. It is the light on the path of life. Satsanga is indeed superior to all other forms of religious practices like charity, austerity, pilgrimage and religious rites. One should ever adore and serve the realized sages. And, those who disrespect such holy men are sure to invite great suffering. O' Rama! Cultivate these 'Noble qualities' by all means.

O' Rama! An exposition of Truth, though human in origin, is to be accepted. Even a young lad's words are to be accepted if they are words of wisdom; or else, reject it like a straw even if uttered by Brahmaa, the Creator. Whoever listens to this 'Scripture' and reflects over the exposure of this scripture, enjoy immeasurable wisdom, of firm conviction and coolness of spirit. One who studies this scripture is no longer deluded (false belief) by world-appearance. Moreover, the study of this scripture should continue till the truth is realized and one should never stop without having 'Complete Enlightenment'. A little knowledge of the scripture leads to confusion. The direct experience of the Truth, as it is, is the basis for all proofs. And, the object is experienced only in the subject, but nowhere-else. Thus, Mumukshu Prakaranam, Chapter-II, ended.



## UTPATTI PRAKARANAM

### CHAPTER-III:

#### "The creation and its secret."

The Infinite Being is variously known as Atmaa, Brahman, Truth, etc., in order to facilitate communication. At the time of Cosmic Dissolution, the entire objective creation is resolved (settled) into the Infinite Being. The same Infinite Being's Self conceives within itself the duality of oneself and the other and with the result, the mind arises. It arises like a wave on the surface of the calm ocean when it is disturbed. The mind has no independent existence and is non-different from the Infinite Self.

This creation appears to be real like a mirage. And, there is no liberation, as long as one clings to the notion of reality of 'you' and 'I'. As long as this notion of creation lasts, contemplation (Samadhi or meditation) is not possible where there should not be any movement of thought. The very movement of thought creates the notion of created objects. Just as the dream-objects are experienced only by the dreamer, the perceiver experiences the perceived objects.

In the Creator, there is neither the seer nor the perception of objects. There is no memory of the past in the Creator, as he had no previous karma. He does not have physical body. He is of spiritual substance. Mortal beings have two bodies; 1) Physical and the other 2) Spiritual. He

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is the creator of all beings. The Creator's thought is the cause of manifold creation. The creation is nothing but the nature of the thought without materiality.

The Creator is also of dual nature; consciousness and thought. Consciousness is 'pure' but 'thought' is subject to confusion. For this reason, he appears to have come into being. All these forms are nothing but the nature of 'Pure Intelligence'. Due to self-forgetfulness and constant thought of physical forms, they freeze into physical forms. Thus, even formless are seen to have forms because of perceiver's delusion.

Rama wanted to know what exactly the mind is! Vashishtha said that the mind is empty nothingness. It is nothing but a bundle of thoughts. There is no distinction between the mind and the thought. It is the self alone that is in the spiritual body.

The entire objective universe was in a state of perfect equilibrium, after the 'Cosmic Dissolution' and before the next 'Epoch' dawned. There, existed the Supreme Lord, the Eternal, Unborn, Self-effulgent and who is 'all in all'. He is beyond conception and description. He is within the body, too, yet he is far. From the Supreme Lord emerge countless divinities like Lord Vishnu, etc. He is the Cosmic Intelligence. He is the Light. In him the worlds appear and disappear. His form vanishes but his Self unchanging. He dwells in all. His very thoughts materialize.



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Religious observances add to one's vanity. Firm and decisive renunciation of craving for sense-pleasure is a must.

The wrong thinking that this world is real has become deep-rooted due to persistent wrong thinking. Of course, it can be removed by resorting to the company of Holy men and to the study of Holy Scriptures. Of all scriptures, this "Mahaa Raamaayanam" is the best.

All these philosophical truths, purely of occult and practical nature are explained with the help of various stories: 1. The Story of Aakaashaja, 2. The Story of Leela, 3. The Story of Karkaati, 4. The Story of the Sons of Indu, 5. The Story of Ahalya, 6. The Story of The Great Forest, 7. The Story of The Non-existing Princes, and 8. The Story of Lavana.

It was mentioned very clearly that all these stories are not fictitious but real. To understand them, one should go deep into the recess of the heart; with utmost sharp and keen intellectual perception through intuition is a must. The intuition refers to is nothing but the last rungs of 'Ashtaanga Yoga of Patanjali' - Dhaarana, Dhyaana and Samaadhi. Such great effort is needed. It leads to 'Samyama stage' where 'Intuition' results. Such Intuition helps to unravel the deep, hidden Truths of these stories. For all these, Guru Kripa, Shastra Kripa and Rama Kripa are quite essential. Only when He chooses, then alone everything is possible. For that reason, as suggested in this Great Scripture - 'Yoga Vaashishtam', one should ever

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dwel upon the scripture. Thus, constant study (not mere reading) and understanding its intricate values, with a purified mind, one will be able to achieve the target – the goal of life – Self-realisation, or Liberation from the repetitive history. This is quite possible in this very birth, itself. This is the fact.

H.H. Sri Swami Krishnanandaji Maharaj, Ex. General Secretary, D.L.S.Hd.Qrs., Sivananda Ashram, Rishikesh, very clearly mentioned at one place in his article on this subject, this ‘Mahaa Raamaayanam’ is meant for Siddhas, not for the ignorant, that is to say, constant, sincere saadhana is a must to achieve the target, and it is possible for all human beings.

This Utpatti Prakaranam (Ch.III), comprises of seven thousand (7,000) mantras. The great truth is that the universe has never truly been created but it appears to be. The idea of ‘this’ and ‘I’ are false. This truth is conveyed with the help of these inspiring stories. As ordained by the Lord, the author concludes this short note.

Thus, the explanation goes on and on. Om Tat Sat  
Brahmaarpanamastu!

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## STHITI PRAKARANAM

### CHAPTER-IV:

All the chapters depict the highest philosophy and practical aspects of yogic practices with the help of various stories. To mention all the points, it will become another volume. Hence, the author was forced to curtail the details to some extent by explaining the outlines.

**Sthiti Prakaranam (Ch.IV) :** It comprises of three thousand (3,000) mantras. The truth concerning the existence of this world and its substratum is revealed with the help of a few stories, such as; 1. The Story of Shukra, 2. The Story of Daama, Vyaala and Kata, 3. The Story of Bhiima, Bhaasa and Druddha, 4. The Story of Daashuura, and 5. Kacha's Song.

Vashishta said: "O' Rama! Those who are born with a predominance of satva - 'Purity', shines with radiance all the while like the full-moon, by gladdening the hearts of every one. They never grieve nor despair in times of calamities; instead, they just ever firm, without shaking, like the lotus-flower made of gold does not fold its petals during the night. They never wish beyond what is available within one's reach.

They always enjoy in doing the right and appropriate thing. They experience forever the fullness of Bliss and ever get satisfied within their heart; just as the moon never discard its coolness, amidst the worst calamities.

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They are ever radiant endowed with the noble qualities of friendliness, broadmindedness, generosity, etc. Thus, they are in a state of equanimity and serenity, at all times, and under all circumstances. Their conduct and behaviour is always good and noble without any flaw. They always abide by the world-order, just as the ocean abides by the world-order and it never goes beyond its bounds.

One should ever remain indifferent to the nature of this universe; and do Vichaara (Enquiry) thus - 'How has this universe arisen' and 'Who am I, actually?' By dwelling constantly in such enquiry, one becomes automatically remain indifferent to the nature of the universe.

The wise man should take shelter in the company of Holy ones, and engages him in such an enquiry into the nature of the Reality. He should ever be aware of death. One should not forget this at any time. He should know very well that the body is composed of flesh, bones, etc. and it should not be compared (identified) with the Self or the Infinite Consciousness. The Consciousness pervades the entire universe and everything dwells in it, and there is nothing but consciousness alone. Hence, he should behold it inwardly. The Infinite Consciousness is the Light of lights. It shines in the sun and also it exists and illumines the smallest of insects, as well. By means of the Light of the Infinite Consciousness and by meticulous (hard-working) self-effort, even those who are of taamasic (inert or dull) nature, who are of raajasic (dynamic and impure) nature, and even those who are born in the lower species, can attain the Saatvic (Pure) Nature. One should strive hard to attain the Saatvic nature with one's self-effort. This is a must.



## UPASHAMA PRAKARANAM

### CHAPTER-V:

This chapter variously termed 'Upashaanti Prakaranam'. It comprises of five thousand (5,000) mantras. Just by mere listening to these mantras, the deluded perception of the world will come to an end. Only a trace of ignorance is left. Such is the greatness and efficacy of this chapter.

Just like other chapters, this chapter also contains a few stories, such as, 1. The Story of King Janaka, 2. The Story of Punya and Paavana, 3. The Story of Bali, 4. The Story of Prahlada, 5. The Story of Gaadhi, 6. The Story of Uddaalaka, 7. The Story of Suraghu, 8. The Story of Bhaasa and Vilaasa and 9. The Story of Viitahavya.

Rama asked: "O' Lord! How does one attain that Blissful state, in the shortest possible time?"

Vashishta replied: "O' Rama! I have described several 'seeds' for the cause of this world-appearance, etc., earlier. They are to be dealt with appropriately with self-effort so that they do not sprout again. With utmost self-effort, discard all the mental conditioning, while dwelling in that state of 'Pure Being' and remain in that state even for a while. In that case, you will get established in that state. Even by aspiring to remain in that state, you will achieve that state. In the same way, if you strive to remain in the state of Consciousness, with sincere effort, then, you will obtain the Supreme State from that 'Pure Being'. On the other hand, meditation should not be based on the objects of awareness; because, by this method, it is very difficult to uproot mental conditioning. A mountain can be

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uprooted but not the mental conditioning by this method. Such is the difficulty. **Meditation is not possible at all, till the mental conditioning is overcome and the mind becomes serene.** To overcome this conditioning, the mind has to be kept calm, serene and at peace, under all conditions and in all circumstances. As a first step, the mind has to be controlled by various methods with utmost self-effort and make it serene. Then, the mental conditioning ceases automatically. The very serene state of the mind itself alone gets absorbed into itself. Then, **meditation happens on its own accord, instantly.** When all the physical and mental disturbances cease, the very moment, the mental conditioning is discarded. (There may be repetitions which are quite needed to make the mind firm and get fixed in those pure thoughts.)

The conditioning of the mind does not cease, till the mind is quiet and the mind does not get quiet till the conditioning of the mind ceases. In the same way, knowledge of the truth and the serenity of the mind are closely inter-dependent. Exactly, the cessation of mental conditioning and the realisation of the truth are inter-dependent. All these three, - i) **Knowledge of Truth, ii) Serenity of the mind, and iii) Eradication of the mental conditioning,** are very hard to achieve. Much self-effort is needed. Therefore, with firm resolves, and with a mighty self-effort accompanied by right understanding, one should discard the pursuit of pleasure. By so doing, one will achieve all the three. Unless all these three - i) **Knowledge of Truth, ii) Serenity of the mind and iii) Eradication of the mental conditioning,** are simultaneously accomplished, the Truth is not realised, even by striving hard for hundred years. They are not to be practiced one after the other. They are to be practiced **simultaneously,** for a protracted



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period. By so doing, the knots of ignorance are cut completely without any trace. One has acquired this world illusion for many life-times, and it has to be discarded by persistent effort for a considerable time. Otherwise, it will not go away so easily. Just as the destruction of vaasanaas (i.e., distruction of mental conditioning) is important, the restraint of praana or life-force (practice of praanaayaama) is also much more important. For this reason, a wise man should practice praanaayaama constantly, without fail. Both these practices; **i) Restraint of mental conditioning and ii) Praanaayaama**, lead one to the transformation of the mind into '**no-mind**'. The life-force (praana) can be controlled by the practice of praanaayaama, and by the practice of yoga aasana, and by disciplined eating habits and by employing various other methods, successfully.

Vashishta continued: "O' Rama! The mental conditioning does not arise; if, i) one works without any attachment, ii) without having any thought for the future, and iii) with constant awareness, that the life of the body is quite short. In such case, the mind does not get activated. **An intelligent person should practice praanaayaama**, as the control of the praana is itself capable of controlling the mind. One should adopt such intelligent methods, in order to master the mind.

These are a few important methods to control the mind; such as, i) The study of scriptures dealing with Self-knowledge, ii) The company of Holy ones, iii) The rejection of mental conditioning, and iv) The practice of praanaayaama. One should practice these methods constantly. Only the ignorant ones, resort to the practice of violent methods of 'Hatha Yoga', by neglecting these intelligent methods. The ignorant ones lack sufficient faith

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even to investigate into the truth. They waste their time in useless pursuits, like Religious Rites, Austerities, Charity, Pilgrimage, etc.

O' Rama! Give up such predictable pursuits. Remain ever free from attraction and repulsion by removing from your heart, the notion of existence of objects of experience, and resort to **Pure Intelligence**. Rest in your heart, i.e., in that unchanging and Homogenous (indivisible) Consciousness. Lead an active life, free from false notion that '**I am the doer**'. One attains the fruit of his birth, by engaging himself in enquiry into the nature of the truth. Just a single thought when arises in the heart, instantly, it gets multiplied into a thousand-fold, but if one is firmly established in **self-enquiry**, in that case, he cannot be shaken even by violent distractions. Though a person is walking, eating and engaged in various activities, he is just a walking corpse-like, unless he has not put in self-effort to engage himself in self-enquiry. One should engage himself, either alone or in the company of holy ones, in enquiring, - '**Who am I?**' and '**What is this world?**' Such an enquiry is itself the essence of the '**Science of Self-knowledge**'. The answer to the question of '**how to achieve self-knowledge**' is in the question itself, being the '**Enquiry into Oneself**'.

A person who is engaged in self-enquiry will have no fear as he knows perfectly that the **Infinite Consciousness** is pure and is itself the only Truth and there is no other. He always sees the Self in all, and loves every one with equal vision. Thus, his vision is the same towards the benefactor (supporter) as well as the probable murderer and loves them both. The ignorant, who are unable to rest in the Self, are controlled by their own senses, whereas, the wise ones,



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control their senses effectively, from perceiving such unreal world-appearance, and are ever free and fearless.

The world-appearance or the samsaara is due to the attachment towards all objects. Attachment to objects and of hopes and desires lead one to unhappiness in the end. The discarding of such attachment is Liberation. For this reason, stop attachment with the world-appearance and be free. The dealing with the objects and beings is itself lead to the mental conditioning; in which 'like and dislikes' arise in the mind towards the objects of the world. As and when these likes and dislikes are discarded, the very moment, the heart is purified and one becomes liberated, spontaneously. This is the truth. And, the pairs of opposites, like pain and pleasure, heat and cold, good fortune or misfortune, etc., are no longer affects, for such a liberated one.

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NIRVAANA PRAKARANAMCHAPTER-VI:

This is the most important Prakaranam. It comprises of fourteen thousand five hundred (14,500) mantras. A study and understanding of this section, destroys one's fundamental ignorance. Thus, when all the delusions and hallucinations are set at rest, then, total freedom results. Though wearing a physical body, one lives as if he is free from it. He is free from all craving and desires, attachment and aversion. In this way, he is freed from the clutches of samsara - the repetitive history of birth after birth process. He gets freed from the demon known as 'Egoism' and is one with the Infinite.

**This** is the final quintessence of all the scriptures that deal with the Self-knowledge. There is no such thing as Ignorance or Maaya. Everything is **Pure Brahman** alone. Whatever one perceives in front of him is of the Pure and Ever-peaceful Brahman alone. There is nothing other than this. Some call it '**Pure Ever-peaceful Brahman**', '**the Void**' and others call it as '**Pure Knowledge**', and some others call it as '**God**'. People, thus, call it variously, according to their understanding. O' Rama! Discard all this, and remain calm, without thinking of any other, and at the same time, get established in '**Nirvaana**'. **Remain always at peace in the Self, but outwardly behave like a deaf, dumb and blind person.** Lead an active life, but, remain always calm as if one in deep-sleep. Renounce everything inwardly, but outwardly do what is really



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needed. Absence of mental activity is Bliss, whereas, existence of the mind is sorrow.

Objective-experiences are not desirable. For this reason, withdraw yourself from the contact of objects, and their experience. Remain always firm, like a rock; unmoved by the pleasant and unpleasant sights. With self-effort alone, one overcomes samsaara which is no other than the world-appearance.

Rama asked: "How, one can ascend to the seven stages of yoga?"

Vashishta replied: "O' Rama! There are two classes of human beings present: i) the outgoing and the other ii) the renunciate. i) The persons who have the tendency of outgoing, thinks that 'What is this Nirvaana?'; - I like to live and enjoy in this world'. ii) And, after rolling in many life-times, in this mundane life, then, one is awakened to the spirituality. Then, one begins to think, 'Enough of life in this samsaara which is essence-less, and all actions are useless. Now, without any further delay, I should withdraw myself from such unspiritual activities of the world.' Such a person is known as renunciate. At this juncture, he asks himself, 'What should I do now, in order to cultivate noble habits and dispassion and cross this vicious circle of samsaara?' He enjoys renunciation. He avoids the trap (noose, catch, ensnare) of his own mental conditioning. He delights in performing beneficial and good deeds. Of course, he performs auspicious actions, in secret and unobserved. His actions do not excite others. He avoids from sin and from the pursuit of pleasure. His speech is quite soft, friendly and appropriate, suitable to the occasion. All these good qualities show that he is in the first stage of yoga. Then, he tries to serve holy ones,

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wholeheartedly, with thought, word and deed. On his own, he meticulously (thoroughly) searches for the Scriptures of Self-knowledge and studies them. He enquires into the nature of samsaara and its effects, and he finds means to cross over it; thus, he gets established in the State of Yoga.

Now, the second stage of yoga comes to be known as 'Vichaara' (self-enquiry). Now, he engages himself in the study of scriptures. He practices regularly, intense concentration and meditation. He keeps the company of learned men. He is now equipped with discriminatory power; he knows perfectly what is good and what is bad, what is right and what is wrong. He adopts firm resolves, and gives up all evil qualities, like pride, envy, vanity, desires, delusion, etc. He gains the knowledge of the intricacies of the Scriptures. Thus, he ever aims to lead a blissful life.

Vashishta continued: Further, he reaches the third stage - known as 'Non-attachment', freedom. He understands the Scriptures and aiming to assimilate the teachings of the Scriptures and then, he tries to live with sages and listen to their teachings. He becomes indifferent to the world. He takes rest on stone slabs and lives in the forest, completely free from all contacts with the outer world. He is able to perceive rightly into the Scriptural teachings and of the teachings of holy ones, and he ever engages in good deeds. Thus, he is able to perceive the truth. This non-attachment is of two types: a) the Ordinary, and b) the Superior. The one who is equipped with ordinary non-attachment feels, 'I am neither the experience nor the doer. I have nothing to do with any one nor have I to do anything to me. Whatever happens is either due to



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past karma or of Divine Will. Either it is pleasure or pain I have nothing to do with such. 'Pursuit of pleasure is a dreadful disease. Prosperity is calamity. **Meetings are only to end in parting.** The principle of 'Time' devours everything. One gain correct understanding of the truth of everything, by means of the company of the Holy ones, and by avoiding the evil contact, in the proper direction of the self-awareness and with intense self-effort. With intense non-attachment, he realises the truth, 'I am not the doer and the doer is either past karma or the Divine Will'. Thus, he crosses the ocean of samsara and rests content in Peace and Silence. That state is known as '**Superior Non-attachment**' or freedom. In such freedom or superior non-attachment, there is no division between inside and outside. There is no division of above and below. There is no division between appearance and non-appearance, either substantiality or insubstantiality. And, there is no division between inertia and consciousness. In such case, 'Wisdom' arises in the heart lotus in the form of contentment and right action. **One gets the fruit of total freedom due to Contentment and Right action.** This is the third stage of yoga.

With the help of 'righteous action', the first stage of '**Right Resolve**' arises, instantly; just as the ripe cocoanut falling coincides with the crow alights on it. Thus, the very righteous action instantly results into the **Right Resolve**, accidentally. This is the first stage of yoga and it has to be kept protected. The second stage is '**Self-enquiry**' - vichaara. This stage of Vichaara should be cultivated effectively; that is to say, the effective practice of both the first and second stages; i) **Right resolve**, and 2) **Self-enquiry** are to be protected always. Such protracted

intense self-effort leads one to the third stage of yoga, - 3) **'Non-attachment or Freedom'**. When one is established in that third stage (coupled with the other two; the first and the second), **he is freed from the mental imaginations.**

The one who is firmly rooted in the evil actions, such an ignorant person, takes births constantly, one after another, till the first stage - 'Right Resolve' arises in him. Or else, he will be able to find Holy company accidentally, like the cocoanut falling coincides with the crow lodging on it. There is also a possibility of getting dispassion in him, by the very experiences experienced in his life. When such dispassion and disinterestedness in the pursuit of pleasure arises in one's heart, that is the sign of reaching the first stage - 'Right Resolve', and through stages, - stage by stage he crosses the ocean of samsaara. **Thus, the Scriptures declared emphatically, that one's sins and sinful tendencies are shattered, while ascending these seven stages of yoga.**

This chapter also contains several stories to depict the truth in a variety of ways. With deep study, one will be able to understand the intricacies of this subject of Highest Philosophy coupled with Occult practices of Yoga of Wisdom for achieving Final Liberation. They are: 1. Discourse on Brahman, 2. The Story of Bhushunda, 3. Description of the Lord, 4. Deva Puja, 5. The External Worship of the Self, 6. The Internal worship of the Self, 7. The Story of Wood Apple, 8. The Story of the Rock, 9. The Story of Arjuna, 10. The Story of Hundred Rudras, 11. The Story of Vampire, 12. The Story of Bhagiiratha, 13. The Story of Sikhidvaja & Chuudaalaa, 14. The Story of Kacha, 15. The Story of Deluded Man, 16. The Story of Vipashchit, 17. The Story of Karkaati, 18. The Story of the Hunter and



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the Sage, 19. The Story of the World within the Rock, 20. The Story of Sage Bhrunjiishaa, 21. The Story of the Hunter and the Deer, and 22. The Seven Stages of Yoga.

This is just a short note before one enter into details of "MAHAA RAAMAAYANAM". Om Tat Sat Brahmaarpanamastu Om!

*Swami Jnana Swaroopananda*

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"Manifest Divinity in your nature.

You are not to manifest the body-nature or the mind-nature. Learn the art of awakening this still, inner-most spiritual principle within you, unfold it and develop it by conscious effort.

Let your life be a great radiation of truth, beauty, goodness, purity, the spirit of service, the spirit of one-ness of all mankind.

May you all attain this 'Supreme Goal'  
in this very life."

**SWAMI CHIDANANDA**

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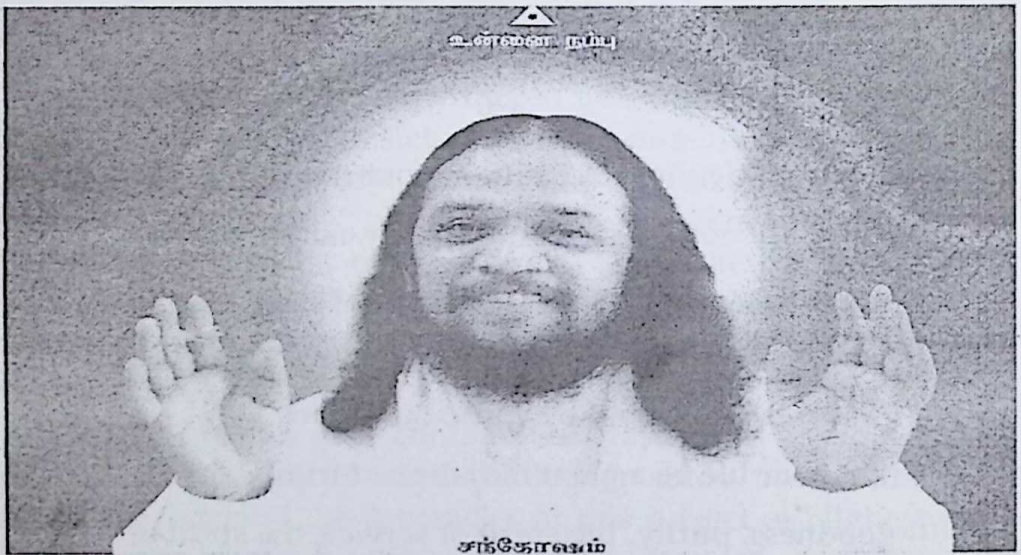
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**SANTHOSAM**

20.5.2011.

Blessed Self! Swami Jnana Swaroopananda  
Saraswathi, Santhosam.

Holiest Grace and Blessing to you, for all  
happiness and peace, with prosperity forever.



## MAHAA RAAMAAYANAM

You have done a great service to mankind by bringing the Yoga Vasishtha to greater attention of the public through "Mahaa Raamaayanam". I express my deep appreciation for this noble effort which is pure selfless service to spiritual seekers.

My very best wishes for the "Mahaa Raamaayanam" for its early publication and for all the readers who study it; - May the choicest blessings of the Supreme Being be upon them all to attain peace and happiness.

Here, you may fulfill all your ambitions in the field of yoga. You may write books, prepare yoga syllabus, also may take free yoga classes in our Gnanapeedam. In this way, your selfless service will be channelized in a wholesome and purposeful manner.

The Doors of the "Deiveeham" in our Gnanapeedam are always wide open for you to welcome you to render your 'Selfless Yogic Service' to the humanity, as a whole.

Holy Blessings! Once again to you.

**SANTHOSAM**

In the Service of Universal Peace

With Love & Peace

**(GURU MAHAN)**

MAHAA RAAMAAYANAM

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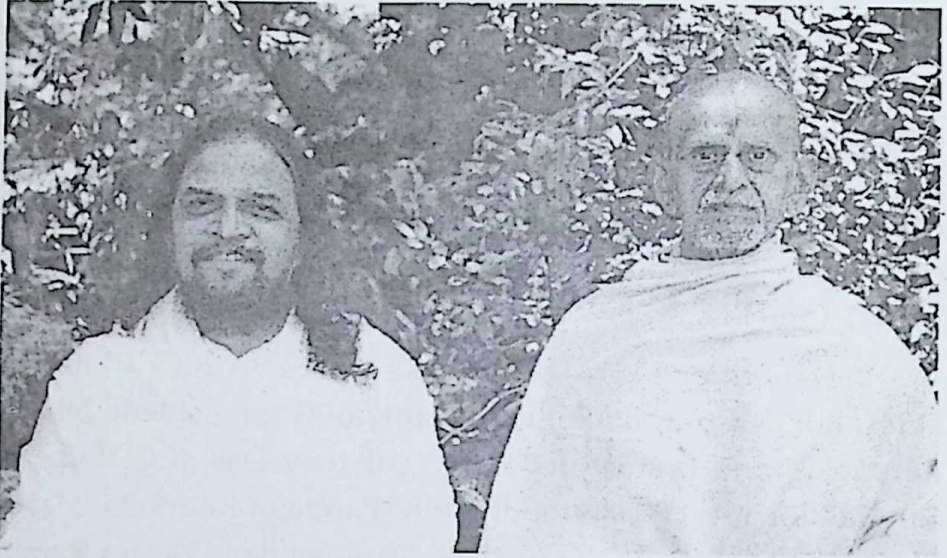
May His Choicest Blessings be ever upon one and all for peace, prosperity and plenty is the author's humble prayer unto Lord and Gurudev. Jai Gurudev Jai Ho!

*Swami Jnana Swaroopananda*

**SWAMI JNANA SWAROOPANANDA SARASWATI**

**OM TAT SAT BRAHMAARPANAMASTU! OM!**

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### **“MANO MAATRAM JAGAT”**

The world is only the mind. The central aim of all Yogas is therefore ‘Purification and control of the mind.

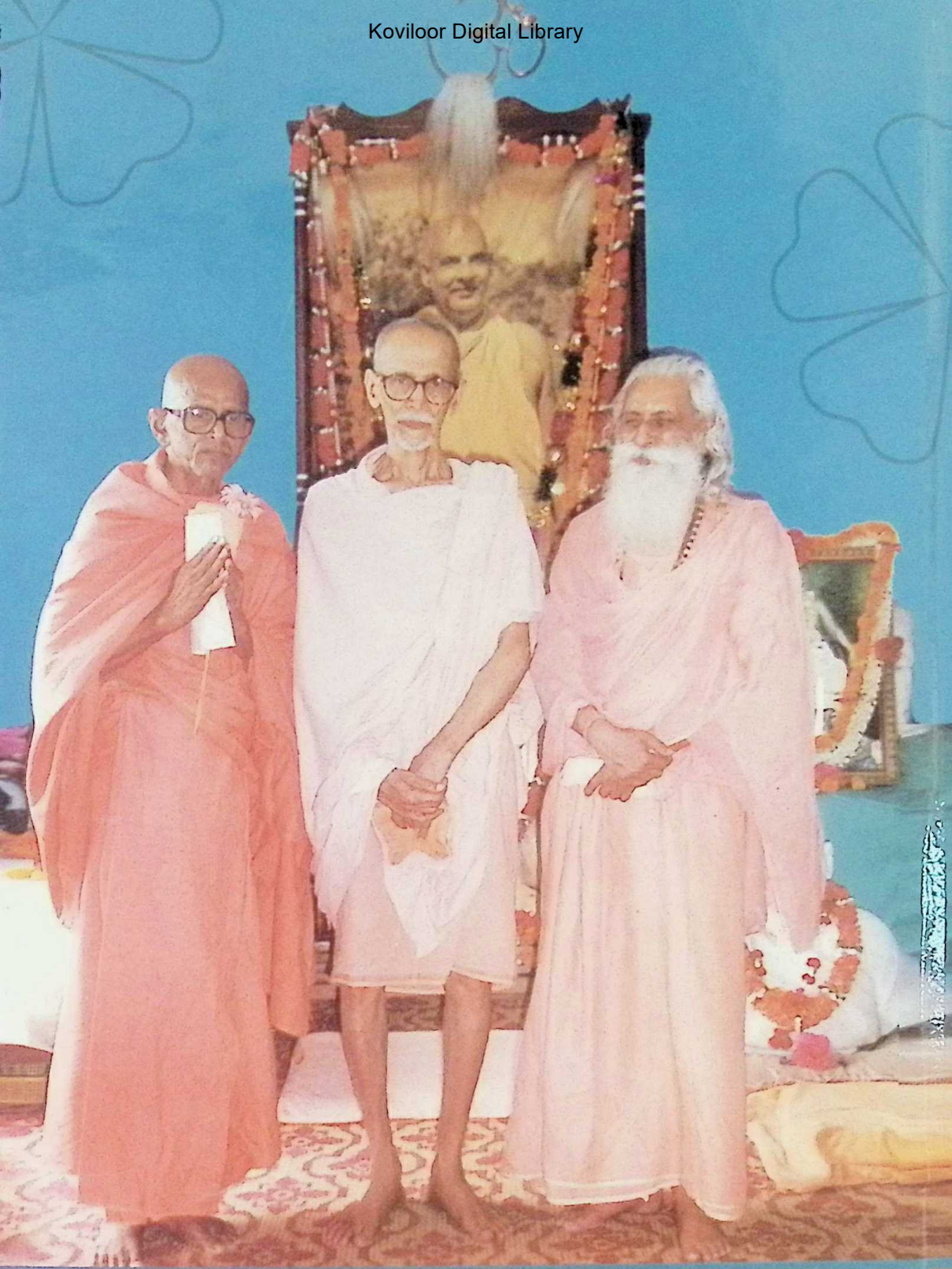
Thought impels you to action. Activity creates fresh impressions in the mind-stuff. Yoga checks, controls and stops the root function of the mind, i.e., thought. The mind being the cause of the existence of the phenomenal world, when purified and controlled, will eventually lead the Yogic practitioner to the highest goal, viz., “**ASAMPRAJNAATA SAMAADHI**”, where he rests in complete union with the Supreme Spirit.”

**SWAMI SIVANANDA**









*Author with*

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